WEST AUSTRALIAN CATHOLIC
MIGRANT & REFUGEE OFFICE

# Creating Welcoming Parish Communities

## Welcoming displaced persons in the parish and community

*Creating Welcoming Parishes Communities* is an in-reach parish social and cultural inclusion plan and an outreach and faith-in-action resource. It is designed to welcome the newly arrived person and the culturally and linguistically diverse newcomer in the parish and community.

***Creating Welcoming Parish Communities*** **can be adapted to receive, protect, promote and integrate any marginalised, minority group in the pew and the postcode.**

*Creating Welcoming Parishes Communities* resource book is informed by thought, vocabulary and ideas from: Vatican Council II documents including *Lumen Gentium* and *Nostra Aetate;* the *Catholic Social Doctrine Compendium*, *Deus Caritas Est, Evangelii Gaudium* and Papal speeches such as 'Theology after *Veritatis Gaudium*' (Pope Francis, 21 June 2019); Archdiocese of Brisbane and Diocese of Parramatta resources, the National Centre for Pastoral Research; the work of authors Luke Bretherton, Mark Francis, Rene Girard, Anthony Gittins, Daniel Groody, Paul Poupard, Brendan Reed; Charles Taylor; documents from CELAM, USCCB, ACBC, the Migrant & Refugee Section of the Dicastery for Promoting Integral Human Development, Welcoming America, the Settlement Council of Australia (SCoA), Scanlon Foundation, the Shergold Review into Humanitarian Entrants in Australia.

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# A resource to enable partnering of the Catholic agency, parish and school for the welcoming of the migrant and refugee person in the parish and local community.

# Acknowledgement

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I wish to acknowledge the migrant, refugee and asylee person and their stories. If displacement creates rupture then being welcomed and experiencing a sense of belonging always alleviates the effects of feeling like a 'stranger in a foreign land' (Ex 2: 22).

May I thank people from different organisations without whom the *Creating Welcoming Parish Communities* (CWPC) resource and the Welcoming Parish Initiative would not have happened. First, thank you to Cardinal Michael Czerny SJ, whose 3-minute video youtube.com/watch?v=AjrR4uF_r8A inspired the Draw Near Project and led to the Welcoming Parish Initiative and this resource.

## Thanks also to:

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**Rev Dcn Gregory Lowe**
**Director, West Australian Catholic Migrant & Refugee Office (WACMRO)**

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# Dear Friends

I write to commend to you this *Creating Welcoming Parish Communities* resource, which is produced by the West Australian Catholic Migrant & Refugee Office.

It provides a great framework enabling Catholic parishes to welcome into their midst the newly arrived persons as well as creating opportunities for the host communities to grow together in the spirit of the Gospel.

Welcoming others has always been a strong characteristic of Australians. Australia has risen to the global challenge with its generous embrace of migrants and refugees. It proved itself especially courageous during the Indochinese exodus and accepted an unprecedented number of Asian refugees for the first time in its history. 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 those in need in the spirit of compassion and solidarity that has marked the history of our country from its beginning.

As Christians, our attitude towards those in need is formed by our own experience of God's love and mercy. We can show them the love and mercy of God precisely because we ourselves are the recipients of the same love and mercy. Our encounter and acceptance of others are intertwined with the encounter and acceptance of God Himself. Welcoming others means welcoming God in person! Pope Francis admonishes us: *"Do not let yourselves be robbed of the hope and joy of life born of your experience of God's mercy, as manifested in the people you meet on your journey."*

We stand united with one another, with men and women of good will in working for the coming of the Kingdom. We stand united with Pope Francis who has given us a strong leadership on the care of migrants and refugees. His words and gestures inspire us to speak and act in favour of God's poor for those whose cause we will be judged. *"As you did it to the least of these, you did it unto me"* (Matthew 25:40). These words of Jesus teach us to see the face of the Incarnate God in the strangers in our midst. It is our duty, as Pope Francis says, to replace indifference with compassion, ignorance with respect and suspicion with love.

With 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 the vision God's vision of the fullness of life for all humanity.

**Bishop Vincent Long OFM Conv**

# Before Reading

*Creating Welcoming Parish Communities* proposes that in the light of current social realities, the faith community adopts an outward-looking stance of welcoming cultural difference as part of its mission of **evangelisation***. This is because the social dimension of mission reminds the Catholic imagination that the parish, school, and diocesan agency cannot be reduced to dispensaries for sacraments, curricula, outreach or religious knowledge.

They are communities in communion, contributing to the faith formation of the human person and **integral human development** of society, according to the Catholic worldview. They are an instrument of witness to God's presence in the world through the practice of a neighbour love imbued with the culture of the gospel[1**]. This is important for the Universal Church as she begins her synodal way of being - through, with and in the many cultures for the sake and salvation of humanity.

In this context, welcoming creates informed communities and builds capacity for faith actions sensitive to cultural difference. Such a pastoral vision assists the development of an intercultural church, within a pluralist society, by creating communities that enable belonging, animate generosity and announce the gospel.

## Reference

The philosophy, theology and ecclesiology of Creating Welcoming Parish Communities is informed by:

- The philosophical observations of Thomas Aquinas and Pope Benedict[2] in contributing to the distinctions that Catholic social teaching makes around right relationships between persons, groups and society.
- Pope Francis' vision for a theology of welcoming[3] which compliments the work of Daniel Groody CSC, and his use of *Imago Dei, Verbum Dei, Missio Dei* and *Visio Dei* to frame a theology of neighbour love[4].
- Catholic trinitarian ecclesiology, especially from the Magisterium of Vatican Council II[5].

*see Glossary for definitions of words in *Creating Welcoming Parish Communities*
**see Endnotes for comment

## Resource

*Creating Welcoming Parish Communities* benefits Catholic leaders in the diocese, parish and school in the mission of evangelisation by providing a structure that offers:

- A simple coordinated approach between Diocesan agency, parish and school so as to achieve identified faith formation, in reach activity and outreach goals.
- A clear communication channel, enabling Parish Leaders and School Leadership Teams to examine social data provided by the diocesan agency and share implementation of identified parish-school pastoral goals.
- A focused connection point between the episcopate, the presbyterate, the diaconate and Catholic education using a common language to creatively address the issues of culture and inculturation impacting parish and school life.

## Remark

In our times, the responsible service of the Gospel means attitudes and actions of faith-based communities need to be more aware of the role of culture(s) and those cultural elements - including aspects of church culture - that help or hinder reception of the Gospel.

*Creating Welcoming Parish Communities* asks leaders to create a culturally competent culture – one which is aware of the theology underpinning cultural dialogue and can adopt a listener-centred approach so as to understand and speak through the cultures to the hopes and fears of humanity in meaningful ways[6].

This work of evangelisation is predicated on servant leadership and complemented by the social magisterium. Both serve as an instrument to dialogue[7] with cultural difference and secular culture about the relevance of the Gospel life of Jesus to the human person, today.

# The Vision



# Welcoming

In the pastoral care of human mobility, welcoming is understood as the receiving, protecting, promoting and integrating of the displaced person into the life of the parish and broader community.[8]

Welcoming is also about the recognising, respecting, reconciling with and realising cultural difference through invitation, inclusion and participation opportunities for the visa-holder person in the pew and the postcode.

Welcoming requires spiritual, human, intellectual and pastoral formation of the receiving community because it is as much about inward and personal transformation as it is about outward and social activity.

In short, welcoming the stranger, is intrinsic to the nature of the Church itself by enabling the local church to bear witness to its fidelity to the Gospel.

Inevitably, this will lead parochial and diocesan structures to work together because welcoming is also about the particular churches in very developed nation states, assisting the integration of peoples and their cultures into the local community for the creation of a more humane and civil society.*

This contribution to social cohesion is in response to the Gospel call to neighbour love of the different other (Matt 25:35) and so welcoming enriches the catholicity and strengthens the identity of the local church. It can be understood as central to the mission of evangelisation, through witness - in the sense that people found God in the welcoming disposition of Jesus (Jn 1: 36 – 39). [9]

This is important because the local church exists to ensure mission continuity (Mk 16:15). The mission is to deliver the message (Jn 3:16) through place-based faith communities but only a mission-oriented community can reveal and make visible the hope contained within the message.

And what is this message of hope lest people fall into despair? God is, God is reasonable and loving; God can be known in the person of Jesus, the Christ (cf. Luke 14: 16-24), once crucified now risen, in peace; this peace can be experienced sacramentally and spiritually through and with God's non-violent Holy Spirit as forgiveness and salvation.

For the Welcoming Parish this means planning for the culturally and linguistically diverse (CALD) newcomer, providing regular opportunities for expressions of faith through cultural difference. This inculturation of the Gospel into the communal life, brings new forms of fraternity, and solidarity, prompted and nourished by the grace of the sacraments and informed by the works of mercy.

*https://www.vatican.va/roman_curia/pontifical_councils/corunum/documents/rc_pc_corunum_doc_25061992_refugees_en.html. See n 26, 27.

# Spaces for Welcoming

Becoming a welcoming faith community must be *intentional* and *planned*. First, leadership creates the welcoming culture which then enables witness and animates desire for integral human development, holiness and justice. In turn, this can transform a sacramentalised community of institutional faith into an evangelised people of intentional faith[10] fit for missionary discipleship.

In this way, the life of the faith community and the common life in society can be shared with the CALD person, especially the vulnerable visa-holder from a marginalised, minority group.

*Creating Welcoming Parish Communities* resource has been designed to support a faith community in the cultural, pastoral, and practical reception of this shared life from an intercultural perspective. This means creating intentional 'spaces' to facilitate such welcoming.

These **Spaces for Welcoming** are the five pre-existing structures:

- Leadership & Evangelisation
- Worship & Liturgy
- Faith Formation & Followership
- Social & Fellowship
- Service & Outreach

Creating spaces to practise welcoming is the result of an attitudinal shift. By allowing the attitude and activity of welcoming to inform these spaces, the eucharist is 'digested communally', as it were, as the spaces become places for **diakonia**. In so doing, the Catholic worldview is embedded into the very structures used to strengthen Catholic identity, faith and imagination.

The result is a community open to receive, protect, promote and integrate the CALD person - especially the vulnerable migrant and refuge - into parish life and the broader community.

The by-product of giving over structures as Spaces for Welcoming is a faith community which identifies itself as a cultivator of Gospel attitudes (Matt 5: 1-12) and activities (Matt 25: 35-36).

It does this by adopting an outward-looking stance of informed kindness and generous accommodation towards welcoming cultural difference. This witness to social responsibility as a faith response is missionary.

### At a glance

- > This resource book uses a conceptual framework (pages 11-17) to animate the 7 resources described (pages 18 – 38; 52-53).
- > The Spiritual Listening Cycle (page 44) enables the respectful, humble curiosity necessary to assist integration of the CALD person into the life of the church and society.
- > Implementation of each resource is supported by a Resource Guide and Toolkit from WACMRO.



The Vision

> I dream of a missionary option, that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelisation of today's world rather than for her self-preservation.
>
> **EVANGELII GAUDIUM**

# The Intention



# Planned Welcoming

Utilising the Spaces for Welcoming is the practical intention of *Creating Welcoming Parish Communities.* This is done through two strategies: Planned Welcoming and Partnering.

Planned Welcoming uses the five Spaces for Welcoming to intentionally plan welcoming of cultural difference.

From an intercultural perspective, Planned Welcoming values the cultural identities and sensitivities of the human person; acknowledges inculturation, fosters intercultural communication; cultural safety; cultural expressions of faith and support for the linguistically and culturally diverse person.

Importantly, planned welcoming is both oriented *towards* and primarily derived *from* the community. This serves to build a unifying culture across the various identities within a faith community, enabling planned welcoming to have both an outreach focus (Draw Near Project) and an in-reach focus (Welcoming Actions Program).

Even though the strategy of Planned Welcoming is of key importance, the dispositions and attitudes that accompany it are even more critical in determining how this stance of welcoming is received and lived out by the faith community.

Planned Welcoming has an 'evangelising effect' on those involved because it is practical kindness - which can speak across difference to the human heart, giving insight into what it is to be human and how to live in community.

This 'welcoming difference' is a form of neighbour love and when it is prioritised alongside the administration of the sacraments, the beauty of the Gospel message is made visible and its truth and goodness become ever compelling as a way of life[11].

> "The modern person listens more willingly to witnesses than teachers and if they do listen to teachers it is because they are witnesses.
>
> EVANGELII NUNTIANDI

# Partnering

Anecdotal evidence suggests a disconnect between contemporary western cultures and the dominant mode of transmission of the Christian faith. The Gospel message is not being heard or proclaimed in a way that can be engaged with and understood.

Partnering offers a remedy - articulating a presentation of the Gospel by giving life to the kerygma through the ecclesial witness of the parish-school structure in a way that is deeply respectful of the individual human person and their inherent search for authentic ways of being.

Through partnership, the parish and school work towards achieving the meaningful goal of building community while furthering the integration of a marginalised, minority group.

Importantly, partnering is designed to address:

- key elements in the *Perth Archdiocesan Plan 2016 - 2021* (2.2.4, 2.2.5 and 2.2.6)
- key functions of the *Perth Archdiocese Pastoral Parish Constitution* (2018)
- indicators in Catholic Education Western Australia school evangelisation plans.

In other words, the parish and school enter partnerships to implement a Draw Near Project, a Welcoming Actions Program or the Funded Welcoming Process. The diocesan agency assists the partnership by providing the data, workshops and training when requested.

The Intention

Planned Welcoming and Partnering provides leadership with an opportunity to enable and animate the faith community to identify, plan and implement pastoral actions for culturally and linguistically diverse groups across the Spaces for Welcoming.

Planned Welcoming and Partnering offers a simple, low key, small steps, whole community approach to creating a welcoming culture which can transform the way a parish relates to itself, the Gospel message and broader society.

> “Christianity is a creator of culture in its very foundation. Faith is not meant to be something private and individual but must create a culture, that is, it must inform the way a Christian lives *in relations to others*.

JOHN PAUL II, ADDRESS TO UNESCO, 1980

# The Means



# Framework & Steps

The Framework & Steps are the conceptual means by which the intention is realised. The Framework follows a stepped- approach to implementing Planned Welcoming and Partnering across the Spaces for Welcoming. The Framework & Steps are:

**Step 1**

**DRAW NEAR PROJECT**

Assisting visa-holders in the community through an outreach initiative

**Step 2**

**WELCOMING ACTIONS PROGRAM**

Creating culturally inclusive and culturally safe communities

**Step 3 & 4**

**FUNDED WELCOMING PROCESS**

Community-based refugee support for newly arrived displaced persons

**The Project, the Program and the Process each have Diocesan Scaffolds to assist implementation of each Step.**

# The Diocesan Scaffolds

The Scaffolds support the Framework & Steps and are the practical means by which the Framework is implemented and by which the faith community intentionally adopts a fundamental stance of welcoming.

## The Diocesan Scaffolds and their purposes are:

| Framework & Steps | Scaffolds | Purpose |
|---|---|---|
| **STEP 1**<br>Draw Near Project | **STEP 1**<br>Data & analysis<br>Project Officer | **STEP 1**<br>To describe the social reality of the vulnerable person and highlight the pastoral need<br>To support the parish-school partnership in commencing and completing the project |
| **STEP 2**<br>Welcoming Actions Program | **STEP 2**<br>Planned Welcoming Map<br>Cultural Liaison Person | **STEP 2**<br>To provide a structure for Welcoming Actions to be implemented.<br>To assist the parish in creating culturally aware, sensitive and safe communities |
| **STEP 3 & 4**<br>Funded Welcoming Process | **STEP 3 & 4**<br>Funded Commitments<br>Volunteer Group<br>Welcoming Lead | **STEP 3 & 4**<br>To provide a process to access funding<br>To gather, train and support volunteers involved in the Draw Nearer Program<br>To assist the parish-school-agency in commencing and completing the Funded Welcoming Process. |

The Means

> “It is true that the primacy belongs to our relationship with God, but we cannot forget that the ultimate criterion on which our lives will be judged is what we have done for others.

GAUDETE ET EXSULTATE

Together, the Framework & Steps and the Scaffolds can serve to remind us that our initiation into the Christian life means ‘participation in, and commitment to, the stories, rituals and mission of the faith community’[12].

The Framework & Steps and Scaffolds provide an opportunity for promoting integral human development and maturation of faith. This is done through awareness of cultural difference, the link between culture and faith and learning about the social reality of the vulnerable CALD person in the pew and in the postcode.

## Functions of Parish Pastoral Councils, Archidocese of Perth, 2018.

| FUNCTION[13] | | FUNCTION ADDRESSED BY THE FRAMEWORK |
|---|---|---|
| **5.1** | **Pastoral issues, the core concern of the Council are those that impact on the life of parishioners in the areas of:** | |
| 5.1.1 | Integration of their faith into everyday life – home, work & community. | **WAP** |
| 5.1.2 | Nourishment and support of their faith as they strive to live as faithful disciples of Jesus. | **SPL** |
| 5.1.3 | Outward focus for the development of a vibrant Christian community, actively engaged in Jesus' mission of witness and service in the wider world. | **DNP** |
| **5.2** | **Therefore, the key functions of the Council are:** | |
| 5.2.1 | To assist the apostolic work of the Church by promoting Christian formation of people and providing for them the means to achieve this. | **WAP** |
| 5.2.2 | To carefully evaluate information gathered in order to contribute towards the making of decisions that reflect the values of the Gospel and the teachings of the Church. | **SPL** |
| 5.2.3 | To promote courses of study and reflection and any other initiatives which develop an understanding of the apostolate of the laity so that they can carry out their mission to the world at the parish level and beyond. | **DNP** |
| 5.2.4 | To seek out and respond to the needs of people in the parish and beyond and to involve the whole parish in the response to their needs. | **DNP** |
| 5.2.5 | To set long term and short term pastoral goals for the parish. | **SPL** |
| 5.2.6 | To develop a sense of Church beyond parish boundaries and to stimulate a Christian response to local issues and the problems confronting our world. | **FWP** |
| 5.2.7 | To promote communication between all members, sectors, and organisations of the parish and wider community. | **WAP** |
| 5.2.8 | To co-operate and communicate with diocesan organisations and to support and promote the activities and services of these organisations. | **FWP** |

Note: *Framework for Formation for Mission in Catholic Education* (NCEC, 2017); *CECWA Catholic Identity Policy* (2019) document and individual school evangelisation plans could be read to discern where the Framework & Steps can make a contribution.

**WAP** – Welcoming Actions Program
**SPL** – Spiritual Listening Cycle
**DNP** – Draw Near Project
**FWP** – Funded Welcoming Process

# Draw Near Project

## Assisting visa holders in the community

The purpose of the Draw Near Project is to strengthen faith and social understandings in relation to the vulnerable migrant and refugee visa holder in the local community and implement short term pastoral actions.

The Project engages the parish and school using a Head-Heart-Hands (HHH) model of community engagement.[14]

The Project has two parts designed to animate, enable, and empower the faith community from the perspective of culture, faith and pastoral action:

- **FAITH FORMATION & SOCIAL EDUCATION**
  Biblical passages are reflected upon in the light of the Church's understanding of the Gospel and what Jesus revealed about how God would like us to treat each other, especially the vulnerable person and

- A moderated Q&A discussion looks at the myths and facts around refugees and asylees in the context of Catholic Social Teaching[15]. Government data is used to highlight the current reality of refugees and asylees living locally.

- **NEIGHBOUR LOVE ACTIVITY**
  The outreach activity is SMART [16] - specific, measurable, achievable, time-bound (4 weeks duration). The activity will vary depending on the urgent need identified by the data eg: food & hygiene packs for asylees.

From time to time, a need other than material is identified. For example, social justice advocacy or a spiritual need eg: a prayer service for tragedy victims in country of departure.

**In practice, using a data-informed approach[17], the agency formulates a written proposal linking faith understandings and social observation to pastoral action. The proposal is used to invite a parish and school to partner and implement a Draw Near Project.**

**The Project is place-based and requires parish and school partnering. It is data-informed and supported by the Draw Near Project Officer.**

# Example of a Draw Near Project

A faith community agreed to a school-parish partnership to implement a Draw Near Project over four to six weeks.

The Faith Formation & Social Education session was a single 90 minute presentation delivered on four occasions with adjustments: as a professional development session for teaching staff; as a daytime online seminar; as an evening face-to-face workshop; and as a mini-retreat.

The Neighbour Love activity involved collecting and creating food & hygiene packs for persons seeking asylum in the postcode. The school children put together the food packs and adult parishioners put together the hygiene packs. A local supermarket donated the bags.

A Thanksgiving Mass was held along with a school assembly. Certificates were issued to the various classes; thank you notes from recipients of the care packages were also distributed.

## Diocesan Scaffolds

The Project was supported by **Data & Analysis** and the **Draw Near Project Officer.**





# Data & Analysis

Data informs the written proposal for a Draw Near Project. Below is an example of general data around settlement of *newly arrived humanitarian entrants (refugees)* in metropolitan Perth.

### Top 10 Perth humanitarian settlement suburbs

**NORTH OF THE SWAN RIVER**

Balga, Girrawheen, Koondoola, Mirrabooka, Nollamara.

**SOUTH OF THE SWAN RIVER**

Beckenham, Bentley, Cannington, Kenwick, Maddington.

### Proximity of Catholic Parishes to settlement suburbs

**NORTH OF THE SWAN RIVER**

Our Lady of Mercy, St Gerard Majella, Our Lady of Lourdes, Our Lady's Assumption, Vietnamese Catholic Community.

**SOUTH OF THE SWAN RIVER**

Santa Clara, St Joseph's, Our Lady of the Most Blessed Sacrament, Holy Family, St Jude's, Sacred Heart.

### Common issues for displaced persons:

Community acceptance
Learning a new culture
Learning a new language
Obtaining work

For detailed data on humanitarian entrants, please contact the West Australian Catholic Migrant & Refugee Office (WACMRO).

### What helps newly arrived persons (0–5 years) settle in Australia?

**79%** Feel safe

**60%** Children are happy

**52%** Family in Australia

**45%** Good living conditions

**48%**

**FEEL WELCOME IN THE COMMUNITY**

Data provided by government-funded settlement agencies, Department of Home Affairs and the Catholic Archdiocese of Perth. Data is subject to change.

Using statistical & anecdotal data to inform discernment and engagement with a Draw Near Project is prudent as it negates **community bias.**

# Draw Near Project Officer

The Draw Near Project Officer supports the Principal and Parish Priest in implementing the Draw Near Project.

The role of the Draw Near Project Officer is to ensure the Project uses the HHH model of community engagement and is:

- Inclusive of existing outreach structures in the parish and school eg: Catholic Outreach, SVDP Conference, Student Connect
- Easy to understand and simple to implement
- Communicated effectively eg: social media platforms
- SMART

STEP TWO

# Welcoming Actions Program



# Welcoming Actions Program

## Creating culturally inclusive and safe communities

The aim of the Welcoming Actions Program is to provide an opportunity for a multicutural parish to create an inter-cultural community.

By engaging with cultural difference - through awareness, sensitivity and safety - the parish becomes more welcoming across its increasingly diverse people.

This is important, given that 48.2% of Australians have a parent born overseas and 27.6% of Australians were born overseas according to the 2021 Census.

The Program uses data to plan and provide opportunities for parish engagement with welcoming. It does this through input and output:

## Input 1

### WELCOMING PARISH FOR LEADERSHIP MODULE

- The flexible module invites parish leadership to create a 'welcoming audit' by examining:

    1. What welcoming means according to the pastoral care of human mobility
    2. What this kind of welcoming looks like in a faith community
    3. Who is welcoming who ie: who are the persons or groups in our faith community
    4. How invitations are communicated ie: the way we receive people
    5. Who decides the kinds of actions and activities ie: who is involved in the decision-making process.

- The 'welcoming audit' is applied in examining the 5 existing parish structures as 'spaces for welcoming' - Leadership & Evangelisation, Liturgy & Worship, Faith Formation & Followership, Social & Fellowship, Outreach & Service.
- The Spaces for Welcoming are explored for ways in which they can be acceptably reset to be more welcoming of the newcomer using 'welcoming actions' which recognise, respect, reconcile with and realise cultural difference.
- A dedicated Planned Welcoming Map is used to plan, sequence and implement the various 'welcoming actions' across the Spaces for Welcoming to create a culturally aware, culturally sensitive and culturally safe community.

## Input 2

### CULTURAL COMPETENCY FOR MISSION SEMINAR

The Seminar explores barriers to effective cross-cultural communication and collaboration, especially in the Parish Leadership space (eg: Parish Pastoral Council).

Cultural competency, as an act of neighbour love, also enables leadership to accompany, include and restore to the community those persons unintentionally marginalised by the existing power structures within the parish community.

This means leaders need to be mindful that leadership is exercised differently in different cultures, and this will impact on how the decision-making process is viewed, understood, and implemented.

This intentionality is guided by Catholic Social Teaching principles and a leadership that creates a welcoming culture by prioritising it as a shared value across the various identities within the faith community.

**THE SEMINAR INCLUDES THE FOLLOWING TOPICS:**

- Culture
- Cultural Orientations
- Key Cultural Skills
- Australian Cultural Perspective
- Action Planning for Ministry and Pastoral Challenges

## Output

**WELCOMING ACTIONS**

Leadership uses the attitudes, knowledge and skills gained from the Module and Seminar to design Welcoming Actions that:

- Enable expressions of faith through the various cultures.
- Create opportunities for community and sense of belonging for the CALD person in the pew and in the postcode.
- Provide faith formation and social education that promote cultural awareness, cultural sensitivity and cultural safety.

Significantly, attention is given to the process and planning behind each Action eg: who has been invited into the decision-making process, how have they been included and the way in which participation is occurring.

**THERE ARE THREE TYPES OF WELCOMING ACTIONS:**

> Welcoming Actions that are *culturally aware*, highlight the link between culture and faith. These actions invite the community to recognise the importance of culture eg: a cultures quiz night.

> Welcoming Actions with a *cultural sensitivity* focus, respect cultural difference by including aspects of the various cultures eg: CALD liturgy.

> Welcoming Actions that are *cultural safe* create environments across the Spaces for Welcoming that foster participation of CALD persons by reconciling with and realising culture difference eg: Shared Parish.

## Welcoming Actions make use of the RRRR[18] model:

**RECOGNISE**

Why is there a need for a Welcoming Action? Who decides what it should be? What is the Action? How will it be communicated?

**RESPECT**

Has cultural due diligence occurred around the proposed Welcoming Action? How will it be received?

**RECONCILE**

What are the barriers to implementing the Action? Eg: community bias, lack of understanding, ethnocentrism.

**REALISE**

What does the Action look like when it is fully realised? Whom does it benefit, how and why?

**In practice, the parish partners with the agency to implement a Welcoming Action(s)[19] .**

**The Welcoming Action(s) is a result of cultural due diligence work during input.**

**DIOCESAN SCAFFOLDS**

The Program is supported by the **Planned Welcoming Map** and the **Cultural Liaison Person** (CLP).



# Example of Welcoming Action

## from the Social & Fellowship Space for Welcoming

> A faith community held a cultures quiz night in the school gym to raise awareness of and to recognise its cultural diversity

> Culture questions were sought from the adults and children, and rules and expectations were clearly communicated before the event, including creation of teams.

> The evening ended with a newcomer telling their scripted migration & faith story followed by a traditional and touching folksong which was explained in English before being sung in Tamil.

**Over time, Welcoming Actions can create a culturally competent community sensitive to its own cultural and linguistic diversity. This awareness helps the community to be more present to the wider community of which it is a part.**

### PLANNED WELCOMING MAP

The Planned Welcoming Map offers a structure for delivery of a Welcoming Actions Program. The Map ensures that pastoral actions (Welcoming Actions) arising from the Module and Seminar are allocated and sequenced across the Spaces for Welcoming.

Welcoming Actions should be sequenced across a cultural competency continuum starting with Actions that *raise awareness of cultural difference* to those that are *culturally sensitive* to those that embed *cultural safety.*

The Planned Welcoming Map promotes strategic thinking in planning and is designed to be integrated into existing parish pastoral and school mission plans.

## *Example of a Planned Welcoming Map showing Welcoming Actions*

The example map is aspirational and illustrates a strong-form of practicing welcoming: all the resources from *Creating Welcoming Parish Communities* have been utilised.

| Spaces for Welcoming | YEAR 1-2 | YEAR 3-4 | YEAR 5-6 |
|---|---|---|---|
| Leadership & Evangelisation | Welcoming Parish for Leadership 1<br>Cultural Competency for Mission 1 | Welcoming Parish for Leadership 2<br>Cultural Competency for Mission 2 | Welcoming Parish for Leadership 3<br>Cultural Competency for Mission 3 |
| Worship & Liturgy | M&R Mass<br>CALD piety 20 eg: rosary | Refugee Prayer Service<br>Hospitality Sunday | CALD liturgies<br>Cultural feast days celebrated |
| Faith formation & followership | Draw Near Project Faith Formation & Social Education | Welcoming Actions Program Faith Formation & Social Education | Funded Welcoming Process Faith Formation & Social Education |
| Social & fellowship | Cultural morning teas | Cultures quiz night<br>CALD womens group | Migrant stories<br>LOTE bingo |
| Service & outreach | Draw Near Project neighbour love activity<br>National Refugee Week petition | School Refugee Bursary<br>Palm Sunday Walk | Community Refugee Mentorship or Sponsorship<br>Shared Parish |

**CULTURAL COMPETENCY CONTINUUM**

### Cultural Awareness

Cultural awareness recognises that different cultures value different things and this informs leadership in its pastoral planning.

### Cultural Sensitivity

Cultural Sensitivity respects cultural difference and leadership reconciles with and realises this difference in its pastoral planning so acknowledging that cultures are different, not better or worse.

### Cultural Safety

Cultural safety is a term used to describe a way of working with people from different cultural backgrounds that creates environments that are physically, spiritually, and socially safe for cultural identity, world views and values to be acknowledged by the dominant culture.

Cultural safety can assist cultures within a faith community to incarnate further the culture of the Gospel. It also acts as an antidote to ethnocentrism and the culture of exclusion.

# Cultural Liaison Person

The Cultural Liaison Person (CLP) assists the faith community to implement Welcoming Actions across the Spaces for Welcoming as identified by the Planned Welcoming Map.

The CLP works with parish leadership to implement the Welcoming Actions Program by:

- Assisting leadership with the Planned Welcoming Map and the Welcoming Actions.
- Overseeing the in-principle agreement between the parish and agency - and school if required.

> “In the diversity of peoples who experience the gift of God, each in accordance with its own culture, the Church expresses her genuine catholicity and shows forth the “beauty of her varied face”

EVANGELII GAUDIU

# Funded Welcoming Process

The Funded Welcoming Process is Step 3 and Step 4 of the Framework and is a funded community refugee support. It is informed by the receiving-protecting-promoting-integrating (RPPI) model of pastoral care of migrants and refugees.

The Process enables the parish-school community and agency to support newly arrived refugee families through a school bursary (Step 3) or mentorship and sponsorship (Step 4). The bursary, mentorship and sponsorship are collectively called the *Draw Nearer Program*.

**In practice, the parish-school community and agency sign an agreement to partner and participate in a Draw Nearer Program. WACMRO manages the Funded Commitments, mobilises the Volunteer Group and oversees the training through CARAD.**

### STEP 3

- *Draw Nearer Program A* (Parish School Refugee Bursary). The parish and school partner with the agency, assisted by Red Cross, to offer a student placement for a refugee student. The school waives fees while the parish assists in the initial provision of uniform and stationery.

### STEP 4

- *Draw Nearer Program B* (Catholic Community Refugee Mentorship) The parish and school partner with the agency to 'mentor' a refugee family for 12 months in partnership with the Centre for Asylum seekers, Refugees and Detainees (CARAD).

**OR**

- *Draw Nearer Program C* (Catholic Community Refugee Sponsorship) The parish and school partner with the agency to sponsor a refugee family from a refugee camp into Australia. The sponsored family is approved by the UNHCR, vetted by the Australian Government and supported by Community Refugee Sponsorship Australia (CRSA).

# Diocesan Scaffolds

The Scaffolds to assist implementation of the Funded Welcoming Process are the **Volunteer Group, Funded Commitments** and the **Welcoming Lead.**

## Volunteer Group

The Volunteer Group is drawn from the receiving community to support the refugee family involved in the Draw Nearer Program.

The Group offers support such as Conversational English, computer skills, homework club, mother's group (*Draw Nearer Program A*) or assists the family in connecting into support networks (*Program B*) or provides the finance to secure the necessary visas for the family (*Program C*).

The Volunteer Group is known as Neighbours for Newcomers (N4N). The N4N Group provides an opportunity for meaningful intercultural connections to develop by cultivating contacts. The rich social capital generated aids social cohesion and contributes to a more humane and civil society.

The N4N Volunteer Group is overseen by WACMRO.

## Welcoming Lead

The Welcoming Lead works with parish-school leadership to promote the Funded Welcoming Process and the Draw Nearer Program and gather a volunteer group.

When requested by the parish-school leadership, the Welcoming Lead:

- Oversees the partnership agreement between the parish and school and the Funding Commitments
- Liaises with the diocese and other collaborating organisations involved
- Facilitates training and support of the volunteer group
- Reports regularly to the funding body (diocesan agency) and the parish-school community

WACMRO provides personnel to serve as Draw Near Project Officer, Cultural Liaison Person or Welcoming Lead.

## Funded Commitments

1. Commitments require parish leadership and nominated N4N Volunteer Group members to participate in:
    - Catholic Social Teaching & the Asylee workshop(s)
    - Welcoming Parish for Leadership module
    - Cultural Competency for Mission seminar
2. Funding is secured through fulfilling the funding commitments. Funding is used to assist with uniform, laptop, books and stationery, excursion levy, volunteer petrol and transport costs, purchases for picnics and social events, miscellaneous.

## A Thought

Due to ecclesial standing in both school and church, suitably skilled **Deacons** could facilitate the Draw Near Project, Welcoming Actions Program and Funded Welcoming Process, linking faith worship to pastoral action. In doing so, parish diakonia is prioritised alongside the administration of the sacraments and prayer life of the community.

The Deacon is well-placed to promote the social teaching of the Church by animating action in the social field and assisting in the faith formation and spiritual accompaniment of those engaged with *Creating Welcoming Parish Communities* (Gal 6: 9-10).

The presence of the Deacon would signify that the good work of the liturgy continues outside the liturgy as 'good works' - highlighting the performative language of the dismissal: 'Go and announce the Gospel of the Lord' (Sacramentum Caritatis, n 51).[21]

# Engagement



# Spiritual Listening Cycle

The Spiritual Listening Cycle[22] is a data-informed, virtuous cycle, engagement tool. It allows for *Kairos* **time** (Is 41:1) to form and govern the community stance to willed welcoming, bringing stability to engaging with *Creating Welcoming Parish Communities.*

The Cycle is the hub around which *Creating Welcoming Parish Communities* turns and provides a structure for a whole community to listen to the human person using **rational compassion** informed by social principles from the Church.

The Cycle makes use of the spiritual, human, intellectual and pastoral (SHIP) model of personal formation to further the integral human development[23] of a community.

By promoting 'double listening', the Cycle helps the community to connect faith and culture to personal growth and the reality of everyday life in the context of neighbour love.

This sensitivity empowers the community in welcoming difference, giving it agency to create person-focused and pastorally appropriate outreach and in-reach interventions.

## The Conversations:

- A conversation may vary from a group email requesting comment on the proposal, to a presentation, to in-person small group dialogues, to a mini-retreat
- Successful conversations follow a format that allows community members to read, listen and spiritually reflect on the proposal and then safely share faith, social and practical understandings before a decision is made

## The Spiritual Listening Cycle benefits the community[24] by:

- Offering a practical tool for exploring a theologically inflected notion of what welcoming looks like
- Linking current social data of marginalised, groups to spiritual truths from the Christian tradition and Church understandings of what it is to be human before God and each other in community
- Enabling the community to first listen by examining the data scientifically, anecdotally and pastorally and then listen again by interpreting the data through a 'spiritual lens' of faith understandings, prayer and Christian praxis based on Catholic Social Teaching principles

1

## Example of using the Cycle to engage with *Creating Welcoming Parish Communities.*

2

### Data Collection

The agency collates data from primary sources and anecdotal evidence. Observations are presented via graphs, stories and case studies and written comment. Wider information is explored.

### Spiritual Understanding

The agency assesses the data to determine what pastoral need has emerged. Barriers to social inclusion and integration of a minority group are identified. Further reflection uncovers why Gospel leaven or shalom, is lacking[25].

### Conversation 1

**Human Dignity**

**What is happening to people and why?** The conversation of the parish and school leadership focuses on the data and social reality observed.

### Conversation 2

**Solidarity**

**Where is God in this experience?** Leadership have conversations around discerning God's point of view and possible spiritual meanings. The data is interpreted in the light of Scriptures, especially the Gospels and social teachings.

AFTER SOME TIME, PHASE 1 AND CONVERSATION 1 BEGIN AGAIN

CONVERSATION 2 CAN BE REPEATED AFTER EACH PHASE TO REFINE AND AMPLIFY THE SPIRITUAL LISTENING

4

### Chosen Response

The agency proposes a pastoral intervention based on insights gained. The intervention is presented as a written proposal.

### Conversation 4

**Subsidiarity**

**How shall we respond?** The parish-school community holds a conversation on engagement with the proposed intervention in terms of the ability and the willingness of the community to do so.

3

### Pastoral Remedy

The agency formulates possible pastoral remedies that can be supported by the Framework.

### Conversation 3

**The Common Good**

**What is needed?** The conversation examines what should be done and what could be done. Possible remedies, supported by *Creating Welcoming Parish Communities*, are identified.



# In-Principle Agreement

WACMRO uses the 4 phases from the Spiritual Listening Cycle for data analysis and discernment to formulate a specific, measurable, achievable, realistic, time-bound proposal.

1. The proposal identifies an outreach need or in-reach inclusion action or community-based pastoral opportunity i.e.: Draw Near Project or Welcoming Actions Program or Funded Welcoming Process.
2. WACMRO invites the targeted community to engage with the proposal via the 4 conversations from the Spiritual Listening Cycle. Leadership considers the proposal, partnering requirements, resources, and timelines.
3. An In-Principle Agreement (IPA) with a detailed implementation plan is signed by Parish Priest and School Principal who also lead the implementation assisted by the agency.
4. The IPA formalises the engagement process. The IPA consists of of a covering letter, agreed conditions and a signing ceremony.

The purpose of a signed In-Principle Agreement (IPA) between the Principal and the Parish Priest is to demonstrate to the faith community that the leaders:

- Have an established relationship.
- Have committed to partnering as part of the culture.
- Have discerned a common goal with a shared moral purpose.
- Have decided to implement the proposal for the sake of integral human development and the faith growth of the community.

The IPA is suspended if the Parish Priest or Principal depart.

> "In encountering the diversity of foreigners, migrants and refugees, and in the intercultural dialogue that can emerge from this encounter, we have an opportunity to grow as Church and to enrich one another."
>
> POPE FRANCIS,
> WORLD DAY MIGRANTS & REFUGEES, 2021

## Example of a covering letter from an IPA

Dear School Principal and Parish Priest,

The purpose of this letter is to confirm the In-Principle Agreement (IPA) between the West Australian Catholic Migrant & Refugee Office (WACMRO), the Parish of XXX, XXX School, St Vincent de Paul XXX conference or Catholic Outreach XXX.

The IPA concerns itself with *Creating Welcoming Parish Communities* - specifically, the Draw Near Project as identified in the commitments attached to this letter.

The commitments are seen as the good works to be fulfilled as part of the Catholic mission of evangelisation. As such, this is an exercise in faith development as much as anything else.

With that in mind, it would be good to point out the various commitments are designed to:

- integrate faith, culture and life
- promote Christian witness, proclamation and catechesis
- assist the school in fulfilling the Christian witness, primary proclamation and catechetical aspects of the school's Evangelisation Plan
- assist the parish in fulfilling key pastoral functions
- foster the fundamental stance of Christian welcome towards others in terms of attitude (Mt 5:1-12) and activity (Mt 25:35)
- create an opportunity for an archdiocesan agency, Catholic school and parish to collaborate in a spirit of fraternal charity for the benefit of the Catholic community and broader society.

By coming together, the school and parish model collaboration to the faith community. Partnering reminds us that relationship, community and commitment are the cornerstone of intentional discipleship to Jesus, meaning the school and parish are, in reality, a single entity - adults, families, children.

To work well, the IPA will need to model honest dialogue and so assist the integral human development of the whole community so benefiting the broader society.

I look forward to working with you.





# Welcoming Path

In practice, faith communities might commit to one Draw Near Project annually in their pastoral planning. Other communities may commit to a Welcoming Actions Program. Larger communities might do both and more often or even consider the Funded Welcoming Process.

## The Welcoming Path supports maturation of the faith in the mission of welcoming

# Implementation Principles

Engagement with *Creating Welcoming Parish Communities* necessitates change which should be well understood, planned, communicated and needed. These principles inform the Framework & Steps so that change remains mission-oriented, supported by the community and flexible enough to be adapted.

## The '4Ms' Model below provides a way to engage with the change-management process which is always gradual[26]:

### Making it start

- Draw change-makers' attention to the detail of the data & effective pastoral responses to the issues.
- Empower leaders & community with a vision of the new reality.
- Provide support and an easy-to-implement process.

### Making it sustainable

- Change can be changed - which means pastoral responses are reflected on & adapted to suit changing local needs.
- When needed, the existing pastoral response is modified sensitively i.e.: with time & community support.

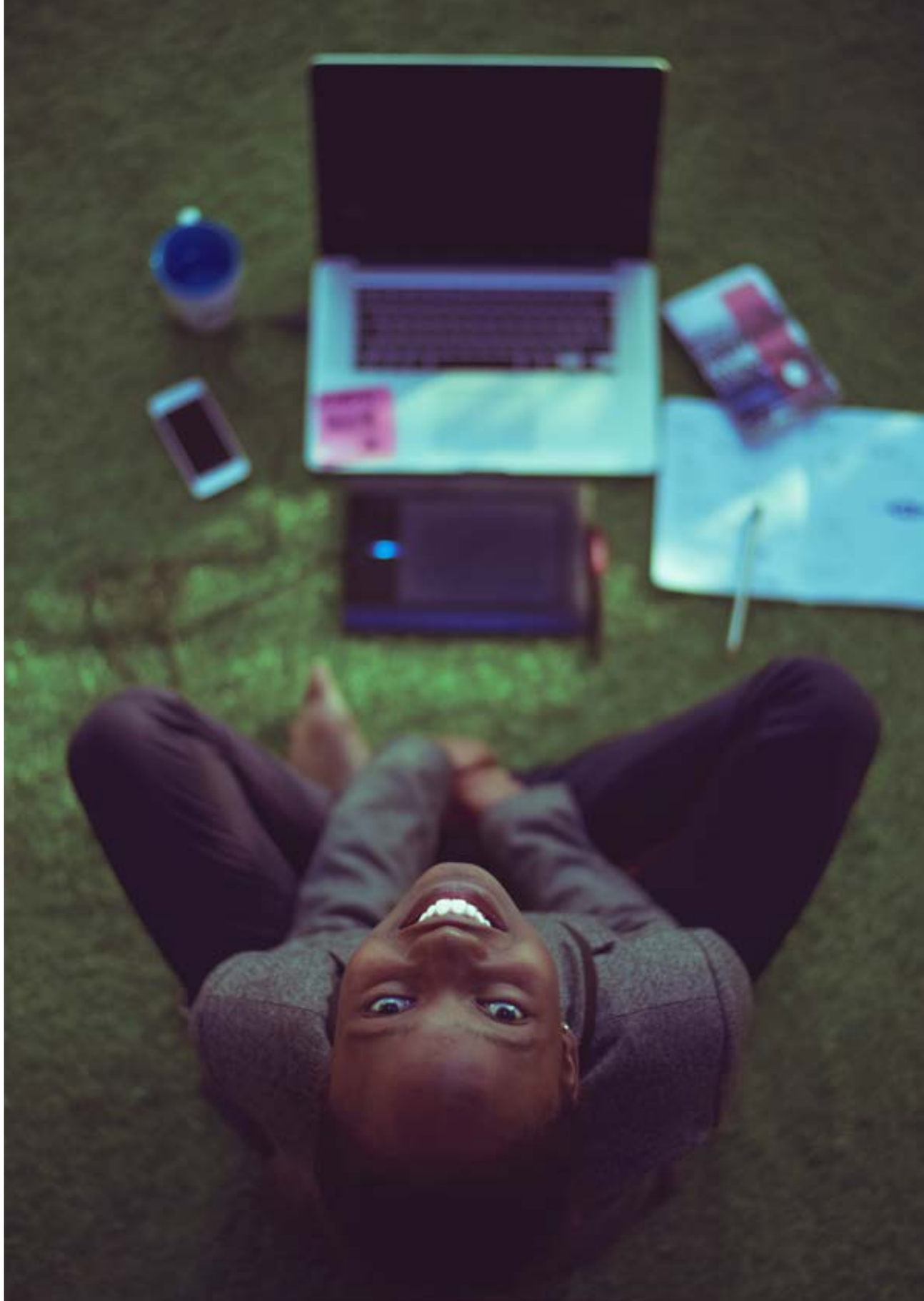
### Making it stick

- Change makes use of those existing pastoral structures which can accommodate and be complemented by the change.
- Change is organically grown not tirelessly sown (easy not difficult).
- Change is visible, pleasing & makes sense.

### Making it spread

- Ensure change adds 'value and virtue' to existing pastoral responses and is integrated, not 'bolted-on'.





# Summaries



# Features and Benefits

| FEATURES | BENEFITS |
| --- | --- |
| **Spiritual Listening Cycle**<br>The 4 phases<br>The 4 conversations | Builds confidence, capacity, and capability to adopt cultural welcoming as a tool of evangelisation. |
| **Welcoming Strategy**<br>Planned Welcoming & Partnering across the Spaces for Welcoming. | Identifies joint concrete parish & school evangelisation actions and builds identity across parish, school, agency, archdiocese. |
| **Framework & Steps**<br>The Project (Step 1)<br>The Program (Step 2)<br>The Process (Step 3 & 4) | Enables the faith community to embed cultural welcoming as a Gospel response and service to the community. |
| **Diocesan Scaffolds**<br>Project Officer<br>Cultural Liaison Person (CLP)<br>Welcoming Lead | Supports the implementation and smooth running of pastoral actions from *Creating Welcoming Parish Communities* resource |
| **Integral Human Development**<br>The HHH, RPPI, SHIP, RRRR and 4M models of community development | Strengthens the Catholic worldview and spiritual link between culture, faith and personal growth. |

# Dialogue Circles & Resources Wheel

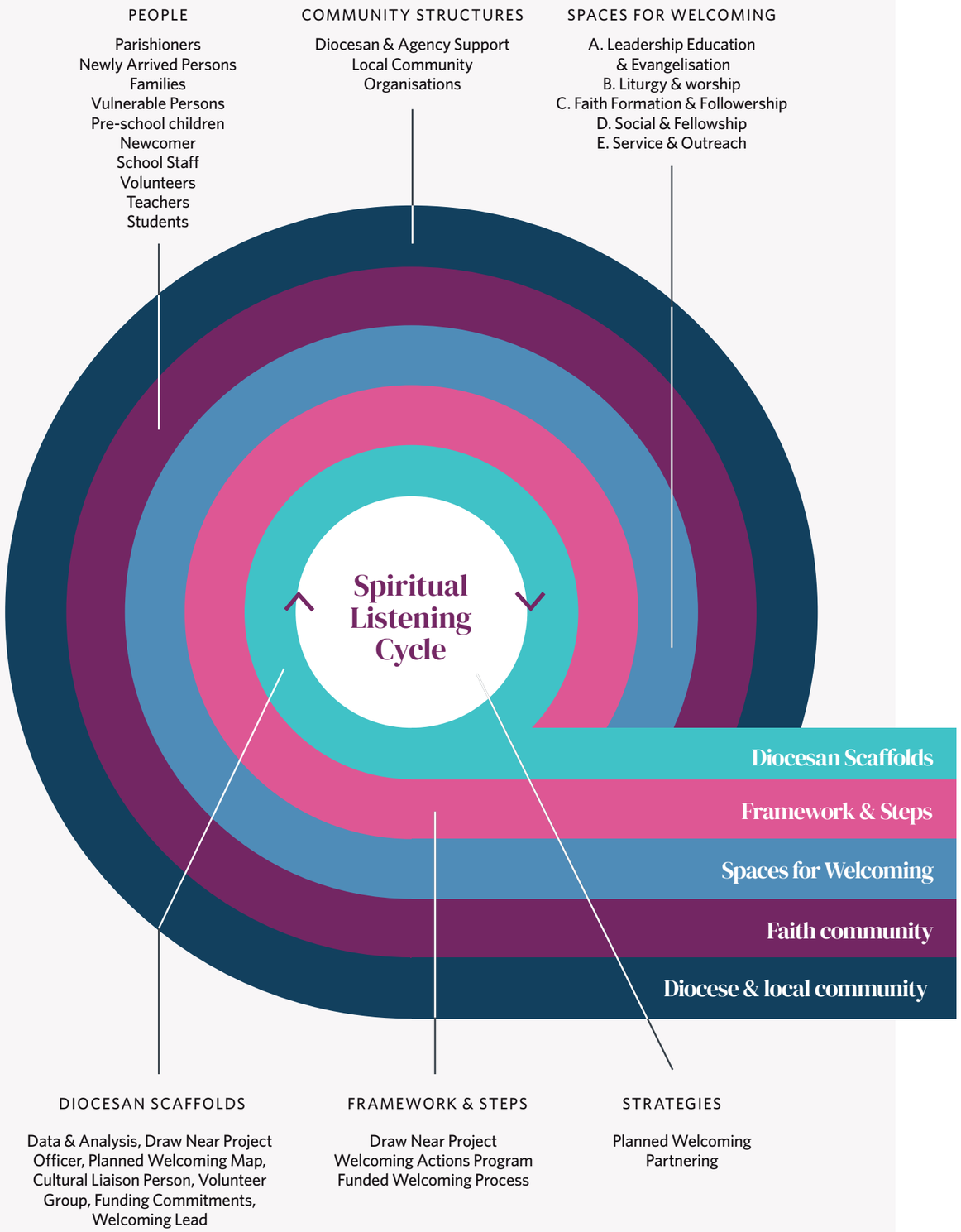
The Circles provide a common language and a shared vocabulary to enable dialogue within and between parishes, schools, agencies engaging with *Creating Welcoming Parish Communities* and the diocese.

The Wheel serves as a summary of the personnel and structures available to support implementation of the following:

- Draw Near Project
- Welcoming Parish for Leadership Module
- Cultural Competency for Mission Seminar
- Welcoming Actions
- School Refugee Bursary
- Community Refugee Mentorship
- Catholic Community Refugee Sponsorship



Summaries



# Overview

## Vision (Welcoming and Spaces for Welcoming)

1 The diocesan agency uses the cycle to write a proposal for a Draw Near Project, Welcoming Actions Program or Funded Welcoming Process.

2 The parish-school community leadership uses the Cycle to have conversations on the data, community engagement, implications and what the proposal would look like in the following spaces:

- Leadership Education & Evangelisation
- Liturgy & Worship
- Faith Formation & Followership
- Social & Fellowship
- Service & Outreach

## Intention
(Planned Welcoming & Partnering)

3 The parish-school leadership agree to partner and implement the proposed pastoral action.





## 4 Means (Implementation)

The Framework & Steps and Diocesan Scaffolds are used to realise the proposal to practise welcoming.

### Framework & Steps

**STEP 1**
**DRAW NEAR PROJECT**
The parish partners with the school to offer Faith Formation & Social Education sessions and Neighbour Love Activity.

**STEP 2**
**WELCOMING ACTIONS PROGRAM**
The parish partners with the agency to build cultural competency in the community using Welcomg Actions.

**STEP 3 & 4**
**FUNDED WELCOMING PROCESS**
The parish and school and agency partner to implement a funded Draw Nearer Program.

### Diocesan Scaffolds

**STEP 1**
Data & Analysis
Draw Near Project Officer

**STEP 2**
Planned Welcoming Map
Cultural Liaison Person

**STEP 3 & 4**
Funded Commitments
Volunteer Group
Welcoming Lead

### Person welcomed

**STEP 1**
Vulnerable visa-holder in the neighbourhood.

**STEP 2**
Culturally and linguistically diverse person in the parish.

**STEP 3 & 4**
Refugee newcomer family to Australia

# Welcoming Matrix

The Matrix offers a visual summary of Steps 1 - 4. The faith community may choose to stay in one square or move between the squares. The time and activity given to each square is determined by the community. Steps can be repeated or retraced, depending on the pastoral planning aims and goals.

HIGH COMMITMENT — HIGHER STRATEGIC PASTORAL PLANNING

| | |
|---|---|
| **Step three**<br>**Funded Welcoming Process: Draw Nearer Program A** | **Step four**<br>**Draw Nearer Program B or C** |
| **Step one**<br>**Draw Near Project** | **Step two**<br>**Welcoming Actions Program** |

MORE SUSTAINABLE WELCOMING

LESS SUSTAINABLE WELCOMING

LOW COMMITMENT — LOWER STRATEGIC PASTORAL PLANNING — HIGH COMMITMENT

The Welcoming Matrix also serves as a reminder that *Creating Welcoming Parish Communities* is not prescriptive. It describes a faith community journey towards 'willed welcoming' - as part of the mission of evangelisation, limited only by the imagination and creativity of the leadership.

# After Reading

*Creating Welcoming Parish Communities* imagines what welcoming might look like for a faith community that desires to become more than what it offers, sacramentally and educationally. It does this by asking what holiness and justice looks like when a community adopts a welcoming stance towards those who are culturally and linguistically diverse, in the pew and in the postcode.

This is important because the Church is being called to build a shared humanity with persons of difference. This is possibly the theological and spiritual challenge of our times because it speaks to religious identity and a way of being church that can act as a curative and preventative against despair for the soul seeking hope and a tonic for the mind and heart seeking a deeper spiritual life. It speaks of local churches being present to western societies in transition, as even established democratic forms are being challenged - sometimes to the detriment of the common good.

As ideology polarises society and confusion increases about what it is to be human, the local baptised community, working closely with diocesan structures, has something beautiful to say about how the non-violent way, truth, and life of the Gospel message can restore meaning and purpose in the lives of those who are unsettled: existentially, spiritually, materially.

Above all, a welcoming culture of encounter and dialogue is about cooperating with God's desire for the institutional church to renew her mind (Rom 12: 2) and shift her culture - so she can speak the kerygma and the Gospel of life (Jn 10:10) from within the host culture using a language and style whose beauty is hard to resist.

> "Next to the Blessed Sacrament itself, your neighbour is the holiest object presented to your senses.
>
> CS LEWIS, *THE WEIGHT OF GLORY*



How else can parish structures engage with the riches of the deposit of faith, tradition and the sacred liturgy in meaningful ways or journey with others in such a way that God is experienced (Jn 20:25) or pioneer faith responses to help navigate the new social terrains, in our post-trust world of truth decay and epochal change?

How else can the faithful fully realise their baptism – that precious gift of participating in the life of God and the Church and the sharing of that understanding and experience with others – for the creation of a more humane and civil society?

Let us not be too patient but begin the work of incarnating the Word by cooperating with the grace that is to be found in welcoming and so offer hope and a way forward to a post-pandemic Church and society which, surely, must not go back to the way things were before.

> "The parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and community.
>
> EVANGELII GAUDIUM

# Reader's Response

If you are a Parish Priest, School Principal, Parish Pastoral Council Chairperson or other Catholic leader and seek further information on Creating Welcoming Parish Communities (CWPC), please contact: wacmro@perthcatholic.org.au

WACMRO can offer three conversations to help you decide if your community would benefit from engaging with this resource:

**Conversation 1**

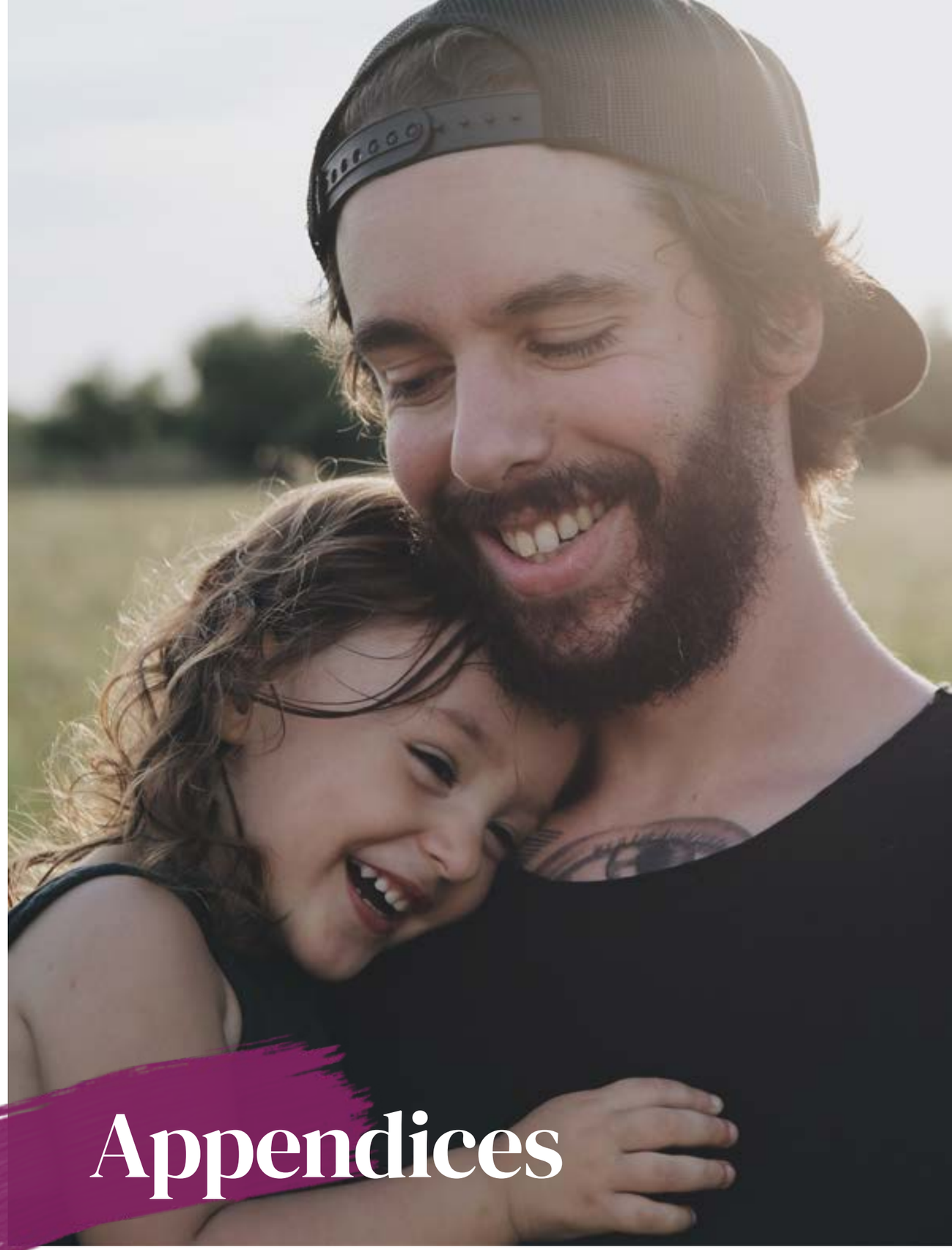
Discuss the different ways in which CWPC can contribute to parish and school strategic planning

**Conversation 2**

Discover how CWPC can support leadership in creating a culturally competent community

**Conversation 3**

Discern whether CWPC would enable the faith community in its journey of maturing in the faith and integral human development.



# Appendices

# Glossary

## Definitions as understood by *Creating Welcoming Parish Communities*:

**Community bias** distorts and disrupts reception of the Gospel. It occurs when faith communities initially engage with welcoming (difference) manifesting in acts of deception, division, diversion and discouragement, the 4D's[28].

**Diakonia**: the responsible service of the Gospel by words and actions performed by a faith-based, servant-leader community in response to neighbour love, particularly towards the vulnerable. A parish that has realised diakonia expresses a faith which is alive. It has understood that the God who comes to them sacramentally is also revealed through, with and in the people, especially the poor.

A **faith community** is understood to be people associated with the parish church, members of the Catholic school community, volunteers from the local community and the identified vulnerable person in need.

**Evangelisation:** proselytizing is self-serving and does not allow what is being proclaimed to speak for itself but evangelisation does - by giving the person time and space to relate personally to the message of grace.

**Integral Human Development** is the holistic development of the human person, covering all aspects of life: social, economic, political, cultural, personal and spiritual.

A **place-based approach** brings people together locally to build community, better the human condition or address issues specific to the local need. A parish is an excellent example of a place-based community.

**Proximity:** nearness in space, time and relationship. Welcoming Parish Communities are marked by these three attributes along with presence.

**Rational compassion** is understood as the objective analysis of the wellbeing of others brought about by a care and concern for working out how to alleviate suffering in keeping with human dignity.

**Spaces for Welcoming** refers to conceptual spaces in parish life that require planning - liturgy, social, outreach, faith formation, leadership. They can also be physical spaces. The spaces can be used to create a sense of belonging and a place to feel safe and 'at home'.

**Time:** Time can be understood as both *chronos* and *kairos* and is needed to bring stability to the faith community undergoing change. *Kairos* refers to the moment for initiating change and must be discerned. *Chronos* refers to duration and is chronological.

A **vulnerable person** is a person who may be unable to take care of themselves against harm or exploitation by reason of an illness, trauma or disability or any other legitimate reason.



Appendices

# Endnotes

1. 'I hope that all communities will devote the necessary effort to advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are'. (Pope Francis, Evangelii Gaudium n 27)

2. Thomas Aquinas, Summa Theologica, II - II, 61,5 *Deus Caritas Est* (DCE) 20, 28. Catechism of the Catholic Church (CCC) 1822, CCC 1807 Compendium of the Social Doctrine of the Church (CSDC) 208.

3. In 2019, Pope Francis gave an important speech 'Theology after Veritatis Gaudium in the context of the Mediterranean' which outlined a vision for a theology of welcoming: http://www.vatican.va/content/francesco/en/speeches/2019/june/documents/papa-francesco_20190621_teologia- napoli.html

4. Daniel Groody, CSC, has written extensively on the phenomenon of migration from a theological and socio-politico perspective, including the paper Crossing the Divide: Foundations of a Theology of Migration and Refugees. This paper examines theological reflection in an age of migration by focusing on four foundations of a theology of migration and refugees: (1) Imago Dei: Crossing the Problem—Person Divide; (2) Verbum Dei: Crossing the Divine—Human Divide; (3) Missio Dei: Crossing the Human—Human Divide; and (4) Visio Dei: Crossing the Country—Kingdom divide. As a call to cross borders and overcome barriers, migration is a way of thinking about God and human life and an expression of the Christian mission of reconciliation. The paper can be downloaded from: https://www3.nd.edu/~dgroody/Published%20Works/Journal%20Articles/files/TSSeptember09Groody.pdf

5. www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_1984_ecclesiologia_en.html.

6. Noel Connolly, SSC. Growing a Truly Multicultural Australia Catholic Church. Retrieved from https://clergy.org.au/ministry-formation/acculturation.

7. See Pope Paul VI 1975 apostolic exhortation, Evangelii Nuntiandi, for a profound elaboration on the meaning of evangelisation.

8. www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20170815_world-migrants-day- 2018.html. For more information on this pastoral model visit: https://migrants-refugees.va/

9. http://www.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20130805_world- migrants- day.html, especially paragraph 12.

10. For a discussion on institutional faith and intentional faith, see Deacon Keith Strohm (2019) Abalze: The Word Among Us, Press. Maryland.

11. It is not tolerance but the 'social practice of hospitality' that should constitute the best way to address the question of how the parish should engage with the school, local community and with difference - particularly when there is disagreement or personality conflict. For further reading, see *Hospitality as Holiness,* Bretherton, 2006.

*Creating Welcoming Parish Communities* proposes the faith community become an agent of welcoming, as a way to navigate the underlying questions that communal neighbour love poses:

- How do we address the world of suffering and malevolence?
- How do we keep the faith and identity as Christians while forming a common life with people who may have a different belief and culture?
- How do we negotiate a common life and commit to a shared life with others who are different?

These questions complement the broader concerns expressed in *Gaudium et spes* n 9, 10.

12. *Sacramental Policy for School-Aged Children*, Archdiocese of Perth, 2014. Page 4.

13. Extract above taken from the Constitution for Parish Pastoral Council, Archdiocese of Perth, 2018. 'Function addressed by Framework' has been added to demonstrate utility of *Creating Welcoming Parish Communities.*

14. The Head-Heart-Hands pedagogical tool can be used in a variety of settings: education, faith formation and pastoral care. It is often used for motivation purposes to initiate and manage change of behaviour.

15. 'The Church's social teaching is itself a valid instrument of evangelisation' John Paul II, E*ncyclical Letter Centesimus Annus* n 54, 1991. In seeking to re-engage and dialogue with society, the Church would do well to use the content and language of its social teachings which speak to current realities in ways which are readily understood. Catholic social teaching should be given prominence in the new evangelisation along with the kerygma.

16. SMART: Specific, Measurable, Achievable, Realistic, Time-bound. The Draw Near Project is of limited duration. It is designed to meet an urgent need in the community which is currently not being met. The flexible nature of the parish means immediate response to urgent need can occur safely in an organised way and timely manner.

17. National Centre for Pastoral Research: Parish social profiles. Department of Home Affairs Settlement Data Reports.

18. Adapted from Jerry Glover, Harris L. Friedman (2015). *Transcultural Competence: Navigating Cultural Differences in the Global Community. Washington, DC: American Psychological Association.*

19. See resource from the National Centre for Pastoral Research - Dantis, Trudy. (2016). A Handbook for Building Stronger Parishes. Mulgrave, VIC: Garratt Publishing. Australian Bureau of Statistics, Census, 2016.

20. CELAM (the Episcopal Conference of Latin America) at Medellin (1968), Puebla (1979), Santo Domingo (1992) and Aparecida (2007) observe that popular religion is a necessary context for both evangelisation and the inculturation of the faith. Further reading, Francis, Mark, 2010. *Local Worship, Global Church.*

21. Kasper observes:

'each parish has to make sure that diakonia is realised. This means that faith and preaching, as well as the Eucharist and liturgy must be orientated to diakonia. Faith without diakonia is not a Christian faith. Preaching without diakonia is not Christian preaching. A non-diaconal parish celebrating the Eucharist may express its faith, but its faith remains dead; in the final analysis it cannot find God, as they miss the point that God reveals himself in the people, especially the poor!'

Kasper, Walter, 2003. *Leadership in the Church: How traditional roles can serve the Catholic Church today.*

22. Adapted for local use from the pastoral cycle used by the Migrant & Refugee Section of the Dicastery for Promoting Integral Human Development, Vatican City.

23. This model is used in priestly and diaconal formation. Designing pastoral initiatives that also serve as vehicles to draw attention to the spiritual, human, intellectual and spiritual growth of the parish community is equally valid.

Appendices

24. The Spiritual Listening Cycle provides the parish community with an opportunity to bear witness to resolving identified moral problems and social ills in the spirit of humility. Bretherton (page 198, 2006) observes that the community can do this by inviting its neighbours to follow its witness or change its own pattern of behaviours if it discerns in the life of its neighbours, patterns of thought and action that bear more truthful witness to the Gospel.

To engage with secular culture, the parish should be the guest and host of its neighbours. In being a good guest and a faithful host, the holiness of the church is shown forth. The Cycle allows time to ensure the ethical behaviours required for the implementation of responses are in place eg: accountability, competency, justice, transparency and trust (see https://ampjp.org.au/wp-content/uploads/2019/03/Pascoe- Best-Practice-in-Governance-YTU-3Mar2019.pdf).

The Cycle also allows individual persons to discern participation by examining the three stages of the interior life. For more on the stages, contact www.centreforchristianspirituality.com.au (for clergy) or read the section 'Blaise Pascal: The Right Ordering of Body, Mind and Heart' in *Longing for God: Seven Paths* to Christian Devotion, Richard J. Foster and Gayle D. Beebe, 2009.

25. For a full definition of shalom, as understood by *Creating Welcoming Parish Communities* read: G. Bentoglio, "Mio padre era un Arameo errante...". Temi di Teologia Biblica sulla mobilità umana, (Quaderni SIMI 4), Urbaniana University Press, Città del Vaticano 2006: 99-110 (English translation). Contact WACMRO for a one-page summary.

26. The '4Ms' Model is adapted from Robertson, H. and Travaglia, J. 2015. *Cultural Diversity Competency Framework.* UTS, Sydney. The research paper can be retrieved from: www.researchgate.net/publication/282735649_Cultural_Diversity_Competency_Framework_2015

27. Paragraphs 582, 583 of the *Compendium of the Social Doctrine of the Church*. (CSDC) best summarise this attitude and intention.

28. For a discussion on the 4Ds, see Cameli, Louis J. 2011. The Devil You Don't Know: *recognising and resisting evil in everyday life.*

29. For a discussion on intercultural communal living, see Anthony J. Gittens, CSSp (2015). *Living Mission Interculturally: Faith, Culture, and the Renewal of Praxis. Collegeville Minnesota: Liturgical Press.*

# Descriptions of Welcoming Parish Communities

*Creating Welcoming Parish Communities* recognises three forms of faith communities that are welcoming. They are characterised by the following broad aspirational descriptions of willed welcoming. [29]

### A 'culturally aware' Welcoming Parish Community

The various identities within this parish community are mostly united in being invitational and saying: 'come and join us and share the riches of our religious tradition. We invite new people to become one of us as part of our community'.

There is some spiritual reflection and the newcomer and vulnerable person is assimilated into the Spaces for Welcoming in ways that display cultural awareness.

Such activity is understood as a concession to welcoming the CALD person.

**A faith community open to the Draw Near Project**

### A 'culturally sensitive' Welcoming Parish Community

The various identities within this parish community are willing to be more inclusive of difference and are united in saying: 'come and join us and help us grow in our faith as a community. We want the newcomer to contribute by drawing on their context and faith expressions and will provide some opportunities for these faith expressions to be expressed.

After much spiritual reflection, the Spaces for Welcoming are slightly modified to engage the newcomer and vulnerable person in culturally sensitive ways.

Such activity is understood as a welcoming stance towards the CALD person.

**A faith community open to the Welcoming Actions Program**

### A 'culturally safe' Welcoming Parish Community

Parish identities within this faith community are mature in their attitudes and ethical in their behaviour towards cultural difference.

They are prudent and open, saying: 'Difference is a blessing. Commitment to the faith can be expressed in many ways and this community creates spaces for such expressions'.

There is an ongoing spiritual reflection which may result in orienting existing parish structures to fully engage the newcomer and vulnerable person in culturally safe ways. Such activity is understood as missionary.

**A faith community open to the Funded Welcoming Process**

> "The local church embraces a multitude of people, languages and cultures, and thus can draw upon an immense store of successful experiences regarding evangelisation which should not be lost.
>
> PRAEDICATE EVANGELIUM

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Scan the QR code to learn more about The Welcoming Parish Initiative.

“

**I commend this resource from the West Australian Catholic Migrant & Refugee Office. It offers a structured way to practise welcoming through dialogue with cultural difference and provision of multiple encounter-based faith formation and social education opportunities.**

Most Reverend Timothy Costelloe SDB
Archbishop of Perth