

**III WORLD CONGRESS ON PASTORAL CARE OF
INTERNATIONAL STUDENTS: International Students and the Meeting of Cultures
November 30 – December 3, 2011
Pontifical Council for the Pastoral Care of Migrants and Itinerant People (PCPCMIP)**

**Canadian Catholic Campus Ministry Delegation Report
Prepared by Fr. Daniel Renaud, OMI
with contributions from all delegates**

Introduction

This five page report presents an overview of the III Congress held in Rome, 30th November-3rd December, 2011 on the theme *International Students and the Meeting of Cultures*. The report highlights the challenges, insights, some relevant biblical passages and recommendations for the pastoral care of international students in the Canadian context. This report is specifically written for 1) the Canadian Catholic Conference of Bishops (CCCB), who invited the Canadian Catholic Campus Ministry (CCCM) to send delegates to this Congress, 2) the executive board of CCCM and 3) the Association of Catholic Colleges and Universities of Canada (ACCUC) for their consideration and feedback.

The PCPCMIP will issue a final report to be posted on the Vatican website. The proposed draft copy of this document is available in a PDF file in a separate document and a hard copy is attached to the printed version of this report. The present report is written as a companion to this final document i.e. it is not complete without consulting the report issued by the PCPCMIP.

The Congress Delegates

The delegates came from 36 countries; bishops, priests, religious men and women, lay campus ministers, members of various national and international associations and 30 students along with fraternal delegates from other Christian denominations. (See proposed draft copy for the exact numbers and distribution per country).

The Canadian Delegates

Canada was well represented and its delegates were noticed for their active participation throughout the Congress. Each country was invited to have four official delegates: two campus ministers and two students. We were granted to increase our representation by two additional campus ministers. This ensured a richer experience during the congress and will allow for a solid core team to communicate the fruits of the congress back to CCCM members during national/regional conferences and workshops. This extended core team will also be able to assist in the pastoral reflection necessary to best serve students, campus ministers and universities. The six delegates were:

Fr. Daniel Renaud, OMI: Head of Delegation, Chair of the CCCM board, outgoing central region representative, Campus Minister at Saint Paul University, Ottawa, ON.

Sr. Elaine Baete, SGM: member at large of CCCM board, Director of Chaplaincy, Saint Paul's College, Winnipeg, MB.

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Mr. Gérard Byamungu: CCSA member, Ryerson University, Toronto, ON. (This delegate was selected by the Council as a roundtable participant for America).

Ms. Katrina Laquian: CCSA executive representative, new International Movement of Catholic Students (IMCS) North American Coordinator, University of Victoria, BC.

Ms. Janice Ryan: former Atlantic region representative of CCCM board, Campus Minister, St. Thomas University, Fredericton, NB.

Sr. Norma McDonald CSC: former member at large of CCCM board, Director of Spiritual Services, Université de Saint-Boniface, MB.

The visit to the Canadian Embassy to the Holy See

Four of our delegates also took the initiative to meet with a specialist in political affairs at the Canadian Embassy to the Holy See. We sent general information about CCCM, CCSA and IMCS and a draft copy of the program of the Congress prior to our interview. Ms. Marcella Damiani highlighted the role of the embassy as twofold: 1) to foster good governance and 2) to ensure security in the world. She asked many relevant questions about our respective associations and the goal and results of the Congress. She cordially invited us to visit the Embassy whenever in Rome. She talked about what she believed to be an unnoticed bold move from the Holy See regarding allusion to World Governance through ‘global public authority’ and a ‘central world bank’ to rule over financial institutions. She also mentioned that by using the theme of pilgrimage for the Assisi Day of Prayer, 2011, the Pope succeeded in bypassing the issue of syncretism that surrounded this event in the past while continuing to uphold a strong commitment for world peace.

She seemed particularly interested in the issue of the ‘brain drain’ related to migration flux and students studying abroad (also mentioned by the Pope in his address to the Congress in our private audience with him). She was pleased to hear about the existence of the International Movement for Catholic Students (IMCS). Nurturing this contact could be fruitful especially regarding future visits to Rome or possible funding for an IMCS forum which could be held in Rome.

Congress overview

The main topic concerned international students and the meetings of cultures. The talks covered the following topics: culture and gospel, the meeting of cultures and its negative and positive impact on the faith and values of today’s young generation, the meeting of cultures and evangelization in schools/universities, culture and education, the need for and difficulties of a specific pastoral care of international students. Finally one model of youth leadership in a globalized world was presented. There were opportunities for sharing in small groups and to ask questions and add comments in plenary sessions. Speakers were unequal in quality but most importantly all talks and presentations (except for H. Em. Card. Gianfranco Ravasi’s

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presentation on Culture and Gospel), including homilies of the daily masses, were handed out in French, English, Spanish and Italian. Find the complete version of the delegates' reaction and summaries for each major topic as appendix (page 6-15). Attached to the printed version of this report, find a copy of all the major talks and presentations of the Congress in English as well as a copy of the programme.

Challenges

- Globalization has created a greater movement of population and young people are seeking a better future and opportunities away from home while they experience tremendous financial, emotional, psychological and cultural stress when studying abroad.
- Universities offer wonderful learning opportunities but they can also foster a view of the human person as a product fit for production and its undergirding secularist and utilitarian approaches can subordinate the ethical to the technical, the spiritual to the material where *having* is more important than *being* (see appendix 3).
- There is an absence of funding in programmes related to helping, greeting and supporting international students at all levels of university and Church structures.
- Culture has always played an important role in the shaping of faith and values and if the gospel does not fully penetrate culture through identity, dialogue and creativity (see appendix 1), human beings will never be able to believe with all of their humanity (see appendix 4). On the other hand, when acculturating in a new culture international students experience a realignment of cultural values and a displacement so drastic that it can have a negative influence i.e. they decrease or eliminate their practice and attendance to church events and activities to conform to the (more secularized) host culture (see appendix 3).
- The technological and information revolution is a major factor precipitating and enhancing globalization which is in great part responsible for the increasing numbers of international students worldwide: how do we reconcile and address the very visible discrepancy between the techno rich and the techno poor among students when doing pastoral care specific to international students? (see appendix 5)
- Through hospitality and care international students can feel more at home away from home in faith based environments and campus ministry programs sensitive to their specific needs. The challenge is how to balance care with control; do we remain hospitable and helpful when students become more autonomous in their faith expression and/or make religious and ethical choices we might disagree with?

Insights

- Of all the cultural dimensions of an effective plan of pastoral care (see Round-table I presentation by Michael Galligan-Stierle, p.5) the one element which is most neglected in our context seems to be 'to empower international students to see

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themselves as a resource by returning to their homeland upon completion of their studies’.

- The other element to consider very seriously is *how to create advocacy for students to be better prepared before they arrive* in their host countries. There is a great gap in this important first step. Campus ministry must include this crucial aspect as part and parcel of the hospitality process because *how students leave* has a profound influence on *how they arrive*.
- The Gospel and the golden rule of love can provide the basis for a universal culture that can be found in all the major religions and cultures (see appendix 4).
- ‘Young people are the key factors in the dynamics of globalization’...making globalization more human means ‘that we must tackle the challenge of enriching the gift of our faith from the point of view of intermingling of culture(s) in search of a truth and a catholicity with a human face...’ (see appendix 2)
- It is important to view young people as producers of meaning, faith and culture and not as passive agents or consumers; young people are not the future but the *present* of the Church. How we vision young people will determine how we care for and with them.
- The best model to view young adults and international students is through a collaborative form of leadership where one becomes a leader so that in the end she/he is a servant (see appendix 5 and the leadership model proposed by Sr. Martha Seide, FMA).

Biblical Passages

Here are a few biblical sources which can anchor, enrich and deepen the pastoral care of international students.

- **Genesis 18: 1-17:** Abraham and Sara receive three strangers/angels of God, through their hospitality they are blessed with the promise of a child despite their old age. Abraham comes out of the tent to greet the strangers, the servants prepare a feast, he eats with them, then they make the promise of childbearing to Sara and finally Abraham walks them as they leave for another city. All elements of the pastoral process of meeting of cultures are present: greeting, preparing, looking after their basic need, eating together, being blessed by the gift of the stranger, walking together and helping them back to return to their own culture. This passage can also be taken as an invitation to interreligious dialogue and forms the basis for a hermeneutical reading of God as Trinity; a God of communion.
- **Luke 10: 29-37;** The Parable of the Good Samaritan as the prototypical gospel imperative for the pastoral care of the stranger.
- **Acts 8: 26-39** Phillip and the Ethiopian Eunuch who wants to be guided in his faith.
- One speaker, a fraternal delegate from the Lutheran World Federation, also highlighted the story of the Risen Christ on the road to **Emmaus (Luke 24:13-35)** as

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expressing pastoral care through a ministry of accompaniment, listening, dialogue, hospitality and prayer. As Catholics we would call the latter a ministry of sacrament i.e. the Eucharist.

There are three other biblical passages mentioned in the proposed draft of the Congress. I believe one which could best **illustrate the international student as a mediator of cultures** would be the Apostle Andrew, who with Phillip, acts as interpreter and mediator for a small group of Greeks who wish to dialogue with Jesus (**John 12:23-24**).

Recommendations

- The first recommendation is to continue to participate at World Congresses hosted by the PCPCMIP. This should be done through a) insuring that both campus ministers and students are sent as delegates. They are the first people concerned, affected and best suited to benefit from and make informed and critical assessment of the best ways to address the issue of migration and how it should shape the practice of campus ministry pastoral care at regional, national and international levels. b) Making sure that financial and pastoral support is offered to facilitate this participation.
- Develop a common vision around the idea of faith in dialogue with culture in order to help students integrate their host culture and affirm and showcase their home culture through multicultural liturgies and culturally enhanced spiritual practices and accompaniment.
- Devise educational tools with the aim of training a) campus ministers, b) student leaders in peer ministry and c) international students as cooperative leaders in host cultures highlighting the meeting of cultures as mediating faith and gospel values.
- Pay particular attention to how home cultures prepare their students to integrate their host culture before they arrive and begin advocacy work with university international student offices, campus ministry and diocesan authorities about putting common strategies in place to foster a culture of returning home to counteract the brain drain
- Integrate a comprehensive view of international students as the primary agents of their own enculturation and their gift to the Church and the world as leaders and cultural mediators capable of fostering gospel values for the good of all and transform society.
- Develop a perspective of migrants and international students as integral to social justice programming and community development ministry through collaborative projects with different NGO's that have national and international platforms.

Finally, the document entitled *People on the Move* published by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People in August 2006 can be a further resource for training and preparing campus ministers to care for international students¹. Many of the

¹ http://www.va/roman_curia/pontifical_councils/migrants/pom2006_101/rc_pc_migrants_pom101_the_challenge-migr.html#III

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recommendations about and for chaplains to migrants in chapter III of *People on the Move* can be applied to campus ministry. Moreover, it would further a comprehensive view of ministry to international students through an ecclesiology of communion where chaplains are described as ‘agents of a pastoral care of communion’. The ecclesiology of communion has been the leitmotiv of CCCM for the last two to three years. It is at the core of the comprehensive model for campus ministry because it best situates our specific mandate as chaplains/campus ministers when in contact with other ecclesial movements and it offers a fairly complete template for programming; why not go further with this theme by speaking of campus ministers as *agents of communion* in general and in the pastoral care of international students in particular? This pastoral care of communion also highlights the particular role and skills needed by student leaders doing peer ministry with international students.

To conclude, I will leave the last words to H. EM. Stephanos, Metropolitan Archbishop of Tallinn and all Estonia, who offered his message at the beginning of the Congress in the name of the Ecumenical Patriarch Bartholomew: ‘A real pastoral care of communion should put man before *that which is of no use but which enlightens everything* (italics in original text) because secret realities still exist that we can neither explain nor buy but only admire and contemplate’ (p. 5).

APPENDIX 1

Culture and Gospel (submitted by Ms. Janice Ryan)

The III Congress on Pastoral care of International Students explored the impetus of the church to facilitate International students being received in a holistic way into the community of faith and culture in the host country while bringing the gift of faith and culture with them, to be treasured and enriching to those they encounter.

The presentation by Cardinal Gianfranco Ravasi’s, President of the Pontifical Council on Culture, focused specifically on Faith and Culture and its historical, philosophical understanding and the continued call to see culture as a handmaiden for the message of the Church.

Culture Cardinal Ravasi explained that *culture* is a recent term from the 1700’s introduced by German colonization. The word comes from the Latin and it was used to connote the life activities of the aristocracy (human, arts and science). It was first introduced by German scholar Johann Gottfried von Herder (744-1803). von Herder commented on culture of his time as philosopher, theologian and poet and thus writing a book on Jewish poetry and a book on the poems of the East.

There was a shift in the meaning of the word. Language is changed too by culture. The word culture is now associated with the western civilization and its legacy. Culture is an anthropologist’s category said the Cardinal and has the capacity to provide a social interpretation of experience. Culture cuts across all of humanity. It is the unfolding development of man’s interaction with the world. All possess culture and so they have

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knowledge and thus it belongs to all. Culture is expressed in the particular and in its diversity through variations and subtle differences in societies. The word *sapientia* does not mean knowledge but means taste or to have flavor. Thus Cardinal Ravasi noted a religious message through culture is not a dry monotone message not a scientific, technical, cold message but a message of human expression.

The Gospels were formed with and through a spirit of culture. The Gospel word means evangelization but it too was shaped by culture and born of a pagan origin. The word was present in 9 BC and references the good news of Caesar Augustus in the Priene Inscription. Thus Mark's Gospel borrows and incorporates the language of culture and in the use of this word in the Gospel heading. The Gospel of Jesus Christ son of God is not as objective content but has a subjective content, contextualized in a culture. The notion of Gospel is a creative reinterpretation of the reference to Caesar and perhaps a radical challenge too. So Cardinal Ravasi noted there are elements that bind the relationship of culture together. The elements are identity, originality and dialogue. Another memorable lesson given by his eminence is that Faith and Culture are not that far apart. They are interwoven and they are in permanent dialogue.

His eminence Cardinal Ravasi then explained the understanding of the word Gospel as it relates to faith. He said Gospel is a beacon, a northern star, it points us in a direction. The Gospel is interpreting culture or rather culture is interpreting the Gospel. Examples of the originality of cultural interpretation of the Gospel are the great works of art. For instance Rembrandt of the 1600's in his famous painting of the prodigal son was interpreting Luke's Gospel story. Art has throughout the ages interpreted Christianity. Art contextualizes Christianity. It makes it understood again and again in its own time. Culture is the river that carries the Gospel from epoch to epoch. That same Gospel story of the prodigal son then in modern time was reinterpreted in a book. In this novel the author introduces the idea of another brother who understands that the prodigal son as a failure and not living up to his freedom and instead of refuting him, encourages him. The Gospel then brings alive the universal story in its time through creativity and inventiveness. Cardinal Ravasi said, "Here we see a revolution of the parable"! The parable is thus the link from culture to culture enfolded through originality in the habits, dress, custom and ethos of its time.

Christianity needs to be in dialogue with the other. And the Gospel needs to be in dialogue with the culture. The more dialogue the more exchange of viewpoints. But the most important consideration of this dialogue is love. In Christianity the word for love was not the common word *eros*, the Greek word for love. This notion of Love is the basic level, the instinctual level. The second level of Love, the filial, is the word for tenderness, fellowship and beholding the beauty of the other. But the third level of Love is the complete gift of the self to the other. And it was a rare word. So we hear in the Gospel "Love your neighbor as yourself" Leviticus 19:34 and yet Jesus adds "Love each other as I have loved you" John 15:12. This type of love, *Agape* is an extreme level of love, his Eminence underscored. It is the meeting

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of the logos in the other, through thoughts, vision and viewpoint. The word *agape* captures in a sense the permanent dialogue. It opens the other up to other points of view and in that process opens up the person to discover the seeds of the word. The seeds of the word are present everywhere Cardinal Ravasi emphasized. The cosmic dimension rains down on all people. The spiritual imperative is to be present to God's talk in all times, in all people. God's word is at our door. Are we listening, he asked. Christ made the partition of the wall between all crumble. *"There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus."* Galatians 28

Christ as dialogical, crosses through goes forward and enters. But it is fundamental to know your own truth. There must be an encounter of the self, a study of the self and thus one enters the logos and then open up and compares with the other. Identity thus was the final component of the elements articulated (identity, dialogue and originality) that bind Faith Culture in an interexchange. Identity was approached by Cardinal Ravasi through the understanding of Truth. Evangelical truth in Christianity is our identity. Truth was explained thus: "Truth is a reality. The horizon precedes us and overcomes us and we enter truth. The heavenly soul is our carriage. And it crosses the plain of truth. And we discover newer and newer horizons. Truth is an epiphany. Truth is transcendental. Truth is eternal. 'I am the truth' – has to be looked for'. Truth is a progressive gift".

Faith thus expresses the ultimate, the logos, unity, the truth, the eternal "in the beginning was the Word, and the Word was with God, and the Word was God" John 1:1 and culture in relationship with faith helps to carry the universal through our own stories, shaped by the particular in our own communities, heard in the diversity of our own homes and spaces, and encountered and listened to through the personal, the face of the other, brought into relationship with Christ and into God's timelessness.

APPENDIX 2

Roundtables on Meeting of Cultures: positive and negative impact on faith and values of young people. (submitted by Sr. Elaine Baete, SGM)

This report focuses specifically on the presentations of two round tables on the topics of: The Meeting of Cultures and its Impact on the Faith and Values of Today's Young Generation, and The Difficulties of Pastoral Care of International Students

Mr. Michael Galligan-Stierle, President of the Association of Catholic Colleges and Universities USA gave the first presentation on the topic of Negative Aspects and Challenges. International students have left all things familiar and inserted themselves in a different culture. This is potentially and highly disorienting for many students. There is a feeling of alienation and energies are spent learning how to navigate a new culture. Among other things, the students will find that their faith and values are not expressed in the way they have internalized.

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At the completion of studies, the international student is faced with challenging decision making. Does he or she stay and pursue job hunting in the host country and what are the inherent challenges to be faced in that? Will he or she be received back home and find employment? If he or she does not return home, their home country suffers the loss of a precious human resource and brain drain. International conflicts, whether they are politically or religiously based, also have an impact on what the international student lives in a host country. Often due to misunderstanding, there can be discrimination and prejudice towards students of different ethnic and religious backgrounds.

When the graduate student returns to his or her home country there are adjustments to make: a realignment of friendships and modes of living faith and related values; integrating faith in one's life, given the encounter with a different way of living them out; adjusting to a different pace of society and work ethics/professionalism; and a reassessment of the experience culture especially when there is a cross-cultural experience with the influence of western commercialism and materialism.

Sr. Merete Klinke, a campus minister in Lyon France, spoke with regard to the difficulties of pastoral care for international students. The theme of this congress is one of the major challenges of the universal Church today since there is a significant increase in the number of students who migrate for the sake of better education and employment opportunities. The challenges of pastoral care begin before the student leaves home as contrary to what might have been thought, he or she may not be prepared well enough, or during the studies the student deals with various issues that arise and may be personal and/or with a genealogy rooted in home life and one's culture of origin. The experience of studying internationally may seem as an adventure but it is also a test and can be an obstacle course. For those who come from developing countries, it is a leap into the unknown beyond the obvious linguistic challenges. The young person must face cultural, administrative-bureaucratic, economic and psychological challenges by him or herself amongst other challenges. The study period is not only an academic challenge but also an existential challenge in his or her personal development while facing cultural and spiritual shock. When loneliness and material difficulties (even having healthy food) are weighty, the individual can become isolated and withdrawn. Academic standards may demand such a focus that he or she is cut off from healthy peer group, and may cause shame if failure occurs such that the individual cannot face up to peer group members, and family hopes and expectations. Failure at the university can have an impact on one's social and family life. The student feels pressure to succeed because of home based expectations. When there is success in the academic and social area of a student's life, there may be great challenges in re-integrating back into one's home culture and life.

As a result, the challenges for the Church include stirring the local Christian communities and working with other Christian and non-Christian faiths to welcome and be hospitable, giving

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the student a place to share and be integrated in the community while supporting their values. It is a continuing challenge of the experience of Pentecost: being open to the different languages and cultures of the students and living the spirit of communion. The young are key factors in the dynamics of globalization, ecclesiastically and economically. To make globalization more human requires that we tackle the challenge of enriching the gift of our faith from the point of the intermingling of culture in search of a truth and a catholicity with a human face and live ever more the community challenge of fraternity that is characteristic of Jesus and his disciples. It is an ethical and spiritual obligation of the Church today to respond to the needs of the massive increase in migrant students and for campus ministers to accompany the student(s) in their journey. The student must be offered opportunities to re-interpret their lives in a listening environment, pray and celebrate according to their own tradition and culture. It is important to help the student live the culture shock experienced, and the spiritual challenge of exile from home; in inviting their active participation in campus ministry, the student will feel that he or she has something to offer to their new environment, thereby recognizing their dignity as sons and daughters of God and building a world more human in God's eyes.

Gérard Byamungu,, an international student studying in Canada and part of the Canadian delegation, was invited to comment on the presentations. He highlighted one of the many challenges facing international students, in Canada and North America, the skyrocketing tuition fees. In Canada, international students pay three times or more than that of the Canadian citizens (*Canadian Federation of Students; 2009*). At Ryerson University, for instance, international students pay \$17,602 - \$19,256 while Canadians pay an average of \$6,178.8 – \$7,284.4. This and many other financial burdens add to other socio-cultural shocks affecting these foreign students in their new environment. A lot of their time and effort is concentrated on overcoming these challenges and most of the time their spiritual well-being such as practicing their faith, gets\ compromised.

Gérard appealed to the church to act as an advocate for fair and reasonable fees for international students considering, especially, the huge economic contribution to the host countries such as Canada by international students. "*Expenditures of international education students have now surpassed exports of coniferous lumber (\$5.1 billion) and coal (\$6.1 billion)*" (*Foreign Affairs and International Trade Canada; 2011*)

Overall this congress was well organized and presented with relevant topics. I appreciated very much the discussions and sharing of experiences of students and campus ministers during the congress' formal and informal times. While universities around the world are also engaged in marketing techniques to solicit the best students from different countries around the world, campus ministers representing different countries around the world have common challenges that such marketing engenders. This Congress gathering, based on our faith, was enriching and affirming in our campus ministry programs seeking to provide integral formation to these young people who leave home like Abraham in search of the promised

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land. The Disciples of Emmaus is a wonderful model for accompanying students in Catholic campus ministry programs.

APPENDIX 3

Meeting of Cultures and Evangelization in Schools/Universities
(submitted by M. Gérard Byamungu)

During the conference on the above topic, the speech was provided by H.E. Msgr. Vincent Nichols, Archbishop of Westminster, Great Britain. The President of the CECE Commission on Catechesis, Schools and Universities

The following is the summary of what was discussed.

The speech highlighted the challenges faced by the modern-day education. Acknowledging the increasing secularization and ever-powerful anti-religious sentiments, the speaker sought to bring to audience's attention the obstacles to evangelization in the culturally diverse and secularized learning institutions.

This is a summary of the main points discussed. Most are inspired by His Holiness, the late Pope John Paul II, HH Pope Benedict XVI and the Blessed John Henry Newman.

Msgr. Vincent Nichols highlighted the importance of the recent apostolic visit to UK by HH Pope Benedict XVI. Among his many messages to students, one in particular stood out because it strongly resonates with today's reality on campuses, where religion is sometimes pushed aside or is negatively portrayed in some academic institutions. The pope said that "*...the world needs scientists, but scientific outlook becomes dangerously narrow if it ignores the religious or ethical dimension of life, just religion becomes narrow if it rejects the legitimate contribution of science to our understanding of the world...*"

The speaker Msgr. Nichols indicated that the vision in education is the necessary context considering the relationship between evangelization and the culture in the schools. Work of evangelization is that of formation of culture, and it draws its characteristics from the vision, or expectation, which lies behind an enterprise. The culture of education can only be changed a clearly and well founded vision of education.

According to the Blessed Newman, the task of education is to keep in view the whole development of the student, as it is an indication of his/her moral and spiritual wellbeing. The fierce opposition faced by Blessed Newman during his time, especially from the scientists such as Darwin and thinkers like James Mill and Henry Brougham, who pushed for a secularist and utilitarian approach to education, still exists in many universities today. These conflicts are some of the challenges faced day by day by religious students groups and chaplaincies.

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His Holiness John Paul II drew modern equivalents in terms reminiscent of Newman's challenges. The Holy Father observed that there is a crisis of truth and alienation in our modern technological society, where the individual is reduced to the status of an instrument. He noted that universities are expected to turn useful products fit for production rather than to promote learning. Today, said His Holiness Pope John Paul II, the ethical is subordinated to the technical, the spiritual to the material and the order of being to that of having.

His Holiness Pope Benedict XVI emphasized the importance of listening. Listening is an essential gift for all those who want to change their lives. The same gift was prayed for by Solomon - the gift to listen the heart in order to govern God's people and to discern between good and evil (*1 Kings 3.9*). Pope Benedict advised that in our work of evangelization within the university, we need to have that important tool of the quality of listening.

Canada's experience with culture and evangelization is not very different from the rest of the world. An important question, asked after the speech, was the increasing disengagement of young people from church activities and events, the mass in particular. Being a multicultural country, there is need to reflect the same cultural diversity in church's programs and services both in and outside of the school. Speaking from my own experience, I see how easy it can be for newcomers to Canada, such as international students, to feel alienated and become increasingly disengaged from church because mechanisms in place to integrate new comers experience from back home into the fabric of modern-day Canada are still lacking.

APPENDIX 4

Culture et Education (submitted by Sr. Norma McDonald CSC)

Note : page numbers refer to the French handout of this presentation given by H. E. Msrg. Savio Hon Tai-Fai, SDB.

Réflexion sur la conférence du Cardinal Savio Hon Tai-Fai (Secrétaire de la Congrégation pour l'Évangélisation des Peuples)

Notre planète se transforme grâce aux maintes formes de communication développées depuis une cinquantaine d'années. Celles-ci contribuent au « dynamisme fondamental de toute vie sociale, économique, politique et internationale qui veuille être vraiment humaine. »² Les gens se déplacent facilement et c'est le cas pour les jeunes qui choisissent d'étudier à l'étranger. Il est clair que nos institutions post-secondaires font face aux défis reliés à la diversité engendrée par la globalisation et qui nécessite une ouverture de la part de tout le monde : les nouveaux arrivants et ceux qui les accueillent au sein de leur communauté. Il existe aussi des tensions politiques à remédier, des ajustements sociaux à faire et des difficultés économiques à surmonter, mais il y a également des occasions qui nous unissent et

² Extrait de la conférence donnée par le Cardinal Savio Hon Tai-Fai, page 2

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qui nous aident à faire le pont pour bâtir un monde meilleur. La compréhension de l'universalité de la famille humaine qui se manifeste dans les diverses expressions de foi est au cœur de ce défi.

L'interaction entre nous ouvre des horizons qui sont à la fois positifs et négatifs. J'aime beaucoup la citation de Jean-Paul II : « Toute l'activité humaine se situe à l'intérieur d'une culture et réagit en fonction d'elle » (Centesimus Annus, n° 51). « Si l'Évangile ne pénètre pas au plus profond de la culture, l'homme ne sera jamais capable de croire avec toute son humanité. »

Je crois que cette capacité de communiquer presque instantanément et à travers les distances nous pose un grand défi dans notre ministère. Nous vivons dans un monde « multi » et « inter » - ethnique, culturel, religieux. Les jeunes adultes universitaires veulent vivre des expériences d'intégration mais, en même temps, ils cherchent leur identité, une identité qui trouve son expression et sa racine dans leur propre culture.

Nous recherchons l'harmonie dans cette diversité. Nous voulons vivre dans le respect et la tolérance aussi. Comment éduquer et offrir des occasions de croissance quand il y a une telle tension?

Mgr Tai-Fai parle de la nécessité d'un processus éducatif inculturé et propose de vivre la culture de l'Évangile, qu'il définit comme suit : « La culture qu'Il (le Christ) a insérée aux racines de l'humanité, c'est la culture de l'amour, de la fraternité, de la solidarité universelle, de l'unité de tous les peuples. [...] C'est une culture de la non-violence, qui exige de répondre au mal par le bien, en pardonnant, en vue d'une réconciliation universelle, et pour conduire le genre humain à l'unité. [...] C'est une culture de la paix, qui doit être le produit de la justice, qui ne tolère aucune oppression, discrimination, exploitation. »³ Dans ce sens, Mgr Tai-Fai propose donc une culture universelle basée sur l'Évangile et la règle d'or de l'amour qui se trouve dans toutes les grandes religions et civilisations.

Pour vivre ceci, il faut l'incarner dans nos diverses communautés. Mgr Tai-Fai est clair sur ce point. Il s'agit de trouver les moyens de le faire au sein des diverses cultures sur nos campus qui, eux aussi, sont en train de vivre de grands moments de transformation.

J'appuie le fait que l'Église voit l'importance de nous insérer « dans ce vaste processus de transformation religieuse, culturelle et civile que traverse l'humanité. »⁴ Cependant, je me demande comment faire vivre cette transformation dans la vie quotidienne de nos universitaires, comment intégrer l'Évangile dans « leur » culture... Ceci demeure l'énorme défi de notre temps. C'est notre mission d'évangélisation!

³ Ibid. pages 6 et 7

⁴ Ibid page 9

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C'est avec l'Esprit et avec un esprit d'ouverture, de dialogue et de respect que nous allons construire des relations à partir de l'authenticité afin d'ouvrir les chemins vers le Dieu qui nous aime tous.

APPENDIX 5

Model of Youth Leadership in a Globalized World (submitted by Ms. Katrina Laquian)

The final presentation of the III World Congress was the one I looked forward to exploring the most. "Youth leadership" is a field I have been immersing myself in this past year with my roles in the Canadian Catholic Students Association (CCSA), and "globalization" is constantly studied in my sociology courses at the University of Victoria (UVic) in how we attempt to bring about social change.

I had the opportunity to sit beside Sister Martha on the first day of the congress, and although she was shy and nervous talking about her upcoming lecture, there was a light and sincerity in her eyes and demeanour that expressed her passion and excitement for the topic. I had no doubt that she would deliver an insightful and motivating lecture for the students and campus ministers alike, and she did indeed prove to be an excellent educator in both her preparation of her presentation and document (a wealth of relevant references that I looked up throughout the presentation; I could not wait until after) and a verbal communication that one could follow.

Canadian campus ministers with Sr. Martha post-presentation. Fr. Daniel asked a very interesting question during the dialogue: "Does the Church treat young people as consumers or producers of spirituality?"



Although, due to time limits, she was not able to get into the detail of leadership models, she was still able to set young people in their context of globalization, communicate the paradoxes that exist for young people between the effects of globalization on them and their ability to apply themselves in society, as well as suggest to us a cooperative leadership model to give young people an identity and vision that can be shared amongst them to affect change. Because of this I was able to read her entire document (17-pages!) post-lecture and fully appreciate the messages she had intended to convey. In particular, although the globalization paradoxes and leadership models she described were informed based on the realities of Latin and Caribbean youth, I still found them very relevant to the experiences I have as a youth and with other youth in Canada, as well as the youth I have encountered internationally at functions like the III World Congress. Therefore, the vision of "young people for young people" as an attitude of this proposed leadership that is a commitment to change, can extend beyond the Latin and Caribbean cultures, and I hope, can be useful for all the global students and campus ministers that were present at this congress.

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The critique that follows identifies some of the points and concepts that spoke to me the most during the presentation and from the document, and my responses to them. (Phrases or concepts in parentheses have come directly from Sr. Martha's document.):

The "technological and information revolution" that has accompanied globalization has allowed us as youth to be the "best-educated generation" because we can easily use information technologies and we can easily communicate with others through communication technologies. For me, it has become a form of literacy on its own, especially when compared to my parent's generation. However, Sr. Martha noted how other youth are still left behind in their access to technologies, and I am reminded of the income disparities that globalization has. So a problem exists in how we can help train international students to perform well in advanced technology university environments. I also see an additional problem in how do we as globalized youth maintain an independence from technology, if it is even possible? I have encountered so many *North American problems* (ex. internet loses connection for more than an hour) and it has alarmed me that people are now so dependent on technology, and that technological breakdown has such an effect on those in the developed world, when my youth counterparts in the developing world can't even access those kinds of resources.

However, because we youth have grown up with the opportunities of globalization, our view of the world and what we value is in relation to globalization – we have "no other reference point." Although I agree with this observation, I disagree with one of the research project findings that "young people are favourable to globalization" (CREDOC). Instead, I feel that because we have never experienced a world without globalization, and we are rapidly moving forward with globalization, that we have accepted globalization as an influence that will always be in our lives. Therefore, the challenge is in how youth, and the societies we live in, can reconcile the paradoxes – 10 paradoxes were reported by Sr. Martha from a CEPAL-OIJ publication - that exist between the effects of globalization and our ability to apply ourselves in the world: I may have access to education, but when a Bachelor's degree is no longer enough of a credential for me to pursue work, how can I avoid going into further debt pursuing a Masters degree?

Many of the paradoxes referred to the "so-called society of uncertainty" and from the kinds of discussions I have had in the classroom, particularly in my sociology classes, I know that young people feel that this is the type of world we are living in. We know that we have so many opportunities to be autonomous and successful, we do see and want to create a better humanity, but we don't always feel that we can, especially at the individual level.

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I completely identify with the cooperative leadership tenets that “one becomes a leader” and “in the end he is a servant.” Before my involvement with CCSA and IMCS there were many skills I did not have at the outset or knew I had the capacity for. But being a part of a group that treated me as a leader from the beginning allowed me to experience “the school of communion” that Pope John Paul II calls us to be as Church.



Myself with other members of the International Movement of Catholic Students (IMCS) who were also congress delegates. CCSA belongs to IMCS, and this movement of young people has helped me to develop leadership skills, join in solidarity with others to seek the common good, and critically analyze the challenges we face globally. This movement is an example of the “Cooperative leadership for change” approach to the transformational model.

The most important suggestion I would make to leaders within the Church and campus ministers, and the first *change* that is needed is to start viewing us youth as **leaders of today** rather than “leaders of tomorrow.” This is the key step in empowering us to “be agents of change” because we already are - we *are already* discovering how to “work together, moved by a common interest.”