

RADBOD UNIVERSITY NIJMEGEN

MISSION IN A MULTICULTURAL PARISH

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Statement of independent work

Hereby I, **Matthias Mulumba Jjooga**, declare that I have composed the present thesis with the title: *Mission in a Multicultural Parish*, independently, that I did not use any other sources or tools other than indicated and marked those parts of the text derived from the literal content or meaning of other Works – digital media included – by making them known as much as indicating their sources.

Nijmegen, 2017.

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CHAPTER I: GENERAL INTRODUCTION

1.1 The Project Framework

Migration is not a new phenomenon in human history, however, of late due to forces of globalization, there is an increase in people's mobility from one place to another.¹ This mobility is made easy due to speedy improvements in the modern means of communication. In our time people are capable of traversing the globe with ease due to easier means of transport which was not the case before.² However, there are also a number of ever evolving problems that compel people to leave their homelands; for instance, economic poverty, ideological convictions leading to discrimination, political violence, religious persecution as well as a general search for better living conditions. These movements are not without repercussions. The first and foremost effect of this situation is the emergence of multicultural societies where people are conditioned to stay in one locality sharing a cross section of services.³ Such services, are often at times not readily available for all to be satisfied. This scenario is not only a challenge to the members in the new environment but also to the host communities and unless it is well addressed, it can give birth to social conflicts and to the worst racial segregations.⁴ It may also result into religious antagonism. As a result, there is a lot of tension in different corners of the world, such as debates on how to cope with people of varying backgrounds who are settling in the new places.⁵ This is more so where some people conceive immigrants as threats to the host societies and cultures.⁶ Peter Phan stresses that migration, due to its complexity, does not only affect the immigrants' native countries but also the host countries.⁷

¹ Daniel G. Groody, *Crossing the Divide: Foundations of a Theology of Migration and Refugees*, Theological Studies 70 (2009) 638-667, 638.

² Robert Schreiter, *The Changed Context of Mission Forty Years After the Council*, *Verbum SVD* 46:1 (2005) 75-88, 80.

³ Schreiter, *The Changed Context*, 80.

⁴ *Ibid.*, 80.

⁵ Frans Wijssen, *Mission and Multiculturalism. On Communication between Europeans and Africans*, in *Exchange*, Vol.32: 3 (2003) 260-277, 260.

⁶ Jan Jongeneel, *The Challenge of a Multicultural and Multireligious Europe*, in F. Wijssen and P. Nissen (eds), *Mission Is a Must. Intercultural Theology and the Mission of the Church* (Amsterdam-New York: Rodopi, 2002), 186.

⁷ Peter C. Phan, *The Experience of Migration in the United States as a Source of Intercultural Theology*, in *Center for Migration Studies Special Issues*, Vol.18:2 (2003)143-169, 143.

It is now conventionally clear that migration is a cross-cutting phenomenon - socially, culturally, politically, religiously, economically and pastorally⁸. Traditionally, mission is understood as ‘boundary crossing activity’ of the Church. In the past, mission was considered as ‘*missio ad gentes*’, and for specific people, specially trained for it. This implied these people leaving the Western World to other worlds. However, migration has reversed all this scenario (*reversed mission*), to the extent that we now see millions of people moving from the global south to settle in the Western World.⁹ These in-coming people have their religious affiliations. When people move to different places it is said they go loaded with their beliefs, long-held cultural convictions and religious practices.¹⁰ These people are struggling to fit themselves in the new cultural-religious environments. From the religious point of view, there is a challenge of continuity and discontinuity whereby people are caught up between situations of whether to embrace the new religious environment they find or retain their own.¹¹ Jorge Castillo Guerra describes this common characteristic of the victims of migration as a belonging in two sides or life situations, referring to it as an “*in-between* and *in-both*” living.¹² It is a situation of transition that has no definite time for one to be sure of the final destination. These immigrants, much as they seem physically to have arrived in a new territory, are still in transition, battling with challenging settlement dynamics.¹³

As previously mentioned, migration has not left any sphere of society unaffected, so is the case in Christian communities where the host members have to regularly meet the new members who are in their midst. These people are seen in every corner of the host society and their presence no doubt raises mixed feelings within Christian communities.¹⁴ It has become even more challenging to mix with people of totally different religious beliefs, various ideological convictions and cultural practices. Catholic parishes in Western Europe are not an exception; they have to adjust how they used to manage their long time pastoral affairs. The Catholic Church in St. Peter and Paul Parish

⁸ Martin Ueffing, *Divine Hospitality and Migration*, in K. Jacob, T. Christian (eds.), *Mission beyond Ad Gentes*, A Symposium (Siegburg-Germany: Franz Schmitt Verlag, 2016), 163.

⁹ Gioacchino Campese, *Mission and Migration*, in B. Stephen Bevans (ed), *A Century of Catholic Mission* (London: Regnum Books International, 2013), 248.

¹⁰ Jehu J. Hanciles, *Migration and Mission: Implications for the Twenty-first-Century Church*, *International Bulletin of Missionary Research*, Vol.27:4 (2003) 146-153, 146.

¹¹ Schreiter, *The Changed Context*, 80.

¹² Jorge E. Castillo Guerra, *A Theology of Migration. Toward an Intercultural Methodology*, in G. Daniel Groody, and G. Campese (eds.), *A Promised Land. A Perilous Journey. Theological Perspectives on Migration* (Notre Dame, Indiana: University of Notre Dame Press, 2014), 248.

¹³ *Ibid.*

¹⁴ Ueffing, *Divine Hospitality and Migration*, 248.

(*Kranenburg*), and associate Catholic pastoral centers in St. Bonifatius (*Niel*), St. Johannes Baptist (*Wylers*) and St. Martin (*Zyfflich*), as my strategy, in Munster diocese - Germany is currently home to a sizable number of immigrants from North Africa and Middle East. Pastoral agents, the clergy in particular, who had never thought of doing missionary work which involves interacting with people of various cultural and religious backgrounds, are caught up in this scenario. It is the same situation with the parishioners who relate with the new members of society on a daily basis. These new members as pointed out earlier, struggle daily to express their cultural and religious identities.¹⁵ This situation makes the host communities to feel perplexed, particularly in cases of new religious adherents who are totally different from theirs (host community).

As all communities all over the world are grappling with the challenge of migration, at the same time coming up with measures of addressing it, also the Church must come up with new approaches to deal with increasing migrations. This means there is a need to propose methods and practices of doing mission in the local church. Admittedly the Church has never been silent about addressing matters concerning migrants and refugees. Many times the Church has come up with approaches to address people's plight. However, considering the rate at which the migration issue continues to raise challenges in society, new approaches for mission must be proposed. In this study we are proposing new approaches of doing mission in local churches with migrants and refugees of varying cultural and religious backgrounds.

1.2 The Conceptual Design

This part of the study follows the *what and why aspects* of the study and it gives us the research questions, the objectives, theoretical framework and the concepts to be employed.¹⁶ What they give us is the gist of the whole study of this work.

Research Questions

The phenomenon of migration based on its complexity, calls for a participation of different societal organs to come up with a number of interventions to address it. In this aspect, the local Catholic churches (parishes) which are also part of the whole society experiencing the challenge of migrants and refugees, must come up with missionary approaches so as to show solidarity with the new

¹⁵Hanciles, *Migration and Mission*, 146.

¹⁶ Piet Verschuren and Hans Doorewaard, *Designing a research project*, (2nd Ed.), (Hague: Eleven Publishing, 2010), 31-144.

faith members in their midst. As for the churches, this ought to be taken as an opportunity for mission. Stanislaus for example while looking at the migration crisis in his Indian communities, suggests that the local churches are challenged to welcome the migrants, to find ways of integration of people of various ethnic, cultural and religious backgrounds without any segregation.¹⁷

The Catholic Church in Germany is aware of the many refugees originating from the Middle East belonging to Catholic churches that are in communion with Rome.¹⁸ Earlier on, there were mission centers that had been established to offer pastoral support to migrants from the Middle East, and they are doing their best to accommodate a respectable number of refugees, but of late the numbers are overwhelming.¹⁹ This calls for other alternatives from the long-time established Catholic parishes. There are also huge numbers of migrants of other religious denominations who ultimately require pastoral care from the local church.²⁰

In order to have a local church which is sensitive to the above observed complex migration phenomenon, and at the same time desiring to propose mission approaches for the local churches, we are compelled to search for answers to the following questions.

What should be a mission approach for the growing multicultural local Church in St. Peter and Paul Parish (*Kranenburg*), and associate pastoral centers in St. Bonifatius (*Niel*), St. Johannes Baptist (*Wylers*), and St. Martin (*Zyfflich*)?

- (i) Is there a need for a new mission approach in the local church?
- (ii) Can this mission approach contribute to the local church's relevance and to mission as a whole?
- (iii) What are the recommendations for the mission approach with the migrants and refugees?

¹⁷Stanislaus L., *The Concerns of Migration and the Local Church*, in L. Stanislaus, J. Joseph (eds.), *Migration and Mission in India* (Kashmere Gate, Delhi: Cambridge Press, 2007), 234.

¹⁸ Guidelines for the German Catholic Church's Commitment to refugees. Adopted by the Plenary Assembly of the German Bishops' Conference in Kloster Schontal on 18.02.2016, 4.
<https://www.dbk.de/fileadmin/redaktion/microsites/fluechtlingshilfe/2016-Leitsaetze-ENG-Guidelines-for-the-German-Catholic-Church%E2%80%99s-commitment-to-refugees.pdf>. Accessed 29th May 2017.

¹⁹ Guidelines, 4.

²⁰Ibid.

Theoretical Framework

This study without over emphasizing observes what Peter Phan confirms that migration has been part and parcel of human story.²¹ It is without doubt that human migration will remain as such based on the recurrence of the factors stimulating it. Christianity being part of this history, will continue to be impacted by migratory movements. This is what Phan means when he asserts that all the migratory movements specifically in the early first seven centuries of the Christian era have always made a big impact to Christianity.²² This keeps the fact that migratory movements are accountable for the rapid spread of world religions; majorly Islam and Christianity.²³ In that line of thought, Christianity has been named a migratory religion based on all the human movements in the early centuries that resulted into its spread.²⁴ Wherever the adherents to Islam and Christianity went, they made it a point to get converts to join their respective religions, either peacefully or by force. They kept their beliefs because they are part of their identity that keeps them connected to their original homes.²⁵ More so, they did not keep the beliefs to themselves but they rather shared them out right with those they encountered in the new communities.²⁶ In our time, human movements are on the increase and at a faster rate due to the improvements in modern means of communication. We are witnessing big numbers of people who still move to new places and are struggling daily to influence the people they encounter to adapt to their cultures and beliefs. This however does not rule out the possibility of the migrants adopting the beliefs they find in the host communities.

Jehu Hanciles also confirms that historically Christianity has been able to consistently transmit the Gospel message across a multiplicity of cultures.²⁷ Following this mobility, Christianity has always changed its main centers to the extent that it currently stands as the only world religion that has the smallest number of its followers in its original place.²⁸ By implication, no region on earth can claim monopoly of Christian faith or perennial center of Christianity. This is what the British

²¹Peter C. Phan, 'Migration in the Early Church: Historical and Theological Reflections', in J. Meili, P. Ernst, P. Standler (eds.), *Migration: Challenge to Religious Identity I* (Luzern –Switzerland: Brunner Verlag, 2008), 18.

²²Ibid., 18.

²³Hanciles, *Migration and Mission*, 146.

²⁴Ibid., 149.

²⁵Ibid., 146.

²⁶Oseias da Silva, *Reverse mission in Western context*, Holiness, The Journal of Wesley House Cambridge, Vol. 1:2 (2015) 231-244, 234.

²⁷ Hanciles, *Migration and Mission*, 148.

²⁸ Ibid.

Catholic Bishops have taken on as a blessing when referring to the migrants as “a sign of the Church’s openness to and inclusiveness of all peoples and cultures. It enables us to have a more complete image of the Catholic Church, of its universality, its historical past, as well as the richness of its traditions and the colorful variety of its rites...”²⁹

Globalization with all its societal effects has touched every sphere of human life. Migration is obviously part of the dynamism of globalization and for that matter it plays a vital context for the Church as she carries out her mission of evangelization as well as showing togetherness with the needy members in the world.³⁰ One would in another way say that migration is irreversible, it is part and parcel of society where mission is carried out. Concretely, migration is a feature of our Church, it is not a feature of the early Church which came to an end, rather its characteristic of ‘*migrantness*’ right now.³¹

Based on the fact that concern for the wandering members in our society is part of Church’s mission, Mohan Doss cites the Second Vatican Council document *Gaudium et Spes* which opens that “The joys and hopes, the sorrows and anxieties of the women and men of this age, especially those who are poor or in any way oppressed, these are the joys and hopes, the sorrows and anxieties of the followers of Christ” (GS 1).³² He adds that as a Church we are duty bound to critically look at the fact of migration and then refocus our commitment to the mission before us.³³ However, like the early Church whose care to migrants was not limited to the provision of material support but also spiritual needs,³⁴ we are also challenged to address spiritual needs of the many yearning migrants in our midst. In that line of thought, Phan argues that any theology of migration that does not bring out the true picture of Jesus who identifies himself with the migrant, and not taking

²⁹ Patrick Lych, *Mission of the Church to Migrants in England and Wales*, Office for Refugees Policy, Department for International Affairs, Catholic Bishops’ Conference, (2008), 4. <file:///C:/Users/s4595076/Downloads/mission-to-migrants-2008.pdf>. Accessed on 15th April, 2017.

³⁰ Stephen Bevans, *Themes and Questions in Missiology Today*, http://www.cppsmissionaries.org/download/mission/THEMES_AND_QUESTIONS_IN_MISSIOLOGY_TODAYB-evans.pdf. Accessed on 11th March, 2017, 12.

³¹ Phan, ‘*Migration in the Early Church*’, 41.

³² Mohan Doss, *Migrants in Theological Perspective. Strangers No More*, in Stanislaus, Jose Joseph (eds.), *Migration and Mission in India* (Delhi: Cambridge Press, 2007), 197.

³³ Ibid.

³⁴ Phan, *Migration in the Early Church*, 36.

migration as an essential ingredient of the Church as we have observed, will be blocking the transmission of the Christian faith, contrary to what the early Church did.³⁵

According to Can.515 of the Code of Canon Law, a parish is known to be a community of Christians, firmly established in an area for pastoral reasons under the leadership of an appointed pastor. This study looks at this pastoral establishment which is now hosting new members, that is the migrants and refugees. We have observed that these migrants and refugees carry with them their faith and cultural practices and have the potential to influence or be influenced. Since it is accepted that migration has been and will continue to be a context for the spread of Christianity, parishes ought to have new approaches for doing mission with migrants. In furthering the mission of the Church and in accordance with the necessity of addressing the pastoral needs of the migrants, this study looks at the instruction of the Pontifical Council for Pastoral Care of Migrants, ‘*Erga migrantes caritas Christi*’, bearing in mind the present situation of relating with migrants and then propose new approaches for Church’s mission with them.

Research Objective

The main objective of this study is to propose a mission approach for the local Church’s mission in a multicultural society in Kranenburg and neighboring communities. The minor objectives of this study are: to make the local church more relevant to the migrants and refugees, and to propose pastoral recommendations for effective mission with the migrants and refugees in the Church and society.

Further, this study hopes to contribute (*external objective*) to what the Catholic Church is striving to achieve in accordance with Pope Francis’ continued appeal for a “culture of acceptance and solidarity”.³⁶ It is along this line of thought that the Catholic leaders in Germany committedly confirm that with their long time experiences in relating with people of different faiths, they are in a position of creating bridges between faith communities.³⁷ In this effort of building bridges between faith communities, the parishes are expected to be homes of hospitality for all peoples

³⁵Ibid., 42.

³⁶Guidelines, 1.

³⁷Ibid., 3.

under the guidance of the pastoral agents. This will be in the spirit of *Erga migrantes caritas Christi* which calls migration ‘a sign of the times and a concern for the Church’ (par. 12).³⁸

Definition of concepts

Mission

Mission is a concept that comes from the Latin word “*missio*” as used in Trinitarian theology in explaining the fact of God the Father sending his Son and the Holy Spirit.³⁹ With this explanation, mission is understood as emanating from God who is a Trinity, whereby the three persons of the Trinity live communally in love, calling all humanity to participate in this non-exclusive love.⁴⁰ The term mission as it is used in Christianity, began with Ignatius of Loyola in the mid-sixteenth century while referring to the places and activities where he had sent early Jesuits as ‘missions’.⁴¹ This meant that the physical structures they put up in the places of missionary work: the churches, schools, and hospitals. In this sense, the term mission meant the Christian evangelization, the spreading of the Gospel as instructed by Jesus in Matthew 28. In this line of the gospel quotation, it is commonly known that mission involves sending and receiving. There is one who sends (authority), one who is sent (missionary/messenger), and carries with them a message (Gospel). This has been the long-time understanding of mission, though of late another mission concept has come up which is referred to as reversed mission. Reversed mission implies that the non-Western churches (global south) that once were at the receiving end are now bringing back the Gospel to those who previously took it to them.⁴²

A meaning of mission that transcends the above, is one that refers to mission as a “cross-cultural communication of Christian faith”.⁴³ The small word ‘cross’ that appears in the definition is very important and must be clearly understood for our further use of the term mission. Wijssen describes

³⁸Schreiter, *The Changed Context*, 81.

³⁹Paul Kollman, *At the Origins of Mission and Missiology: A Study in the Dynamics of Religious Language*, Vol. 79: 2 (2011) 425-458, 426.

⁴⁰Steven Bevans, *Mission among Migrants, Mission of Migrants. Mission of the Church*, in G. Daniel Groody, and G. Campese, (eds.), *A Promised Land. A Perilous Journey. Theological Perspectives on Migration* (Notre Dame, Indiana: University of Notre Dame Press, 2014), 91.

⁴¹Kollman, *At the Origins of Mission and Missiology*, 426.

⁴²Silva, *Reverse mission in Western context*, 234.

⁴³Frans Wijssen, *Christianity and Other Cultures. Introduction to Mission Studies* (Nijmegen: Lit Verlag, 2015), 17.

“cross” in the definition as meaning “inter”,⁴⁴ of which “inter” carries the same meaning as “between”, “from one to the other”.⁴⁵ Thus, this communication occurs among several people.

This communication takes different forms. Theodore Wedel made use of the formula *kerygma*, *koinonia* and *diakonia* as formulated by the missiologist Johannes Hoekendijk (1912-1975), and noticed that mission takes the following forms of communication: the gospel has to be proclaimed (*kerygma*), the gospel message should be lived practically in people’s lives, and the gospel must be seen in the way people help others, especially the needy (*diakonia*).⁴⁶ This communication must be cross-cutting, regardless of people’s different backgrounds

What is key in the above understanding of mission is the reality of communication between different cultures. Christianity as a culture is seen as interacting and exchanging messages with other people’s cultures. It is not a one-way traffic, but a to and fro movement of information between cultures.

Migrant and Refugee

A migrant is taken as an individual or a person who due to a particular reason (economic, education or any other form of voluntary basis) moves from one place to another and chooses to settle there.⁴⁷ On the other hand, a refugee is one whose movement from one place to another is not voluntary, but is induced by either war or religious/political persecution.⁴⁸ Therefore, a refugee is conventionally known as an individual who is compelled to be outside a country of origin due to fear, and feels not safe to go back, rather chooses to seek safety in another country.⁴⁹ What unifies the two categories of people as considered in this study, the migrants and refugees, is the fact of moving from a country of origin to another. In this study, in the mind of Jorge Castillo Guerra, we

⁴⁴Frans Wijsen, *Intercultural Theology and the Mission of the Church*, in *Exchange*, Vol.30: 3 (2001) 218-228, 224.

⁴⁵Wijsen, *Christianity and Other Cultures*, 35.

⁴⁶ Jongeneel, *The Challenge of a Multicultural and Multireligious Europe*, 181.

⁴⁷Alan Travis, *Migrants, refugees and asylum seekers: what is the difference?*,

<https://www.theguardian.com/world/2015/aug/28/migrants-refugees-and-asylum-seekers-whats-the-difference>.

Accessed on 15th March 2017.

⁴⁸Peter C. Phan, *The Experience of Migration as Source of Intercultural Theology*, in E. Padilla and P. Phan (eds.), *Contemporary Issues of Migration and Theology* (New York: Palgrave Macmillan, 2013), 179.

⁴⁹ Convention of Protocol Relating to the Status of Refugees, UNHCR, 1951 and 1967, Article 1.

<http://www.unhcr.org/protect/PROTECTION/3b66c2aa10.pdf>. Accessed on 17th April 2017.

generally conceive the migrants and refugees as people who have left their homelands in the search for meaningful life situations elsewhere for themselves and their relatives.⁵⁰

Multicultural Society

A multicultural society refers to the presence of many cultures, for “*multi*” means “*having many of*”.⁵¹ Thus, a multicultural society is one with several cultures. The term culture though defined variously, Frans Wijzen holds that it is “the meaning system that is learned and shared by the members of a group and that is used by them to interpret experiences and to organize behavior”.⁵² In reference to Victor Turner’s description of culture, Wijzen gives us two levels of culture: the inconsequential level which has beliefs and values that can be altered by society as they wish, and the root paradigms which are not easily altered because they are the essence of human beings and the way people view the world in which they live.⁵³ These remain and are unchangeable even when people adjust to new environments. The bottom line in this scenario is the fact that there are many cultures across a section of people.

1.3 The Technical Design

This part entails the ‘*how and where aspects*’ of this study. It gives us the research strategy, sources, methods and the general structure of the study.⁵⁴

Research Strategy

This study is a case study combining literature review and field work. The study is concerned with a phenomenon of migration which has attracted a number of scholars, and this has enabled them to come up with a good amount of discussions. In this way, a number of publications is at our disposal which will be studied in depth so that we are able to derive data. Nevertheless, to make a good contribution to the on-going discussion on which the research issue is based, it will require to do some field work in Kranenburg and neighboring villages.

⁵⁰Guerra, *A Theology of Migration*, 248.

⁵¹Wijzen, *Christianity and Other Cultures*, 34.

⁵²Frans Wijzen, *Beyond The Fatal Impact Theory*, in M. Amaladoss (ed.) *Globalization and its Victims: As Seen by the Victims* (Delhi: Cambridge Press, 1999), 131.

⁵³Ibid.

⁵⁴Verschuren and Doorewaard, *Designing a research project*, 155-231.

Research Sources

The sources for this study are mainly the publications authored by missiologists on migration as they contribute towards development of the theology of migration and addressing the plight of the migrants and refugees within our contemporary societies. Such publications include books, journals and articles which can be accessed in libraries. There are also Church and papal published exhortations on migrants and refugees which are at our disposal to draw the required data for this study. Fundamental to this study amongst other literatures is the Vatican document '*Erga migrantes caritas Christi*' which officially details the Church's concern for the migrants and refugees. We were able to get information from 7 refugees, 3 pastoral workers and 1 refugees assistant. These refugees mainly represent those from the Middle East and Africa. The pastoral workers represent those in charge of the pastoral activities in the area and the refugees' assistant represents those who are daily involved in helping the refugees to fit in the new areas.

Research Methods

In this study, we employed qualitative methods of research. We carried out some interviews using open-ended questions. While doing the interviews, in addition to making a few notes, they were recorded using an audio recorder. We used the *Scissor-and-Sort technique* in the process of analyzing the acquired data.⁵⁵

Structure

This study is divided into four chapters. The first chapter is the general introduction involving the conceptual design and technical design. In the conceptual design we have the research questions which arise from the project context thus sparking off the whole inquiry that occupies the study, then the theoretical framework, research objective and the definition of concepts. In the technical design, we give the research strategy, the sources, methods and the internal division of the whole work.

⁵⁵David W. Steward, *Focus Groups. Applied Social Research Methods Series*, Vol.20 (2nd Ed.) (Thousand Oaks, California: Sage Publications, Inc. 2007), 116.

The second chapter concerns the literature which is studied pertaining to mission and migration in line with this study. The literatures include the Church documents, missiologists' literatures, and papal messages on migration, articles and journals.

The third chapter gives a study and an analysis of the responses from the interviews. It is in this part of the study that the questions that emerged from an identified problem, and thereby gave birth to this work, are being addressed.

The fourth chapter relates the insights from the literature on mission, migration and the analyzed data and thereafter propose recommendations for the desired mission approach.

A conclusion is given in which having presented the research findings and recommendations, a possible pastoral innovation is proposed. In the same conclusion, an insight is given that points to a further study in missiological studies as far as the phenomenon of migration is concerned.

CHAPTER II: ECCLESIAL EXHORTATIONS AND MISSIOLOGICAL DEBATES ON MISSION AND MIGRATION

Introduction

In this part of the study we aim to look at a confirmation of what we already noted in the general introduction, namely that the Church has always been at the forefront in addressing the plight of migrants and refugees. In the document ‘*Erga migrantes caritas Christi*’, we come to realize that the Church struggles to respond to the phenomenon of migration by coming up with missionary strategies having realized that, despite the harsh conditions surrounding it, migration is an inevitable opportunity for communication of Christian faith.⁵⁶ In the document, it is further discussed that migration has given birth to the meeting of several faiths and cultures, a fact that compels the Church to find a way of dialoging which is in harmony with Christian tradition, the same time hospitable to emerging developments.⁵⁷ In harmony with the document, at various occasions, Catholic popes and other bishops in their conferences have emphasized the role of the Church in matters relating to the phenomenon of migration. Their messages on migrants and refugees do strongly back up or sound loudly what *Erga migrantes caritas Christi* stresses. Without contradicting the document, missiologists of our time in their deliberations on the phenomena of mission and migration do make contributions that are beneficial for our quest for mission approaches for the local churches that are going through the challenges of migrants and refugees.

Migration a drive for Multicultural societies

The document *Erga migrantes caritas Christi* notes that there is an outright development of multicultural societies as a result of a multitude of people of various cultural and religious backgrounds who are converging and settling at various points worldwide.⁵⁸ On this note, Gioacchino Campese has openly noted that this continued movement of people of various backgrounds resulting into settling in new places, is absolutely altering the long held mentality some people still have of the existence of societies which are religiously and culturally

⁵⁶*Erga migrantes caritas Christi* (The love Christ towards migrants), Pontifical Council for the Pastoral Care of Migrants and Itinerant People, Presentation, iii
http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html. Accessed on 28th March 2017.

⁵⁷ *Ibid.*, p. iii.

⁵⁸ *Ibid.*, nos. 9, 35.

homogeneous.⁵⁹ This denial of the increasing plurality in European societies is undoubtedly a disservice to the mission of the Church. Though there are inevitable challenges related to migration, there are enormous benefits particularly to the mission of the Church. While commenting on this denial of plurality which is evident in European countries, Jan Jongeneel cautions and invites all people in Europe to be conscious of the universality of the Church which is being exposed.⁶⁰ Jehu Hanciles has also pointed out that this migration phenomenon, not very different from the past, will have enormous effects on the religious aspect in this 21st century.⁶¹ This means that the Church is challenged and called upon to find out and strengthen the values that can be of benefit to all people of diverse backgrounds.⁶² As for Campese on this note, sounds a challenge not only to the Church but the whole of the discipline of missiology to work out modalities for harmonious existence of people within the growing multiple religious and cultural societies.⁶³ This concurs with Pope Francis' message on World Day for migrants and refugees. He said in 2014 that though migrations are outcomes of the poor performances in terms of economics, politics and lack of a spirit of co-existence between peoples of different religions in their original countries, coming together as a family is an opportunity for all people to share what God has endowed to all humanity and further realization of respecting the human dignity.⁶⁴ In agreement with Pope Francis, Stanislaus looking at the challenges that migrants are going through in India, a situation which is not very different from other parts of the world like Europe, he sees in the phenomenon of migration the presence of God who is currently working to bring hope to humanity through those who are striving for justice, solidarity, respect for human dignity and general well-being of all peoples.⁶⁵ In agreement with the call for a positive perception of the phenomenon of migration, Castillo Guerra affirms too that if academicians are to engage themselves into a theology of migration, there must be an awareness that this study is not beyond our reach.⁶⁶

⁵⁹Campese, *Mission and Migration*, 253.

⁶⁰Jongeneel, *The Challenge of a Multicultural and Multireligious Europe*, 185.

⁶¹Jehu J. Hanciles, *Migration and Mission: The Religious Significance of the North-South Divide*, in A. Walls and C. Ross (eds.), *Mission in the Twenty-first Century. Exploring the Five Marks of Global Mission* (London: Darton, Longman and Todd Ltd, 2008), 118.

⁶²Erga migrantes caritas Christi, no. 9.

⁶³Campese, *Mission and Migration*, 253.

⁶⁴ Francis, Message for the World Day of Migrants and Refugees, *Migrants and Refugees: Towards a Better World*, (2014). http://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20130805_world-migrants-day.html. Accessed 29th April 2017.

⁶⁵Stanislaus, *The Concerns of Migration and the Local Church*, 224.

⁶⁶Guerra, *A Theology of Migration*, 243.

Castillo Guerra adds that this study on migration exists in the day to day lives of the migrants and refugees, what is crucial is the realization of God who is represented by them in our time.⁶⁷ What is implied is the fact that the lives of the migrants and refugees is the vivid source of information for any theological study on migration.

The new face of society characterized by many worldviews as a result of migrations, is an encouragement for the Church to commit herself in promoting human solidarity, to make use of the nature of the Church that has no borders, and to welcome all peoples who are searching for solace from their brothers and sisters living relatively comfortable elsewhere in the world.⁶⁸ This multicultural character of contemporary society can be positively exploited by the Church whose mission is to evangelize all peoples. What the Church is tasked to inculcate and promote is her long-time known practice of hospitality⁶⁹, for it is this task that creates possibilities of doing ‘mission *inter culturas* (among the cultures)’.⁷⁰ To the migrants and refugees, hospitality or being welcomed into the community means a lot even before they are provided with any support, for wherever they go there is a feeling of loneliness which they must first overcome.⁷¹ There is always within them an atmosphere of desolation as a result of leaving their former familiar social, cultural and geographical environments. The Church using her experience of hospitality is expected to fill a gap which Castillo Guerra refers to as ‘*inter space*’, a situation migrants do go through, of being torn apart, between what they are most accustomed to and the new found environment.⁷² Ueffing points out that when we show hospitality to others, is a direct way of witnessing to God’s mercy, an expression of our faith in God and an undoubted participation in God’s mission.⁷³ Further, in showing hospitality to others, our readiness to go out of ourselves for the ‘other’, we unknowingly welcome God and we categorically affirm our social nature which derives from our shared divine nature.⁷⁴ As we empty ourselves for others in our communities we do exactly what Jesus does when he alienates himself for humanity without losing his self.⁷⁵ This is what we are called upon

⁶⁷Ibid.

⁶⁸Francis, Message for the 101st World Day of Migrants and Refugees, *Church without frontiers, Mother to all*, (2015). https://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20140903_world-migrants-day-2015.html. (Accessed 29th April 2017).

⁶⁹*Erga migrantes caritas Christi*, no.16.

⁷⁰Bevans, *Mission among Migrants, Mission of Migrants*, 96.

⁷¹Stanislaus, *The Concerns of Migration and the Local Church*, 233.

⁷²Guerra, *A Theology of Migration*, 247.

⁷³Ueffing, *Divine Hospitality and Migration*, 170.

⁷⁴Ibid., 171.

⁷⁵Groody, *Crossing the Divide*, 650.

to practice, knowing that our identity in the process of interacting with others, will not be lost. In execution of hospitality, however, we are cautioned to avoid being paternalistic in nature, rather to create an environment of participation of all members in the social activities.⁷⁶ Once this hospitality is not carried out with a spirit of empowerment, it can bear detrimental effects, resulting into suppression of the minority.⁷⁷ By implication there ought to be arrangements initiated in the community, enabling the needy members who have the potential to gradually transit from being totally in dire need for aid to self-sustaining.

Erga migrantes caritas Christi teaches that the presence of new members in our midst is “a visible sign and an effective reminder of that universality which is a constituent element of the Catholic Church”.⁷⁸ Through migration the four cherished characteristics of the Church are made explicit: being one, the Church is seen embracing all people; being holy, the Church struggles for the holiness of her members; being Catholic, she welcomes all people of diverse cultural and religious backgrounds and being apostolic, she is tasked to carry out the Gospel message to all humanity.⁷⁹ Thus migrants and refugees of different worldviews who are part of the existing multicultural societies are an invitation to the Church to be sensitive of her catholicity, “to be: a sign to the world of God’s own unity-in-diversity, an “outpost of hope” in which peoples and cultures can work in harmony together”.⁸⁰ It must be noted however, that migrants and refugees as members of the pilgrim Church are not merely passive recipients of the Gospel message or reminders of the nature of the Church, rather through their resilience amidst life challenges do participate in the mission and renewal of the Church.⁸¹ There is a need to create occasions and avenues for them to feel taking part in enriching the life of the Church and society. Despite the fact that there is a more publication in mass media of errors than the good in society connected to the migrants and refugees,⁸² Christians are challenged to look beyond this by committing themselves to the ‘*culture of welcome*’, considering the human dignity of the new members as a priority despite the inevitable

⁷⁶Stanislaus, *The Concerns of Migration and the Local Church*, 233.

⁷⁷David Cheetham, *Migrants, Minorities, and the ‘Gift’*, in *Studies in Interreligious Dialogue*, Vol.26: 2 (2016) 164-175,165.

⁷⁸*Erga migrantes caritas Christi*, no. 17.

⁷⁹*Ibid.*, 97.

⁸⁰Bevans, *Mission among Migrants, Mission of Migrants*, 100.

⁸¹Campese, *Mission and Migration*, 258.

⁸²Francis, Message of the Holy Father, *Migrants and Refugees: Towards a Better World*, (2014).

https://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20130805_world-migrants-day.html. Accessed on 4th May 2017.

challenges resulting from living together.⁸³ As Pope Francis exhorts, we need to challenge the world which consistently seems to perpetuate a culture of indifference by replacing it with a culture of encounter.⁸⁴ In a spirit of cooperation following the words of Pope Benedict XVI, to ensure that their presence is not always a cause for tension and suspicion, the migrants and refugees too ought to be sensitized and helped to be attentive to the celebrated values of the host societies.⁸⁵ In this way the desired social tranquility will be achieved as a result of participation of all parties.

Migration as an instrument for dialogue and integration

The document *Erga migrantes caritas Christi* exhorts all people on the facts of dialogue and integration as opportunities that are propelled by migration. Concretely the document calls migration an instrument of dialogue, a route or medium for communication of Christian faith.⁸⁶ Talking about dialogue implies presence of a number of participants in a social arena who often have different worldviews, indeed not rarely disagreeing views. There has always been a desire for mission atmosphere where people are not stuck to their religious principles, doctrine and traditions but open to new trends through reading signs of the time. This is what Frans Wijsen argues that mission has a unique quality of maintaining its commitment to its Christian faith the same time open to other confessions.⁸⁷ In this way *Erga migrantes caritas Christi*'s teaching about dialogue is in conformity with a famous slogan '*Ecclesia reformata, semper reformanda*',⁸⁸ (literally meaning that, the Church forms and is always formed), based on the fact that in a dialogue, from a Greek word, '*dialogos*', 'to converse', to reason, talk with...to discourse, argue',⁸⁹ on a particular subject entails presence of participants who are in exchange of different worldviews with an urge to learn and grow.⁹⁰

⁸³*Erga migrantes caritas Christi*, no. 39.

⁸⁴Ueffing, *Divine Hospitality and Migration*, 168.

⁸⁵Benedict XVI, Message of the Holy Father, '*Migrations: Pilgrimage of Faith and Hope*', (2013).https://w2.vatican.va/content/benedict-xvi/en/messages/migration/documents/hf_ben-xvi_mes_20121012_world-migrants-day.html Accessed on 13th May 2017.

⁸⁶*Erga migrantes caritas Christi*, no. 3.

⁸⁷Wijsen, *Mission and Multiculturalism*, 268.

⁸⁸ Desmond van der Water et al (eds.), *Post-Colonial Mission. Power and Partnership in World Christianity* (Upland California: Sopher Press, 2011), 207.

⁸⁹ Peter Nlemandim DomNwachukwu, *Authentic African Christianity: An Inculturation Model for the Igbo* (New York-Washington: Peter Lang, 2000), 137.

⁹⁰Ibid.

To emphasize the need to yearn for dialogue, Wijzen while acknowledging John Paul II, stresses that it is for the promotion of understanding and cooperation within faith communities, not intended principally to convert the other.⁹¹ Importantly too, John Paul II encourages that dialogue is a task for all people not for a few and it is possible to be promoted even in situations that may seem difficult or impossible.⁹² There must always be people who dare to initiate occasions for dialogue. It goes without saying that once a dialogue is entered, there are high chances of forming and at the same time being formed. In the dialogue atmosphere no party should be at a commanding side. This is what Barrena Sanchez is reported to have said in relation to the context of migration that the Christian message ought to be proclaimed to all peoples but with due respect to people's dignity, following Pope John Paul II's caution that: "the Church proposes, she imposes nothing".⁹³ The document *Erga migrantes caritas Christi* points out that in the midst of various ideologies and all kinds of differences whether natural or cultivated and propagated by humans in the course of history, the Church as a sacrament of unity struggles to fill the gaps created, through promotion of dialogue at all levels.⁹⁴ As already observed above, in a dialogue there is a mutual listening that respects the positives of all sides for the benefit of all humanity.⁹⁵ Nevertheless, the caution is that whoever has to go into a dialogue ought to have a state of a humble and open guest or stranger.⁹⁶ It must be understood, however, *Erga migrantes caritas Christi* cautions us that being open to a variety of cultural identities does not imply accommodating them wholesale.⁹⁷ The most important thing is to have respect for these cultural identities as being essential ingredients to people's existence or lives.⁹⁸ It is possible and quite honorable to be respected for what you are and for what you jealously cherish.

In agreement with *Erga migrantes caritas Christi* on dialogue, as a mechanism of listening to the other, Stephen Bevans confirms that the mission of the Church is to go into dialogue accompanied by respect.⁹⁹ This listening as well as knowing, the document teaches "lead to a more adequate

⁹¹Wijzen, *Mission and Multiculturalism*, 268.

⁹²Stephen B. Bevans and Roger P. Schroeder, *Prophetic Dialogue. Reflections on Christian Mission Today* (Maryknoll, New York: Orbis Books, 2011), 151.

⁹³ Bevans, *Mission among Migrants, Mission of Migrants*, 98.

⁹⁴*Erga migrantes caritas Christi*, no. 34.

⁹⁵Ibid.

⁹⁶ Bevans, *Mission among Migrants, Mission of Migrants*, 93.

⁹⁷ *Erga migrantes caritas Christi*, no. 30.

⁹⁸ Ibid.

⁹⁹ Bevans, *Mission among Migrants, Mission of Migrants*, 93.

discernment of the values and “counter values of their (the people to whom the Gospel is proclaimed) cultures...”¹⁰⁰ In the presence of respect for the other’s cultural identity, especially for those involved in the dialogue, it lays a firm foundation or base for the proclamation of the Christian message.¹⁰¹ Bevans further on dialogue, argues that the Church as part of her mission must be involved in crossing boundaries: - of cultures, religions, injustices and unbelief.¹⁰² This gives a new understanding of boundaries, different from the territorial boundaries once crossed by agents of mission. Campese shares the same argument as he points out that migration has almost opened territorial borders, people are managing to cross national borders, what is remaining are borders within peoples’ minds and hearts, moreover the hardest to cross.¹⁰³ It is also said that whatever people hold on and differentiate themselves from others can be termed as a border.¹⁰⁴ What emerges in the argument of the two missiologists; Bevans and Campese is their common emphasis on the fact that mission of late is not limited to an understanding of crossing territorial boundaries. Bevans further puts emphasis on the new development in missiological trends that mission is not all about ‘*ad gentes*’, that is, going ‘to the nations’, rather ‘*inter gentes*’, within the nations, and in the communities where people live.¹⁰⁵ He notes that unlike in the past when special people had to be prepared, having to leave their homelands to go overseas to proclaim the Gospel message among peoples of various religions and cultures, in our time occasioned by migration the world has come to those who had to move out.¹⁰⁶ In the context of migration, this crossing of boundaries as noted above, is an in-group social dynamism, meaning that it is within the communities of the migrants and refugees. In this context of convergence of peoples of mixed backgrounds, mission occurs where people reside, but readily open to their cultures, traditions and life experiences with all needed respect for their religious convictions.¹⁰⁷ The sounding call is for all people to move out of their comfort zones and go out to meet the migrants, ‘*inter migrantes*’,

¹⁰⁰*Erga migrantes caritas Christi*, no. 36.

¹⁰¹*Ibid.*

¹⁰²Bevans, *Mission among Migrants, Mission of Migrants*, 93.

¹⁰³Campese, *Mission and Migration*, 256.

¹⁰⁴Mechteld Jansen, *God on the Border-Missiology as Critical Theological Guidance for Crossing Borders*, in Volker Kuster (ed.), *Mission Revisited. Between Mission History and Intercultural Theology* (Berlin: Lit Verlag, 2010), 48.

¹⁰⁵Bevans, *Mission among Migrants, Mission of Migrants*, 93.

¹⁰⁶*Ibid.*

¹⁰⁷Stephen B. Bevans and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Today* (Maryknoll, NY: Orbis Books, 2004), 285.

to be in touch with other cultures, ‘*inter culturas*’.¹⁰⁸ There is a need to convince people to realize that they develop themselves stronger individually and socially, the more they go out of themselves to genuinely mix with others. Human beings never lose their social or individual identities due to on-going contacts with others, based on the fact that identities are not and never static, on the contrary they are enriched through social encounters.¹⁰⁹

Erga migrantes caritas Christi regarding integration re-echoes Pope John Paul II’s message for the World Day of Peace in 2001 in which he confirmed the possibility of co-existence despite differences in people’s worldviews.¹¹⁰ John Paul II is more explicit on integration as he denies equating it with assimilation which is an alienation of people’s cultural identity.¹¹¹ Assimilation eliminates the key aspects of individuals and strips them of their cultural identity, leading them to get lost in the whole.¹¹² John Paul II cautions that assimilationist models ought to be avoided for they tend to create occasions of attempting to make the minority in society to forcefully be like the majority or to the worst marginalizing them.¹¹³ The best way is to have a gradual integration of diversities that bears in mind the identity of new members in society preserving their cultural patrimony as well as giving due respect for the receiving community.¹¹⁴

Considering initiation of new Pastoral structures

Based on the trend at which migration is becoming part and parcel of the structure of modern society,¹¹⁵ and coupled with the evident need for the Church to provide pastoral care as *Erga migrantes caritas Christi* calls us, there must be a consideration of initiating new pastoral structures that are tuned towards migrants and refugees.¹¹⁶ Pastoral structures can be any relevant organized means of running parish work through which God’s people are served. Pastoral care as a task of the Church, concerns what has been said earlier on, to welcome all people

¹⁰⁸Bevans, *Mission among Migrants, Mission of Migrants*, 98.

¹⁰⁹Campese, *Mission and Migration*, 257.

¹¹⁰*Erga migrantes caritas Christi*, no. 2.

¹¹¹ John Paul II, Message for World Day for Migrants and Refugees, *Intercultural Integration*, (2005), par.1. https://w2.vatican.va/content/john-paul-ii/en/messages/migration/documents/hf_jp-ii_mes_20041124_world-migration-day-2005.html. Accessed on 5th May 2017.

¹¹²Bevans, *Mission among Migrants, Mission of Migrants*, 111.

¹¹³ John Paul II, *Intercultural Integration*, (2005), no. 2.

¹¹⁴John Paul II, Message for World Day for Migrants and Refugees, *Migration with a view to peace* (2004), par.5. https://w2.vatican.va/content/john-paul-ii/en/messages/migration/documents/hf_jp-ii_mes_20031223_world-migration-day-2004.html. Accessed on 5th May 2017.

¹¹⁵Doss, *Migrants in Theological Perspective*, 219.

¹¹⁶ *Erga migrantes caritas Christi*, no.3.

wholeheartedly regardless of their cultural and religious backgrounds.¹¹⁷ The desired pastoral structures are not basically expected to be elsewhere but first and foremost ought to be clearly felt, visible, and enjoyed in a local parish. It is the task of the pastor and all responsible parish personnel to demystify the growing attitude towards parishes as archaic institutions that are indifferent to people's lives.¹¹⁸ If the desired pastoral structures are initiated in a parish, it will be a contribution towards the realization of a multicultural Church that recognizes, promotes and respects diversity.¹¹⁹ Moreover, in the spirit of promoting integration, John Paul II stresses that, these pastoral structures should give room to new members in the community to gradually participate in the on-going Church activities.¹²⁰ These pastoral structures may providentially become the appropriate avenues for the participation of migrants and refugees as likely key agents of Christian mission in the future.¹²¹

Conclusion

In the above discussion, we have observed that migration is by all means now a structural social phenomenon that challenges the Church to be pastorally vigilant especially in finding appropriate ways of relating with the migrants and refugees.¹²² This is not a one-time activity, but as Pope John Paul II says in *Ecclesia in Europa* (2003), it is an on-going pastoral task which the Church ought to embark on unceasingly as she struggles to integrate migrants and refugees in the new environments.¹²³ We have also observed that the multicultural nature of the contemporary societies or the social and ideological differences among the people who are converging in particular areas must not be looked at as threats despite the challenges involved, but as opportunities for mission. This plurality has been emphasized as a clear sign of the true nature of the Church brought out for

¹¹⁷ Ibid., nos.28, 41.

¹¹⁸ Francis, *Evangelii Gaudium* (The Joy of the Gospel), Apostolic Exhortation, (2013), no. 28. https://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html. Accessed 29th March 2017.

¹¹⁹ Antonio M. Pernia, *A Multicultural SVD in a Multicultural World*, in Martin Ueffing (ed.), *Interculturality* (Siegburg: Sankt Augustin –Steyley Missionswissenschaftliches Institut, 2013), 193.

¹²⁰ John Paul II, Message for World Migration Day, (1998), par.3. https://w2.vatican.va/content/john-paul-ii/en/messages/migration/documents/hf_jp-ii_mes_09111997_world-migration-day-1998.html. Accessed 7th May 2017.

¹²¹ Martin Ueffing, *Catholic Mission in Europe 1910-2010*, in B. Stephen Bevans (ed.) *A Century of Catholic Mission* (London: Regnum Books International, 2013), 35.

¹²² Doss, *Migrants in Theological Perspective*, 219.

¹²³ John Paul II, *Ecclesia In Europa* (The Church in Europe) Post-Synodal Apostolic Exhortation (2003), no.103. http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_20030628_ecclesia-in-europa.html. Accessed on 12th May 2017.

all to easily perceive and appreciate. What remains for the Church is to reconsider how to be more available to her members, by coming up with pastoral programs that will equip all to genuinely remain firm in their faith but with open hearts and minds.¹²⁴ It is an ample time for the Church to find a proper medium of communication which is comprehensible to her people. Indeed what Alfred Delp, a German Jesuit missionary once said in 1941 about his country, which is applicable now that it is an opportune moment for the Church to employ a suitable language as she communicates with her people at a particular time?¹²⁵

¹²⁴*Erga migrantes caritas Christi*, no. 41.

¹²⁵Ueffing, *Catholic Mission in Europe 1910-2010*, 37.

CHAPTER III: RESPONSES, CONCERNS AND ANALYSIS ON MIGRANTS AND REFUGEES

Introduction

This part of the study essentially opens the process of addressing the questions that arose from the identified pastoral problem that ignited all the efforts to delve into this research. These questions were already presented in the general introduction of this study. The main question is: - what should be a mission approach for the growing multicultural local Church in St. Peter and Paul, Kranenburg and the three associate Church centers in Niel, Wyler and Zyfflich? The follow up questions are: - Is there a need for a new mission approach in the local Church? Deriving from this first sub-question, during the fieldwork we have to ask: what are the current pastoral activities in the parish? How are they evaluated by the people concerned? Can this mission approach contribute to the local Church's relevance and to mission as a whole? What are the recommendations for this mission approach with migrants and refugees? The responses to the first and second sub-questions will contribute to the desired recommendations for the mission approach this study yearns to achieve.

In order to achieve the responses to the above questions, there is to be an employment of the four stages, namely; observation, interpretation, evaluation and innovation which together are referred to as the pastoral circle.¹²⁶ This pastoral circle is used in this section to present findings as received from the field work. These four stages are used as the umbrella process to respond to the questions posed by this study. In order to get responses from the interviewees, at every stage of the pastoral circle, there are questions that are raised. Under observation, the question is: how do the interviewees see the pastoral and spiritual situation of the migrants and refugees? At the interpretation stage, the question posed is: How do the interviewees interpret the pastoral and spiritual situation of the migrants and refugees? When it comes to the stage of evaluation, the question put is: How do the interviewees evaluate the pastoral and spiritual situation of the migrants and refugees? Then at the innovation, the question is: What recommendations do the interviewees make for the innovation of the pastoral and spiritual situation of the migrants and

¹²⁶ Frans Wijzen, *There is Only one God. A Social-scientific and Theological Study of Popular Religion and Evangelization in Sukumaland, Northwest Tanzania* (Uitgeverij Kok: Kampen, 1993), 11.

refugees? As observed above, the expected responses will play a crucial role in our search for the mission approach for the local church.

3.1 Observation

At this stage, the question is: How do the interviewees see the pastoral and spiritual situation of the migrants and refugees?

First and foremost this stage brings out the pastoral situation as raised in the project framework. It concerns mainly with the crisis between the prevailing situation and the Christian tradition,¹²⁷ with a purpose of proposing ways of making the situation better.¹²⁸ In this stage we also look at the needs of the migrants and refugees from the spiritual and pastoral point of view.¹²⁹ These are any human needs that play an influence in people's relation with their God and neighbor which the Church must not overlook. In a word, this part of the study as noted in the general introduction, is addressing a tension which is prevalent in the local Church between the new members of the community (migrants and refugees) and the indigenous people. Based on the responses, we see how the people who are part and parcel of the situation experience it.

Since this study is concerned with pastoral and spiritual situation, it is of paramount importance to be well versed with what is going on in the area and this is basically the purpose of the first stage.¹³⁰

Research Field

As for my acquaintance with the situation, I had to embark on carrying out a field research at St. Peter and Paul Parish, in Kranenburg. With this strategy, I put myself in the right position to get to know the day-to-day life of my audience in the course of learning about the existing pastoral situation.¹³¹

Method of collecting data

As mentioned earlier on in the first chapter, I opted to use a qualitative method of research by carrying out interviews, through use of open-ended questions grouped under interview topics

¹²⁷ Wijzen, *There is Only one God*, 12.

¹²⁸ Ibid.

¹²⁹ *Erga migrantes caritas Christi*, no. 3.

¹³⁰ Wijzen, *There is Only one God*, 12.

¹³¹ Sandra Van Thiel, *Research Methods in Public Administration and Public Management. An Introduction* (London and New York: Routledge Taylor and Francis Group, 2014), 86.

which were developed from the already given theoretical framework,¹³² ecclesial and missiological debates. The language used was English, thus I was helped in identifying those who were capable to do the interviews in English. As for the time used, each interview session was scheduled for thirty minutes. My meeting with the new members in the community (refugees), the venue was always in their homes, whereas pastoral agents and Refugees Assistant (Volunteer) were met in their offices. In the process of collecting data, recording was used, as well as taking some notes, thereafter the recorded information was transcribed into a script. It is from this script that the relevant information needed for this study is analyzed using the '*Scissor-and-Sort technique*'.¹³³

It is important to note that by gradual insertion of myself into the community of my informants, and through use of this method of collecting data, I was able to get what I wanted amicably. As Frans Wijzen notes about the delicateness in researching on popular religion,¹³⁴ I too, the issues of refugees required a lot of prudence in order to get right information without any suspicion from my audience. I needed to develop confidence among the people prior to carrying out interviews. This confidence and closeness with my respondents was through my interaction with some of the members in the Church on Sundays and occasional encounters where refugees participate.

Selection of Informants

In addition to what has been noted above that I interacted with some members in Church, it is also worth to know that since January 2016, I was in contact with the faith community in the parish. This gave me a favorable initial point to know the pastoral workers (priests, deacons and lay leaders) as well as the rest of the members. Some of these members eventually became my informants; that is, the priest and a deacon. The Refugees Assistant, is one of the active parishioners, who does voluntary work among refugees and became my contact person to identify the right six (6) refugees to be my informants. The Volunteer was vital in this regard since not all refugees turn up for Church prayers on Sundays.

¹³² Ibid., 94.

¹³³ Steward, *Focus Groups. Applied Social Research Methods Series*, 116.

¹³⁴ Wijzen, *There is Only one God*, 39.

Description of Informants

I received the data from the pastoral agents who are in charge of pastoral activities in the area, inhabited by a number of migrants and refugees whose presence is the central point of focus in this study. For the purpose of confidentiality, the names of my informants are concealed by using labels. The pastoral agents include; Informant P1 aged 46, a full-time Parish priest who is the head of all pastoral activities in the parish. He has lived in this parish for most of his priestly life. Informant P2, a deacon, aged 58, a part-time pastoral worker. He also serves in the Church as well as in the civil society according to his other studied profession. Information was also gathered from Informant P3 aged (65), an active parishioner, married man with three children, retired teacher of Mathematics and one of the volunteers that assists refugees to settle into their new environments. He has lived in Kranenburg since his birth. He is very knowledgeable about the affairs of the area. There was also the gathering of information from the new members in the society, who in this work are the refugees; namely Informant R1 (b.1982) a Coptic Christian from Egypt, married man with two children, has been in Kranenburg since 2015. Another Informant R2 (b.1984) a Coptic Christian from Egypt, a Pharmacist by profession, married woman who came to Kranenburg in 2015. She is not yet able to practice her profession because she has to undergo further training and learn the German language. Informant R3 is a young man, a Muslim from Afghanistan, aged 19. He came to Kranenburg in 2015 and is currently trying to gain his freedom by not heeding to the appeals of his mother who continuously calls him from Afghanistan telling him that he must marry an Afghanistan girl. According to him, in their culture, unlike what he has learnt in Germany, the parents determine who their son or daughter should marry. Informant R4 is a man aged 32 from Eritrea, who came to Kranenburg in 2014. He is now learning the German language to get a good job. Informant R5 is a Muslim married woman, aged 32, she has four children, and came from Syria. She came to Germany in 2015. She has no job at the moment. Informant R6, is a young man aged 20, from Somalia. He came to Germany in 2016 and now lives in Wyler, a village which is under St. Peter and Paul Parish. He has no job but he is learning the German language to prepare himself for any job opportunities.

These were the respondents to my questions which is the gist of this chapter. In what follows, we are to see how each of these respondents contributed to what is aimed at in this study.

Traditional Pastoral programs

In this part, we look at the current pastoral approaches, as they emerged from the interviews with the pastoral agents. We call them traditional because they are well known and are experienced in the applied practices in the process of evangelization in this parish. So, this section addresses the sub-question: Is there a need for a new mission approach in the local Church? It is a follow-up question to the main question which is in search of a new mission approach for the multicultural local Church as observed already. To arrive to the answers to this question (sub-question), we needed to know the on-going pastoral programs or practices in place. We needed to find out how those practices are used to carry out pastoral work. In the course of the interviews that were carried out we became aware of the existing pastoral activities in St. Peter and Paul Kranenburg Parish and other Church centers. Therefore the question on the current pastoral programs or practices was: What are the pastoral activities in this parish?

In his response to the question about the current parish pastoral programs, the Informant P1, the priest said that the main ones are: celebration of the Holy Eucharist of mass at St. Peter and Paul Kranenburg, at St. Johannes Baptist, Wyler, St. Bonifatius, Niel, and St. Martin Zyfflich. He reported that unlike the other mentioned Churches, in St. Bonifatius, Niel, mass is celebrated once a month, a decision which was made due to the low turnout of parishioners for mass. He said: “In this village Niel, there are about 150 Catholics, but only about 10% come to Church to pray. One Sunday in 2013, I went to pray and only found one woman, a Sacristan, moreover from another village. From that day I made a serious decision to celebrate mass only one Sunday, the second Sunday of the month. I decided that once a month is enough. I also celebrate mass in the home of the aged (*Senioren Residenz*) which is near St. Peter and Paul parish Church on the scheduled days”. The Informant P1 reported that, on request from the parents an appointment is always made if there is any child requiring to be baptized, though not many are brought for baptism. In his words the priest said: “there is a big number of people from the neighboring country (Netherlands), living in Kranenburg. The children from these families, 50% of them studying in the Catholic Kindergarten in Zyfflich are either non-Catholics or from Christian families but not

baptized”. As for the sacrament of Matrimony, the priest said: “in a full year there may be five or six couples who turn up for Church marriage. Many people are no longer interested in Church marriages. In Germany you can go for civil marriage, then Church marriage. But many people end with civil marriages only. There are also many people who are neither in civil nor Church marriage, but they just choose to live together. There is also a lot of marriage divorce which bars many never to get married again in Church when they get new partners”. On preparation of candidates for sacraments, he said that he has some people who assist him. For First Holy Communion, the deacon’s wife instructs them. Then for Confirmation, there is also a team of instructors. If it happens that there is one who needs to be prepared and does not speak German, he looks for someone conversant in the relevant language. On other pastoral programs, Informant P1 said: “there are days when other spiritual exercises like vespers, rosary, Way of the Cross and Adoration are conducted in the Parish Churches but they are attended by a small number of people. Another common pastoral activity is the celebration of funeral masses which can be held on any of the weekdays in the Parish Church, Monday to Friday, then a burial follows in the parish cemetery”. Concerning the pastoral activity of visiting people in their homes, Informant P1 said: “in former times in the 60s and 70s, the priests used to visit people in their homes in this parish, but I am not able to do it now”.

On the same question about the pastoral activities in the parish, Informant P2 mentioned the programs as given by Informant P1, and added: “there are pastoral teams of members elected from Christians living in Kranenburg, Niel, Zyfflich and Wyler who assist in the running of the parish. There is a *Gemeinderat (Committee)* of seven members in charge of organizing parish functions, a *Kirchenvorstand* of six members – the Finance Committee, and a team of ten (10) Lectors. There is a team of instructors responsible to prepare candidates for sacraments of Holy Communion and Confirmation”.

Based on the fact that the purpose of researching is to know the pastoral reality or situation concerning migrants and refugees, the following question was raised: What are the particular pastoral programs/activities targeting migrants and refugees in your parish?

In reply to the above question, Informant P1 responded: “apparently there is no direct contact as a Church with refugees. The only contact with refugees is through one of the volunteer parishioners in charge of assisting refugees to find houses, get bicycles and learning German language. This

volunteer is one of the members of the *Round Table* (a group of Volunteers from Kranenburg) who meet to discuss matters concerning refugees in the area, and to forge ways of handling them. They work in collaboration with the office of the Government that handles issues of refugees. One of the reasons why there is no program or contact with refugees is because most of them are non-Catholics. It becomes complicated to have an interaction with them since they do not come to Church. Another problem, all our prayers are in German language, they cannot understand the prayers”. As evidence, he presented a list of refugees as per April 2017, comprising of 169 refugees but 90% with names of Islamic background. He however revealed that at the moment, in the Parish Newsletter which is released on Easter and Christmas, there is a page where a Prayer “Our Father – *Unser Vater*” is translated into the Arabic language to enable any Arabic speakers to start learning the prayer if interested. This Newsletter is freely distributed to the homes of all people in the parish. There are people who drop these copies in the mail boxes of all homes. However, he is concerned because he is not sure of the reaction from some Muslims if they see the Christian prayers written in their language (Arabic) and then inserted in the Catholic booklets. He also mentioned an App on Radio Maria website which has Christian prayers in Arabic. All these are the available means of communicating with the refugees who are Arabic speakers. He further added: “Another indirect contact with refugees is through the use of the Parish building where two days per week they come to get clothes from the Coordinators of Social services. The Coordinators are also Muslims. At least they know that they are using a Church building because there is a cross and picture of Blessed Virgin Mary on the walls. But it is only social work which is provided there”.

On the interaction with children of refugees, Informant P1 said the parish runs some Catholic founded Kindergartens where refugees also bring their children to study. He said that the parents like the schools because their children can easily learn German there. He said: “When parents bring their children to our schools, it is an opportunity for the children to start to be integrated into our society”.

In answer to the question of whether they knew any Church pastoral program targeting refugees, informants R1, and R2, said that apart from mass services in Church, they are not aware of any program connected with refugees. They said they only knew a few Christians who visit them at

their homes. However, they were able to answer in this way because they sometimes participate in Church prayers on Sundays.

Based on the responses from Informants P1, P2, P3, R1 and R2, we realize the commonality in affirming that there is no particular pastoral program that targets refugees and migrants. The pastoral agents do follow the traditional way of carrying out their pastoral duties: majorly the celebration of sacraments at the Parish Church centers.

Spiritual and Pastoral needs of migrants and refugees

In the search for the mission approach for the local Church which will make her relevant, it was found vital to be aware of the critical needs of the migrants and refugees. Through this, we can find how the Church is involved with migrants and refugees. Thus, this part concerns the second follow-up question. Based on the responses we could identify some spiritual and pastoral needs that can be addressed by the local Church to make her relevant to society. So, the question was: What are the known challenges, concerns, worries and needs of migrants and refugees in the community? In the following responses we can hear the voices of the host community and the new community members. The responses are divided into two: those concerning hospitality and communication gaps.

The voice of the host community on hospitality

In reply to the question of what he knows as the great needs of the refugees, Informant P3 said the first and foremost is hospitality. He said: “From my experience working with refugees, the refugees who come to a new community, greatly need to be warmly welcomed. Germany has a high reputation of hospitality. The people who come from Syria, Egypt, Afghanistan, Somalia, Iraq and other places where there are wars, hopeless situations, and lack of religious freedom, they greatly need to be welcomed. People who respect our cultures, are welcome and we shall continue to respect them. Our society is built on Christian values: love, friendship, fraternity. For many years we have welcomed people from France, Italy, Turkey, and Russia and were integrated into our society, though there are some who refused. I have involved myself in welcoming many refugees in our community and I know many refugees in this area, even by names. I help them to find houses. They visit my home for different needs. I teach them German language. We buy and

collect bicycles from people and distribute them among refugees. I have a garage at my home where they bring them for repair”.

In his answer as to one of the needs of the refugees and how the Church came in to support them, Informant P1 said: “for two years since 2015, the number of refugees was about fifty, therefore the Church was able to support some with some money monthly. When the numbers became big, it was no longer possible to support them. The first refugees who came here, they know the Church supported them, unlike those who came later”.

The voice of the new community members on hospitality

In connection to the question of hospitality, challenges, needs and how they were first received in the new community, the following informants responded as follows.

Informants R1 and R2 said that they were happy when they arrived in Germany from Egypt. They found a country safe without big problems. Informant R1 said: “People are welcoming. Children can grow without worry of being kidnapped. Though I am a Coptic, I can go to Church to pray with the Roman Catholics without any fear of being persecuted as it is the case in my home country Egypt”. Informant R2 said: “Germany is a good country where children can grow with good education”. She said that in comparison to Egypt, in Germany she does not live in fear. Her concern however is the low commitment of people towards religion. She said; “Many people in Germany do not trust in God, they do not go to Church to pray, though they are good and they do not make big problems”.

The informants R1 and R2 further reported on how they are living. They said though the first accommodation facilities were bad, now they have better houses. They are learning the German language. Informant R1 is now working with a Building Company, and he is hopeful to start earning some money. Both Informants R1 and R2 said that they are in touch with a good number of people in the community which makes them feel welcomed.

The Informants R3, R4 and R6 reported about their arrival in Germany that the welcome was very good, though like other refugees, the housing conditions were very pathetic. As for Informant R3, now has a better house, but Informants R4 and R6 until now do not have better housing. They have to share a room with other people and they have no privacy. They are patient and hopeful they will get a better one soon.

Concerning any welcoming experience with the Church, Informants R4, R3, R5 and R6 said that they have no connection with the Church. They say that they have not got any help from the Church except from individuals. They nevertheless said they are free to worship according to their faith as Muslims. Informant R3 said: “I am comfortable living with other people, even those who fear me as a Muslim, I tell them that I do not support terrorism. I have no problem with other religions and cultures. That is why I am learning the German language though it is difficult”. Similar to Informant R3, Informant R6 argues: “terrorists are not real Muslims, even in my country Somalia they kill people including Muslims”.

The above responses give us the facts that hospitality is vital to the migrants and refugees and it is one of their key needs. This can greatly be expressed in the gesture of welcome. People can live in poor housing conditions, they can understand and tolerate the condition, once they realize that some people are caring and they have a good will. That is why a good number of the refugees are patient even if they are still living in small rooms with other people. Another challenge that emerges is the Church’s involvement in welcoming refugees. It is plainly expressed that refugees need a Church to be with them.

Communication gaps and integrating of migrants and refugees

On the cordial communication between refugees, the Church and society, Informants P1, P2 and P3 concur that there is a big gap between the two sides. On this point, the Informant P2 said: “there is a group of refugees who do not want to be integrated into society, they live in isolation which also perpetuates the fear towards refugees. The best way to start the process of integrating is through participation in social activities”.

The Informant P1 said: “there is a big fear among the nationals as regards refugees from Arab countries. The big challenges on both sides; the Christians and Muslims are lack of clear understanding of their religions and lack of interest to learn about the religions and cultures of others. The problem on the side of Catholic Christians, many do not go to Church to continue learning about their religion. Ignorance of other people’s religion is a problem to dialogue and understanding others. Many people are merely prejudiced about others’ religions and cultures”. The Informant P2 shares the same view when he said that there is in place ecumenical programs with members of the Evangelical Church, but no program with Muslims. Informant P3 on communication gaps between Christians and Muslims, said: “the problem is the lack of

condemning voice from Muslim leaders whenever there is a bombing caused by suspected Muslims. When the priest prays in Church for the victims of terrorist attacks, the fear and prejudice towards refugees increase. The gap between Christians and Muslims is still wide. Christians are trying to narrow the gap, but the Muslims are still distant. I have not heard any Muslim leader condemning wrongs committed by Muslims. Religion is still an issue in connection with Muslims”. However, Informant P3 added: “many German nationals know that Muslims have no plan of Islamizing the country, what they want is peace and good relations. They came here to look for peace. But real integration is only possible when people do not get preoccupied with religions only. If people do not want to participate in social gatherings and activities; for instance language learning, no integration is possible. Some refugees only come for help, then they disappear. Some are over demanding and some have been caught in petty stealing”.

As Informant P3 insists that language is very important in the process of communication and integration, informant R5 like some refugees says that she is making an effort to learn the German language though it is quite difficult. She says that currently she does not have many contacts in the community but she has no problem living with people of different cultures and religions. She is not in contact with any religious leaders in the area, however she is interested in being part of the community.

What has transpired in the above issues of communication and integration, is the reality of the existence of communication gaps between groups. The Church is not in real communication with migrants and refugees as reported by Informants P1, P2 and P3. Informant P2 even states that there are groups among migrants and refugees who are deliberately denying integrating into society. Informant P1 emphasizes that the fear of people of other religious and cultural backgrounds is a result of lack of knowledge of the other’s religion and cultures. There is a need to be interested and to know the other so as not to be prejudiced.

3.2 Interpretation

The question raised here is: How do the interviewees interpret the pastoral and spiritual situation of the migrants and refugees?

The second stage of the pastoral circle, the Social analysis is also referred to as the interpretation.¹³⁵ It is at this stage of the pastoral circle that the situation discovered at the first stage is made to be understood.¹³⁶ It is here that the causes, effects, relations involved and participants in the situations are examined.¹³⁷ In this study, we observe how the indigenous people, migrants and refugees do interpret the situation that we have seen at the first stage of the pastoral circle, from the social, religious, cultural, economic and political point of view.¹³⁸

Socio-religious aspect

From the social point of view, we observe according to the interviewees that the coming of migrants and refugees who are affiliated to different cultural and religious backgrounds, is a challenge to the host societies. There is a big fear among the nationals regarding refugees from Arab countries. There is a tendency of looking at Muslims as terrorists or supporters of terrorism. Thus there is an increase in terrorism phobia; for Islamic religion is wrongly linked to terrorism. However, the respondents assert that those who commit these crimes are not representatives of Islamic religion. Emphatically, Informant R3 who is a Muslim himself said that those who commit crimes must be deported or imprisoned, for they are not true Muslims. Based on this attitude towards Muslims, Informant P1 said: “much as Germany is a rich country, capable of helping a good number of refugees, there is some lack of good will among some people to welcome refugees. Some politicians are not ready to continue welcoming refugees in society. There are some people who feel that the number of refugees especially Muslims is too big in the country. Some people do not want to accept what we believe and promoted by some of our political leaders that we are free to worship according to our choice – freedom of worship”. To strengthen his point, he gave an example of a Catholic woman, a parishioner in his parish who said in his hearing: “I hate mosques. I do not like mosques”. He expressed his dismay that in the recent elections in some parts of Germany, there were some people who voted in favor of stopping refugees coming to Germany. He strongly pointed out that there is an element of segregation and racism among some people towards refugees.

¹³⁵ Wijzen, *There is Only one God*, 15.

¹³⁶ Ibid.

¹³⁷ Joe Holland and Peter Henriot, *Social Analysis. Linking Faith and Justice*. Revised and Enlarged Edition (Maryknoll: Dove Communications and Orbis Books, 1986), 8.

¹³⁸ Wijzen, *There is Only one God*, 138.

All the refugees interviewed expressed the difficulty of learning a new language (German) and this has an effect in participation in community benefits; for instance to get jobs. Some have even given up learning the language. Informant P3 said: “it takes long to convince some refugees to attend language courses. It is bad because if they do not learn the language, it will be very difficult for them to get integrated into the community”.

Socially interpreted the presence of migrants and refugees is not viewed by all people negatively. There is a conviction among the far sighted indigenous people as Informant P2 says: “the presence and gradual integration of the new members in our communities, is an opportunity, because looking at the population structure, there is a great need for future generation, especially in relation to manpower”. Informant P3 too says that the migrants and refugees have been generally observed as people who live community lives in comparison with the host communities, something worth learning from them.

In regard to the decline in the spirit of welcoming refugees, the respondents do give some reasons for this situation. According to Informant P3: “the migrants and refugees who arrived in Germany in 2015 were warmly welcomed, however, there was a turning point when some refugees, especially young men misused the welcome accorded to them and behaved contrary to the expectations of the host communities. For instance, attempting to sexually assault our young girls. This changed the attitude of many German people towards refugees. There are also cultural issues that are not compatible with our communities; for instance, polygamy, marrying off under- age girls, dress code especially women covering most parts of their faces, disunity among the refugees themselves and disrespect of state policies and rules”.

Pastorally the respondents observe that there is absence of closeness between pastoral workers and the new members in the community. Informant P1 on this issue says: “the reason why there is no program or contact with refugees is due to the fact that most of them are non-Catholics. It becomes complicated to have an interaction with them since they do not come to Church”. Another reason Informant P1 gave for his not being able to interact with refugees, is because he is the only priest in the parish, moreover in charge of four parish centers with a total population of 3,520 registered parishioners. To emphasize his point of scarcity of priests, he gave an example that in the whole diocese of Munster, in 2017 only two (2) deacons were ordained priests after a long time without ordinations. Informant P3 also analyzes this situation by saying that: “The priests are too few to

have time to interact with refugees. Every priest in Germany is in charge of either four (4) or five (5) parishes. Our priest I think would like to interact with the refugees but he has no time! He is always in the hurry to celebrate mass in another parish church or to do other Church related activities. We need more priests to work in the parish”. This scarcity of priests has gotten further challenging effects as explained by Informant P2 when he says: “lack of close contact with people is a big challenge to the Church in Germany. There is a lot of commitment put on managing parish projects, but less attention on person-to-person contact, moreover this was the case in the past and it always made a big impact to the lives of people. I meet many people where I work who have pastoral and social issues to discuss but they miss pastoral workers”.

According to Informant P2 the presence of migrants and refugees can be an opportunity to acquire new pastoral knowledge and he wishes that there was a forum to learn from the missionaries who once worked in mission countries, for example Africa. He said: “I am aware of the fact that the missionaries did a great job among the people of different cultures and religions. We need to know: “How did they engage the people? How did they manage to work amongst people of different cultures? We need to learn how the Church in Africa is able to continue with enthusiasm, which is not the case in Germany”. He even said that may be it would be good to engage the Christian refugees to share with them how they used to pray in their countries of origin.

Political and Economic aspect

In conformity with what the new members in the community give as major reasons for their leaving their homelands, Informant P3 stressed that: “people who have left their countries due to hopeless economic, religious and political situations have majorly received support from the Government. The situation of refugees is too much and not many people are willing to devote their time for refugees. Moreover, many refugees come with a lot of expectations to be catered for in the new community. We are about 40 volunteers who assist refugees, but some are not committed as they are expected. Even the Church as one of the communities entitled or expected to welcome migrants and refugees was not speedy in welcoming refugees at first, but later got involved in the affairs of the refugees but with less enthusiasm”. Informant R1 speaking about the Church, said: “even though I have not received much in terms of material support, I am grateful for the good will I see in the Church towards refugees. With my wife we are grateful for the letter of recommendation

which we got from the parish when we were preparing to go to the interviews to receive our residence permits. We are also happy that our newborn baby was baptized in the Catholic Church”.

Similar to what Informant P1 said about the Church’s onetime involvement in supporting refugees, Informant P2 also said that based on his experience, the first two years after 2015 the number of refugees were low, the Church was able to support them with some money, but later it became unmanageable. Unfortunately, he said: “at the moment there is no platform as a Church specially for refugees, just individuals who come to the aid of refugees. There are for example the members of the *Round Table* who often times meet and discuss matters concerning refugees and propose ways of assisting them; for example the issues concerning accommodation, language learning, transport and financial support”. He further said: “the refugee crisis is now an issue in a community which must be addressed. It is even a complicated issue since these are people of different religions and cultures. No streamlined program connecting the Church with these refugees”.

3.3 Evaluation

The question here is: How do the interviewees evaluate the pastoral and spiritual situation of the migrants and refugees?

In the previous stage we have seen the informants giving their interpretation of the situation on the ground: religiously, economically, socially and politically. We now want to see how they evaluate what has been interpreted; how they relate their analysis with the teachings of the Church and the general faith values of the community. How do the faith values challenge what has been interpreted and vice versa?

In the spirit of the teachings of the Church on interreligious dialogue, Informant P1 confirms that at the moment, this dialogue is lacking in the community. The fact of refugees, majority being Muslims is still a contentious matter affecting the closeness between them (Muslims), the pastoral workers and the general Christian community. He said when he occasionally goes to pray with the children in the Catholic Founded Kindergarten, he is conscious of not creating an impression of converting the non-Catholics. He is always guided by the teacher on what to do when praying with the children. He said: “When I go on Ash Wednesday to pray with the children in the Kindergarten, it is a pity I first ask the children, do you want to receive ashes, and all the children say ‘yes’, but the woman (teacher) helps me by saying this is a Muslim child, do not cross sign

him or her with ashes. But the parents, including the Muslims know that we pray in a Christian not Muslim way”. According to Informant P2, there is at the moment only ecumenical programs where Catholics and members of the Evangelical Church meet to share the Word of God (*Gottesdienst*). In their point of view, much as the Church teaches interreligious dialogue, but there is still a long way to concretely realize it in the community.

In Scripture we read James 2, 26 where the apostle strongly appeals to people to put their faith in practice. It is on this basis that Informant P3 asserts: “Christians should put their faith in practice by being hospitable to migrants and refugees. We must follow the teachings of Pope Francis who says that we must love our neighbors. German people should be reminded that our country is essentially Christian, and therefore Christian values must be practiced”.

Informant R1 calls on the pastoral workers to be available to the people: “It is good when Church leaders do visit us in our home. They should visit us in our homes. As a Christian, other refugees think I get support from the Church. We ask the Church to visit us in our homes. We thank some people who visit us in our homes”. Visiting the strangers in a community is one of the scriptural values that Christianity is called upon to promote. It is one of the key messages of Jesus towards the needy in the community.

In the above evaluation, we have seen that the interviewees are able to understand the analyzed reality, going beyond what they understand to relating it with the held faith values of the community; the Christian values, scripture and the Church social teachings. The informants are seen bringing out the teaching of the Church on interfaith relations, and the scriptural teaching on hospitality; all done in the spirit of calling for an action to address the wanting situation.

3.4 Innovation

The question here is: What recommendations do the interviewees make for the innovation of the pastoral and spiritual situation of the migrants and refugees?

This is the planning level where the aim is to transcend from the experienced situation to the preferred situation.¹³⁹ When it comes to pastoral planning, it involves knowing exactly the ways and specific means to be applied to arrive at the preferred situation which was aimed at in the

¹³⁹ Wijsen, *There is Only one God*, 226.

process of evaluation (at the theological reflection).¹⁴⁰ In this part, we need to see what the informants themselves envisage to have in place, what they want to do to innovate in view of what they have experienced, analyzed and evaluated.

Pastoral workers have realized a missing pastoral activity of visiting parishioners in their homes including the refugees. In that aspect, as plan of action Informant P1 has organized to host in September 2017 members of the Christian movement called *Schonstadt* from Koblenz. He said “the members of *Schonstadt* sent letters to all the priests in the diocese who are interested to host them so as to make home visits. Since I am also a member, I have invited them in my parish to carry out home to home pastoral visits purposely to meet people in their homes regardless of their religious affiliation. They will be discussing issues of faith. I think it will be a big step as far as bridging the Church and the people in the community”. He nevertheless noted that this is just a drop in the ocean, it will be a one week program, and thereafter it will be demanding to find ways of carrying it on in the future. Informant P2 also expressed optimism in the impact of the *Schonstadt* movement which will involve some pastoral workers making a step by interacting with the people through home-to-home visitations in Kranenburg. The plan of getting closer to the people is highly desired. Informant P3 encourages it when he proposes that: “the Church leaders must take initiatives to come up with programs of meeting refugees in their communities so as to bring them closer to the Church, society and among themselves (the migrants and refugees). When we come together, we learn from each other”.

Improving on the Church’s hospitality towards migrants and refugees, Informant P1 realizes that there is a need to carry on sensitization of the people to have a spirit of hospitality and acceptance. He says: “I continue using the Church to sensitize the people to be hospitable towards refugees. During my homilies and sermons, I sensitize the people on the fact of human dignity. I tell the people that Muslims are human beings and not all are terrorists as some people think”. He nevertheless, said that it is a big challenge whenever he prays for the victims of bombing in Germany, France, London and elsewhere, the attitude of people towards migrants and refugees changes negatively. He said though this does not stop him from praying for them. Informant P3 argues that it is the religious leaders who must speak a same language. He argues that religion is a big issue which can only be streamlined by religious leaders. For that matter, at the moment it is

¹⁴⁰ Ibid., 19.

the Church that must take initiative to dialogue. Informant P3, further says that the Church through various fora at her disposal, even if she has no capacity of supporting refugees financially, should continue to sensitize the people to be hospitable to all people regardless of their cultural, religious or ethnic background. He also proposed that more lay people should come and support the Church because priests are few.

In the effort of streamlining the entry of refugees in the community and their harmonious settlement, Informant R5 proposes that there should be good policies put in by the State to distinguish well intentioned refugees and those who come for the sake of getting money. This should be handled during the process of doing interviews. She says: “ill-intentioned refugees taint the name of all refugees”.

Summary

In this part, I have shown the process of research that was carried out in the pastoral area and the people involved. As a result I have given the pastoral and spiritual problems that are faced in the area. In the process, we have seen how the people involved do interpret, evaluate the situation. At the end these same people are able to make proposals as a way of improving the situation.

CHAPTER IV: TOWARDS A DESIRED MISSION APPROACH

Introduction

The third chapter of this study gives us a background on which this fourth chapter is based. We have been made aware of the pastoral and spiritual situation of the local parish of St. Peter and Paul, Kranenburg as observed, interpreted, evaluated by the informants, as well as how they propose to improve on the situation. With that background, this chapter concretely aims at addressing a sub-question of this work: What are the recommendations for the mission approach with the migrants and refugees? The desired recommendations must be of use in arriving at the desired mission approach to address the identified pastoral and spiritual situation of the local Church. The recommendations which I refer to in this work are the relevant pastoral programs and activities that the Church can employ in carrying out mission among migrants and refugees. The recommendations, here are the means, which together are the pastoral planning which has been explained in chapter three under the section of innovation proposed by the informants.

In the search for the recommendations for the desired mission approach, this part of the study has a background of the data gathered from the fieldwork as mentioned already in the third chapter. We shall also use the ecclesial exhortations and the contributions of the missiologists towards addressing the situations of migrants and refugees in our communities as mentioned in the second chapter of this work. One cannot give recommendations for the future without awareness of the prevailing situation of a phenomenon. Wijssen says that if there is to be a search for new pastoral practices, one must be aware of the already functioning practices.¹⁴¹ In chapter three of this work, the pastoral circle was used in presenting the findings from the fieldwork. In this fourth chapter, I use the four stages of the same circle: observation, interpretation, evaluation and innovation¹⁴² to address the question under consideration. So, following the four stages: observation, interpretation, evaluation and innovation I intend to answer these questions: How do I see the pastoral and spiritual situation of the parish? How do I interpret the pastoral and spiritual situation of the parish? How do I evaluate the pastoral and spiritual situation of the parish? What do I propose as recommendations to improve on the pastoral and spiritual situation of the parish? All

¹⁴¹ Wijssen, *There is Only One God*, 224.

¹⁴² *Ibid.*, 11.

these will be presented in reference to the ecclesial and missiologists' insights as given in the second chapter of this study and any other teaching that promotes cultural and religious relations.

Observation of the Pastoral and Spiritual situation

In the first chapter of this study, under the theoretical framework, we saw a description of a parish as an area which is established according to Canon Law no.515, purposely for pastoral reasons. St. Peter and Paul Kranenburg Parish, which is under the leadership of a pastor is seen carrying out pastoral activities as per the Code of Canon Law. Such pastoral activities include the celebration of sacraments: Eucharist, Baptism, Matrimony, and Confirmation. These sacraments are faithfully celebrated in the designated places; majorly the parish churches. Based on my participation and presence during the celebration of some of the sacraments in this parish, majority of the recipients of the sacraments are the indigenous people, especially the older generation from 50 and above. The youth are not regularly visible and active in Church attendance. Some of the regular children who attend Church masses are the altar servers, who also only appear when they are scheduled to serve. Other children ceremoniously come to Church when they are receiving their initial sacraments: First Holy Communion and Confirmation. In addition to the mentioned celebration of sacraments, I have also witnessed the occasions of spiritual exercises; for instance, the Way of the Cross during Lenten Season, recitation of the rosary, adoration, Feast of the Exaltation of the Holy Cross and Eucharistic processions. These spiritual exercises, apart from the Eucharistic procession on *Corpus Christi* and the Feast of the Exaltation of the Holy Cross, the rest are not well attended. Some other gatherings in the Church that attract a big number of people are when there are special choirs, and band leading the celebration or presenting their songs. This is common during Easter and Christmas season.

As mentioned in the third chapter by some of the informants, I have witnessed some ecumenical celebrations when the Catholics and Evangelicals meet and celebrate the Word of God (*Gottesdienst*). On this day, the Catholic priest, the only priest in the parish and the Evangelical pastor prepare scriptural texts fitting the audience of the two denominations and each of them gives a fitting reflection. The two Churches of the Catholics and Evangelicals are close to each other in Kranenburg. With this arrangement in place, it is quite vivid that the Catholic Church and the Protestant Church are apparently in good communication. It became clear when I was discussing with the pastor of St. Peter and Paul parish, that recently the Protestant Church was able to baptize

a refugee who was prepared as a catechumen. The pastor narrated that unlike in other parts of the diocese where there have been baptisms for adult refugees, in his parish, apparently there is no catechesis for adult non-Catholics. Not because it is not desired, rather it is due to the absence of adults who request for catechetical instructions. With this observed ecumenical organization, I was able to realize that there are no Church programs that are organized in conjunction with other faiths; for example the Muslims. This is also confirmed by the pastoral workers that at this moment there are no programs in place that connect Christians with the Muslim community. The Muslim refugees, moreover, who are the majority in the area are thus distant from the Church.

The pastoral and spiritual situation of St. Peter and Paul parish is characterized by the presence of several migrants and refugees from Africa, Middle East and European countries who belong to various cultures and faiths. There are Muslims, Coptic Christians, Protestants and Catholics. I came to learn of the Coptic Christians in this community because they occasionally come for prayers in the Church, especially on Sundays. There are also some people who do not commit themselves publicly to any streamlined religion. Some people were once active in church activities, but in the course of time they stopped.

What I have attempted to show above is my observation of the pastoral and spiritual situation in the parish. The parish pastoral workers are faithful to the dispensation of sacraments to the long-time parishioners. These parishioners are the ones who come to the parish churches. I have also indicated that, there is in place Ecumenical collaboration between Evangelicals and Catholics who meet to pray together annually. In this line of faith collaboration, I have pointed out that, at the moment there is no organized relationship with other faith communities, particularly the Muslims.

Interpretation of the Pastoral and Spiritual Situation

Under this stage, I wish to address the question as how I interpret the pastoral and pastoral situation of the parish. It is based on my observation of the situation as elaborated above.

First and foremost, it must be understood that the parish is always readily available to the people who go to the church for masses and other spiritual exercises. I would refer to such people as Church goers. Nevertheless, there are many other people living in the community who do not feel interested going to the church for prayers except when they occasionally go there as tourists during their free time or when there are big celebrations. Unfortunately, as for the tourists, they never find

any guide or attendant to take advantage of their coming to explain to them what they observe. Touring is only permitted outside prayer hours. Of course, touring is for all people. However, in this situation I am specifically referring to the Catholics who would be expected to attend Church prayers but do not appear. This category includes the indigenous people, the migrants and refugees. What does this imply? I would interpret it that people are aware of the presence of the Church as an institution in their midst. However, these people do not have any cordial attachment to this existing institution especially as far as matters of faith are concerned. This scenario unintentionally creates a situation of social dichotomy between the local Church and non-Church going members of the community. In this way the migrants and refugees are the most victims based on the fact that they need any available social fora for their integration. With this division in society, no wonder some migrants and refugees conclude that the Church has not given them enough hospitality.

In my observation of the pastoral and spiritual situation of the parish, I noted with appreciation the presence of ecumenical programs between the Catholic Church and Evangelical Church. I want to mention that these ecumenical programs have not significantly attracted bigger numbers of believers from each of the participating denominations. It would be rightly said that even the ecumenical programs are still closed to the perennial members, they are not yet multicultural as they would be desired. What is affecting the participating main religious denominations, that is, the lack of programs to attract new members to be part of the Church, consequently affects ecumenical arrangements.

In my interpretation of the situation, I have majorly stressed that there is a clear dichotomy between the rest of the community (majorly the migrants and refugees) and the Church. Despite the fact that there are pastoral activities being carried out within the parish, including ecumenical programs, it is plain clear that the parish is not yet inclusive.

Evaluation of the Pastoral and Spiritual Situation

In the introduction of this chapter I did mention that if we are to make any recommendations for the mission approach for a multicultural local Church, it is appropriate to be well informed of the current pastoral situation. I have given the situation as I observed it in the parish as well as my interpretation of the situation. I will now give an evaluation of the observed pastoral and spiritual

situation. I intend to show how we can understand and evaluate it in line with the Church's teachings and missiologists' contributions on mission and migration.

First and foremost, it has been repeatedly mentioned that modern society is overwhelmingly multicultural, though not all people have accepted and embraced this reality. It is beyond a doubt that migration has led to the increase of multicultural societies.¹⁴³ The Church as part of global society is no exceptional as far as accommodating this cultural development is concerned. In the document *Erga migrantes caritas Christi*, we read that migrants and refugees who come and mix with the host communities serve as a reminder to all about the universality of the Church.¹⁴⁴ What is happening in St. Peter and Paul parish where we find a good number of people of different cultural and religious backgrounds, the local Church is still challenged to respond to this reminder. Pastoral workers are invited to heed to what the document emphasizes that the Church being Catholic, is tasked to be welcoming to all people, and since she is apostolic, it is her duty to carry the Gospel message to all regardless of their backgrounds.¹⁴⁵ What does it imply? This majorly implies there is a need to accept the reality that we no longer have homogeneous societies and as a Church this must be taken as a blessing for the communication of Christian faith. How can the Gospel be preached to people of different faiths? This is the task the local Church must embrace. The pastoral agents must not end with knowing the presence, the numbers, the challenges, the places of origin of the migrants and refugees who are now in the community, on the contrary in collaboration with other players in the mission, they must find ways of dialoging with them.

We have observed that there are many people in the community who are in search for hospitality. Pope Francis repeatedly calls on the Church to use her nature of having no borders, and frontiers to assist those who are in search for help which they miss in their homelands.¹⁴⁶ The borders referred to are not the familiar territorial borders. He is in harmony with the argument that anything that people negatively cherish while differentiating themselves from others, is a border, a frontier

¹⁴³ *Erga migrantes caritas Christi*, no. 9, 35.

¹⁴⁴ *Ibid.*, no. 17.

¹⁴⁵ *Ibid.*, no.97.

¹⁴⁶ Francis, Message for the 101st World Day of Migrants and Refugees, *Church without frontiers, Mother to all*, (2015). https://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20140903_world-migrants-day-2015.html. Accessed 29th April 2017.

that must be crossed.¹⁴⁷ In this way, the parish community much as it has territorial borders, must take a lead in crossing these non-territorial borders. Such borders include selfishness, individualism, discrimination, indifference and any other social vices that distort harmony. As for the migrants and refugees the urgent need is hospitality, the gesture of welcome which can be expressed through being present to them, and mixing with them wherever they are in the community. It may be quite challenging but it calls for taking initiatives on the side of the Church.

I mentioned earlier on that in the parish there is a good commitment to the celebration of sacraments in the parish churches which is a very important practice of the Catholic Church. I also mentioned that in addition to the celebration of these sacraments, there are ecumenical services. In this way it is evident that the Catholic Church has taken a good step in her relation with the Christian members of other religions.¹⁴⁸ This can be explained that the Catholic Church has found it possible and easy to relate with the members of the Evangelical Church, for they relatively share the same cultural and religious background which is not the case with the Muslim community. What we see at this moment in the parish, is that there is a lack of dialogue between the Catholic Church and members of the Muslim Community. In his encyclical, *Ecclesiam Suam* (ES 3) Pope Paul VI emphasized that this relation must include followers of other faiths in the spirit of inter-religious dialogue.¹⁴⁹ There is a need to initiate a practice of interfaith dialogue with Muslims. It is alright and recommended to be faithful to one's faith, doctrine, tradition and practices. However, through reading the signs of the time, particularly at this time of migrants and refugees, there must be readiness to be open to new encounters.¹⁵⁰ It is now an opportune time for the Church at the community level to genuinely be open to new realities. John Paul II teaches that dialogue is not for a selected group of people – the top religious leaders and only in conducive conditions, rather for all people even in quite challenging situations.¹⁵¹ Such situations and attitudes include: moments of suspicion, prejudices, lack of information about the others' religions, ideologies and cultural differences as is the case in St. Peter and Paul parish. These are human attitudes referred to as barriers, or borders which can and must be crossed.¹⁵² We have observed that there are people

¹⁴⁷ Jansen, *God on the Border-Missiology as Critical Theological Guidance for Crossing Borders*, 48.

¹⁴⁸ Edmund Chia, *Mission as Inter-Religious Dialogue*, in B. Stephen Bevans (ed.) *A Century of Catholic Mission* (London: Regnum Books International, 2013), 219.

¹⁴⁹ Chia, *Mission as Inter-Religious Dialogue*, 219.

¹⁵⁰ Wijzen, *Mission and Multiculturalism*, 268.

¹⁵¹ Bevans, *Prophetic Dialogue*, 151.

¹⁵² Campese, *Mission and Migration*, 256.

who are not committed to any mainstream religions. There are also people who were active churchgoers, but they stopped. Can these people be further understood why they made that choice? This is one of the tasks of the pastoral agents who represent a Church that is universal and apostolic as noted earlier on.

At the moment, the Catholic Church in St. Peter and Paul parish is more visible at the Parish centers. It is where the Church services are provided and can be received by whoever may need them. But not many people go to Church as we observed in the informants' responses in the second chapter. Moreover, many people especially the migrants and refugees do need pastoral care from the Church.¹⁵³ Pope Francis is very emphatic on this issue of the parish. He is very concerned that parishes seem to lose the vitality, the missionary character, the dynamism that are expected of them, thus an urgent call to the pastoral agents to bring back life to the parishes, and to bring that life of the parish closer to the people.¹⁵⁴ The Pope's concern is genuine for as earlier on noted, migrants and refugees are very open in mentioning that the Church is not visible, is not available and not adequately hospitable to them. This tasks the Church leaders to take a lead by initiating avenues of hospitality and constantly sensitize the Christian community through their homilies and catechetical lessons to have a Christ-like spirit of welcome towards the migrants and refugees.¹⁵⁵

What I have given above is the evaluation or an understanding of the pastoral and spiritual situation of St. Peter and Paul parish. Basing myself on the already available ecclesial exhortations and missiological insights on mission and migration, I have indicated that similar to other communities all over the world, the local Church is still challenged to adequately accommodate the reality of multiculturalism. By accommodating I mean that pastoral agents have to do more to respond to the mentioned Church appeals and missiological contributions on migrants and refugees. I have also indicated that the local Church is expected to bring out the true nature of the universal Church that has no borders. Finally, I have mentioned that while remaining faithful to the work of celebration of sacraments, the Church must engage in interreligious relations and this will make the local Church more outgoing and inclusive than she is apparently perceived.

¹⁵³ *Erga migrantes caritas Christi*, no.3.

¹⁵⁴ Francis, *Evangelii Gaudium*, no.28.

¹⁵⁵ *Erga migrantes caritas Christi*, no.41

Recommendations for a preferred Mission approach

Having given what I observed, my interpretation and an evaluation of the current pastoral and spiritual situation of St. Peter and Paul Parish, Kranenburg, I will now give my recommendations for what should be done in view of a desired mission approach for the multicultural parish. I wish to emphasize that the mission approach we are searching is for the proclamation of the Gospel of Jesus in a multicultural society.¹⁵⁶ We want to have the message of the Gospel proclaimed among all people in the society despite their cultural and religious differences. In order to realize this mission approach, there must be agents of this mission with concrete engagements. With engagements I mean the mission activities that the agents of mission must implement. All these are embedded in the proposed recommendations. I give the following recommendations: reinforcing Lay Apostolate and home-visiting, promotion of Inter-religious dialogue and fostering Ministry of presence and hospitality. I believe that if the people involved in mission play their part as stressed in these recommendations, there will be a great impact in making the Gospel message relevant to all categories of people in the parish community.

Reinforcing Lay Apostolate and home visiting

One of the proposals given by some informants concerning the scarcity of priests in the parish, as we saw in the third chapter, is that lay people should support the Church in her pastoral work. It is important that we are made clear as who are the laity? According to the *Dogmatic Constitution on the Church*, the laity are any faithful who are not in the state of ordained ministry or religious life in the accordance with the teaching of the Catholic Church.¹⁵⁷ These faithful by virtue of their Baptism, share fully in Christ's priestly, prophetic and kingly ministry through which they actively participate in the mission of the Church and society wherever they live and work.¹⁵⁸ Thus, by lay apostolate it is meant the day to day participation of the lay people in Church's mission.¹⁵⁹ In our

¹⁵⁶ Wijssen, *Christianity and Other Cultures*, 17.

¹⁵⁷ Second Vatican Council, *Lumen Gentium*, Dogmatic Constitution on the Church, November 21, 1964. In *The Vatican Council II, Vol.1, The Conciliar and Post-Conciliar Documents*, edited by A. Flannery, 350-432. Northport, New York: Castello Publishing Company, 1996, no.31.

¹⁵⁸ Ibid.

¹⁵⁹ Ibid., no. 33.

time in a parish, the laity's involvement is indispensable otherwise the priests who are scarce cannot achieve much as far as the contemporary demands of apostolate are concerned.¹⁶⁰

In the situation of St. Peter and Paul parish, there is already a starting point as far as involvement of the laity in apostolate is concerned. There is a good number of parishioners who do voluntary work in various social services that target the migrants and refugees. They do not perform under the umbrella of the Church. These people are highly appreciated by the migrants and refugees. The parish can make use of these active lay people to make herself present and quite relevant to all people, especially the needy. This will be in conformity with what John Paul II exhorts that apart from the Church's commitment to catechesis, there should be identification, involvement and empowerment of people who are responsible for charitable works.¹⁶¹ Already some people are doing these charitable works. It is upon the local church through the guidance of the pastor to establish relevant pastoral structures where pastoral care towards the migrants and refugees can be administered.¹⁶² These structures can be a forum for a gradual initiation of some new members in the community to participate in some key roles in the Church and society as encouraged by Pope John Paul II.¹⁶³ Moreover, the laity by virtue of their nature are involved in a variety of tasks in society. This gives them an opportunity to play a good role of lobbying and advocacy on behalf of the Church for the good of the voiceless. They can raise a voice to State organs and other supporting organizations on any issues that concern the vulnerable in the community. We noticed it from one of the refugees who feels that the State should change some of the policies concerning screening of refugees. If this voice is to be attributed to the Church, it is only possible in the existence of Church empowered laity. Laity empowerment can be done through sensitization of the identified lay faithful and teaching them about their fundamental role in the Church as emanating from their Baptism. As Pope Pius XII said, the lay faithful need to be made aware that they are the ones on the frontline of the life of the Church, it is through them that the Church can be seen as the Light into the whole human society.¹⁶⁴

¹⁶⁰ John Paul II, *Christifidelis Laici*, Post-Synodal Apostolic Exhortation, On the Vocation of the Mission of the Lay Faithful in the Church and in the World, 30th December 1988, no.27, http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_30121988_christifideles-laici.html. Accessed on 20th July 2017.

¹⁶¹ John Paul II, *Redemptoris Missio* (1990), no.74, http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio.html. Accessed on 20th July 2017.

¹⁶² *Erga migrantes caritas Christi*, no.3.

¹⁶³ John Paul II, Message for World Migration Day, (1998), no. 3.

¹⁶⁴ John Paul II, *Christifidelis Laici*, no.9.

As I already mentioned in chapter three that there is a group of members called *Schonstadt*, majorly composed of lay young Christians who do home-visiting and missionary work among the people, the same movement would be of great importance if initiated in the parish. These members who have been invited to do pastoral work in the parish can be utilized in inculcating the same spirit among the already available good parishioners who do voluntary work in the community. With the initiation of the movement in the parish, the laity involved in charitable works will not only consider material support to the people, but also matters of faith as promoted by the missionary movement. This will be a right way of sustaining and carrying on the missionary spirit the *Schonstadt* members intend to promote among the laity.

Fostering Ministry of presence and hospitality

The ministry of presence is a practice of creating an atmosphere of closeness and availability by pastoral workers with the people they serve in the areas of pastoral work.¹⁶⁵ Some of the informants interviewed as we saw in the third chapter indicated that the Church, specifically the pastoral workers are not close to the people. Pastoral workers are not visible in society. They do not visit people in their homes. It was stressed again by another informant (P3) that Church leaders have to take initiatives to make programs that bring people closer to the migrants and refugees. With this ministry of presence, Church's hospitality will be felt by the people who yearn for it. This ministry of presence and hospitality cannot be created by the priests alone, rather it demands full involvement of the laity who are well prepared and empowered as we saw before. On this note, Pope John Paul II exhorts that in our modern time where there is an increase in individualism, breakdown of communal living, it is only the Church (parish) through her active hospitable laity that the isolated individuals can find solace.¹⁶⁶ Many people despite acquisition of material support, continue to experience a vacuum to be filled by a welcoming and caring human heart. Moreover this hospitality which can be experienced as a result of ministry of presence and hospitality is yearned for by all people in the parish community.

The practice of home visitations is one of the highly appreciated pastoral activities that brings out the image of ministry of presence. However, based on the cultural differences where not all people feel comfortable receiving visitors in their private homes and the fact of variations in working

¹⁶⁵ Wijssen, *There is Only One God*, 269.

¹⁶⁶ John Paul II, *Christifidelis Laici*, no. 27.

schedules, the practice of home-to-home visitations is quite challenging. Thus, in circumstances where it is complicated, it calls for the Church leaders to create other convenient fora where people can interact freely; for example organizing social gatherings on special days or feasts. The Church can also make her presence felt through engaging in addressing some of the needs of the migrants and refugees, for instance conducting language courses, sensitization on cultures, state policies and general awareness of other opportunities that can benefit new members in the community.

Interreligious dialogue

The practice of interreligious dialogue is another recommendation I give for the multicultural local parish. In the second chapter of this work, it was noted that the document *Erga migrantes caritas Christi, no.3* refers to migration as an instrument of dialogue. It was also emphasized that dialogue implies presence of different human persons who exchange ideas or views. It was also mentioned that sometimes these ideas or worldviews do not agree. Some of these avenues of disagreements or differences were referred to as borders or barriers that Christian mission ought to be conscious of and must be crossed.¹⁶⁷

Dialogue can be described variously. However, in the atmosphere of many religions, dialogue refers to all those humane enhancing relations with people of different faiths that promote mutual understanding and growth.¹⁶⁸ This is what we call interreligious dialogue. It is this kind of dialogue as we saw already in chapter two that does not deter Christian mission, on the contrary it opens it more to other confessions for their betterment and its own enrichment.¹⁶⁹ When mission enters into dialogue, there are always high possibilities of knowledge acquisition of religious realities or contents, based on the fact that the participants in the dialogue are encouraged to prudently ask and explain whenever deemed necessary.¹⁷⁰ So there is obvious knowledge development and general awareness of the other.

We already saw that in St. Peter and Paul parish, ecumenical programs are in place and are properly implemented, that is between Evangelicals and Catholics, though this calls for incorporation of

¹⁶⁷Jansen, *God on the Border-Missiology as Critical Theological Guidance for Crossing Borders*, 48.

¹⁶⁸ *Dialogue and Proclamation, Reflections on Dialogue and the Proclamation of the Gospel*, Congregation for the Evangelization of Peoples and the Pontifical Council for Interreligious Dialogue, (1991), no. 9.

http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_19051991_dialogue-and-proclamatio_en.html. Accessed on 22nd July 2017.

¹⁶⁹ Wijzen, *Mission and Multiculturalism*, 268.

¹⁷⁰ *Dialogue and Proclamation*, (1991), no.82.

other Christian denominations that might need to be identified. What we majorly missed seeing is the religious relation that encompasses our Muslim brethren. It is this interreligious dialogue that the local Church has to initiate to bring all faith members on the relational board. Some of the factors mentioned by the informants as we saw in the third chapter that stand as stumbling blocks in the possibility of interreligious dialogue are, insufficient knowledge of religions, mistrust and suspicion. Pastoral workers are therefore tasked to work on these barriers through continuous sensitization of the community. Dialogue demands all religious members: to have a good attitude towards each other, being open, not too critical, to be receptive, impartial, accommodating differences and readiness to be transformed.¹⁷¹ The possibility of transformation does not imply members of the different religions to compromise or lose their religious beliefs, rather it means being well grounded in one's faith as well as appreciating the other.

In the third chapter of this work, under innovation, one informant (P3) suggested that religious leaders must speak the same language. On this note, I do recommend that the Catholic church leaders in the parish, whose Church has a long tradition of initiating dialogue, to consider initiating interreligious relations. First and foremost, pastoral workers have to search and identify the leaders of the existing religions in the area who have to first appreciate the idea of coming together. When religious leaders appreciate the value of coming together, the rest of the followers will easily pick it up. After all the followers of all religions are always engaged in a kind of 'dialogue of life' whereby they know each other, and share a lot in common at the social level despite their cultural and religious differences.¹⁷² These people do interact in the day- to- day movements in the community. With this social ground, the religious leaders will find it easy to make guidelines, plans of meetings, gatherings and any fora that are intended to enhance religious unity.

Summary

In this chapter I have attempted to respond to the question that searches for recommendations for a mission approach to minister to migrants and refugees. To do this, I gave the current pastoral and spiritual situation that calls for a new mission approach and thereafter an interpretation followed. In the evaluation of the situation I showed that the local Church while remaining faithful to the

¹⁷¹ Ibid., no.47.

¹⁷² Bevans, *Themes and Questions in Missiology*, 8.

Universal Church's traditions and practices, has not adequately addressed the emerging pastoral challenges involving people of different cultures and religions. To this effect, I have given some recommendations that can be of great benefit for our search for an inclusive local parish Church.

GENERAL CONCLUSION

In harmony with the good number of missiologists, we have observed that the Church must continuously and positively respond to the phenomenon of migration. This has been shown in the way the document *Erga migrantes caritas Christi*, the papal exhortations and other Church leaders have with hope addressed the plight of refugees and migrants. In all the mentioned documents, we have observed that the Church in fulfilling her mandate of proclaiming the Gospel of Jesus Christ, is faced with a multitude of different people who now live in the same locations. Though this is not a new scenario for the Church to interact with people of various backgrounds as noted in the general introduction, in our time the situation has been accelerated by several factors, leading to a tremendous change in the mission landscape. This necessitates the consideration for new mission approaches. This work shows that the need for new mission approaches is there in the local churches and in the general society. Therefore, this study has basically looked at a local parish whose members are daily in contact with people of different cultural and religious backgrounds.

The main research question of this work was: What should be a mission approach for the growing multicultural local church in St. Peter and Paul Parish, Kranenburg? In this parish, the qualitative methods of research were employed in view of a desired mission approach. The research process involved the use of the four stages of the famous pastoral circle: observation, interpretation, evaluation and innovation. Based on the findings from the research, it is evident that in the event of the presence of people of varying cultures, religions, attitudes and worldviews, a new way of doing mission must be considered if the Church is to remain relevant in society. This is based on the fact that there is a vivid gap between the Church (parish) and the new members in society, limited dialogue, inadequate hospitality and low numbers of laity in pastoral activities.

The research findings and my recommendations as given in this work, all point to the Church that must portray her key characteristics which were mentioned in Chapter two: the Church that is inclusive, that works for the holiness of all, a welcoming one without discrimination and one that spreads the Gospel message to all humanity. The fact that the migrants and refugees have been central in this work, their pastoral and spiritual needs have explicitly brought out what the Church must be among her people right from the grassroots.

On the basis of the missiological perspective as noted in the Chapter two, mission is no longer limited to the crossing of territorial borders, commonly known as *ad gentes*, that is, to the nations. Our findings and recommendations lead us to affirm that the desired mission approach for a multicultural local parish should be mission *inter gentes*, that is within nations or communities. This approach means that pastoral agents in a particular pastoral area, for our case a parish do not need to move from where they are, rather they should spread the Gospel message to the very people who live within their community with the same spirit of a missionary who has crossed a territorial boundary. With this mission approach all pastoral agents will be in position to act as gap fillers or bridge builders within their communities and to systematically inspire others to do the same.¹⁷³ Once agreed that mission is not limited to crossing territorial boundaries, through this mission approach, the target will be to cross all those human cherished, and sometimes challenging invisible borders; the cultures, beliefs, ideologies, attitudes and different worldviews.

I must admit that the success of this mission approach, will greatly depend on the continuous engagement of pastoral agents with other players in society who are addressing the phenomenon of migration. This is due to the fact that migration as part and parcel of the nature of modern society as noted already, does not affect the Church alone. This calls for further study as how mission can engage with other actors: for instance politicians, economists and other policy makers who are involved in the issue of migration for the benefit of all God's people! It is my conviction, however, that if this mission approach is effected, a local parish will become more inclusive and lively, thus bringing out the true image of "the Church living in the midst of the homes of her sons and daughters" as exhorted by Pope Francis.¹⁷⁴

¹⁷³ Guidelines, 3.

¹⁷⁴ Francis, *Evangelii Gaudium*, no. 28.

SUMMARY

This work presents the phenomenon of migration which has become a structural aspect of modern society and how it continuously challenges Christian mission in our time. It is not a new issue in the history of Christian mission, but currently its impact has raised new critical pastoral questions.

Chapter one, lays out the general prevailing pastoral tension in societies that are home to the victims of migration. It is here that the main question is raised: What should be a mission approach for a multicultural local parish in St. Peter and Paul Catholic parish, Kranenburg? This is the parish found in Munster Diocese, Germany where qualitative methods of research were applied in the course of fieldwork. It is in this chapter that the theoretical framework, conceptual design and technical design are presented.

Chapter two details the Church's teachings on migration and mission, as well as what the missiologists do contribute towards them. One of the Church documents that has been discussed in harmony with other papal documents and missiological literatures is the *Erga migrantes caritas Christi (The love of Christ towards migrants)* whose exhortations have been based on in the course of responding to the research questions.

Chapter three is the product of the research findings from the area taken as a case study. All the findings are grouped following the four stages of the pastoral circle: observation, interpretation, evaluation and innovation.

Chapter four relates the research findings with the insights from the studied literatures on mission and migration. The relation given leads to the recommendations for the new way of doing mission in a local parish.

The study ends with a conclusion bearing a proposed way of doing mission in the local parish based on the research findings and recommendations. It is in the same line of thought that an insight emerges for further study on the phenomena of mission and migration.

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Fieldwork guiding questions

A. Demographic questions

- i. Would you briefly tell me about yourself (Name, age, place of work,)
- ii. Which categories of people live in your area?
- iii. What is the population of people in this area?
- iv. What is the population of people according to religions?

B. Migrants, Refugees and their settlement

- i. Which categories of migrants and refugees live in this area?
- ii. Do you know where migrants and refugees in your area come from?
- iii. Why are migrants and refugees interested in coming to your area?
- iv. Why do migrants and refugees leave their countries of origin?
- v. What are the challenges you are aware of that migrants and refugees encounter when they arrive in your area?
- vi. How are migrants and refugees received in your area?
- vii. How are migrants and refugees supported when they arrive in your area?
- viii. What are the needs of migrants and refugees that the host community provides?
- ix. Who are involved in the settling of migrants and refugees in your area?
- x. What is the policy and commitment of your Government towards migrants and refugees?
- xi. What would you propose to enable migrants and refugees to settle peacefully in your area/country?
- xii. In which way are people in your area showing hospitality to migrants and refugees?
- xiii. How are the migrants and refugees assisted to be part of the community?
- xiv. Do you have any challenges encountered while assisting migrants and refugees?
- xv. Do you have any neighbors who are migrants or refugees?
- xvi. How did you come to know the possibility of coming to this area?
- xvii. Which reasons made you to leave your home country?
- xviii. How were you helped when you first arrived here?
- xix. What is your current housing and economic situation?
- xx. Are you currently involved in any social activities?
- xxi. What have been your successes, and challenges since you arrived here?
- xxii. What is your current relationship with your home country?

xxiii. What would you ask the Government to do for migrants and refugees?

C. Multiculturalism

- i. What are the views of the indigenous people as regards the presence of migrants and refugees in your society?
- ii. What is your argument about the continued accepting of refugees in your area?
- iii. What is your comment on the presence of people of different cultures, religions, and worldviews in your community?
- iv. What are your successes, achievements, challenges since you started assisting refugees?

D. Church and migration

- i. Which role has a local Catholic church played towards migrants and refugees in your area?
- ii. Do you have any suggestion you give to the church in her relation with migrants and refugees?
- iii. What are the pastoral activities in this parish?
- iv. What is the relationship of the Catholic Church and other religions in your parish?
- v. As a pastoral agent, what is your experience while interacting with migrants and refugees?
- vi. In your work as a pastoral agent, what are the challenges you are aware of that migrants and refugees encounter in your parish?
- vii. What is the pastoral policy/ program in your parish on migrants and refugees?
- viii. Do you have any pastoral programs targeting migrants and refugees in your parish?
- ix. Has the presence of migrants and refugees impacted on your pastoral activities in any way?
- x. Are there any concerns and worries faced by the local church and society as a whole due to the presence of migrants and refugees?
- xi. How does the local church get involved in welcoming migrants and refugees?
- xii. What would you propose for the local church (parish) as she carries on her mission amidst migrants and refugees?
- xiii. Do you see that the future of the church in your area will depend on the migrants and refugees?

