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SOCIAL ACTIVITIES AS THE MODE OF MULTICULTURAL
MINISTRY WITHIN A PARISH FROM THE POINT OF VIEW
OF THE CATHOLIC SOCIAL TEACHING
“MULTICULTURAL DIMENSION OF SOCIAL WORK”

A b s t r a c t. The Catholic Church of Slovakia starts her new dimension of pastoral work, which must have the multicultural character. Slovak society as a member of EU is opened for the new groups of foreigners which come for holydays, for work, or they escaped from their home land. All these people stay in some parts of the Slovakia in the parishes which must have some ways how to offer them the support in all kinds of their needs. And this is the new dimension for the pastoral priests which must find new forms of the work, and must be prepared for it. They must obey the specific and social identity of all of them and serve them the first step for the faith, true Christ's love to the people. And this is the point of view to the situation in this article.

Key words: pastoral work, pastoral plan, parish, priest, social work, charity, canon law, minorities, gypsies, foreigners, migrants.

All aforementioned conditions of the Slovak Catholic Church which were described in the first half of my article brought us to the main issue which is the primary subject of this conference. In the Church's conditions which were described as the big introductory part of the article, we must find a response for some questions, which have a big influence for developing the new ways for pastoral care and social work of pastoral priests. These new questions or conditions will show us the answer for the question which is laid in

the title of my article: multicultural signs of social work in the catholic parishes of the Slovak Catholic Church.

The first problem for this point of view is the main topic of this conference which is that every person has his rights for his own identity and has rights for such conditions for life to preserve and develop his own identity. The other problem which is connected with the first question says that the pastoral work must have the multicultural character if it wants to respect the first condition, its own identity.

When we start watching how to solve these problems or conditions, we can find three other questions which must be answered too. The first is: Why a priest has to do any social work even though he is not a social worker, but a religious person? The other is: What is it what we call – social work and social activities in our parishes, if we have the social state system of help? And third is: Whom must he help with his social activities, if he has to do so? If we want to find the answers for all these questions, we can start with the first one which can be – Who is the recipient of social activities in our catholic parishes?

I. SOCIAL ACTIVITIES OF THE PASTOR OR PARISH PRIEST

Social activities of the parish priest are based on the acceptance of his parish given him by his bishop and from the acceptance of his position in the parish as a pastor, or an administrator, or a chaplain or a deacon, or other forms of special pastoral care which define the Canon law of the Catholic Church.¹ When he received the parish as the leader, or as we say the parish priest or pastor, he received the duty to take care of this subject.

To have a better look at this situation, at first we must revise the meaning of the concept of parish. What is a parish? Canon Law in the canon 515 §1 says: “A parish is a certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor (*parochus*) as its proper pastor (*pastor*) under the authority of the diocesan bishop” (CIC 515 §1). But the canon 518 defines the parish as a territorial

¹ In the above mentioned case the range of his duties and tasks are specified by Canon Law (CIC – Codex Iuris Canonici), which in the canons of the second book (precisely in canons 515-552) speaks about the conditions of pastoral work of a priest. The law mentions many of them directly, but it is not all of them.

subject. “As a general rule a parish is to be territorial, that is, one which includes all the Christian faithful of a certain territory [...]” (CIC 518).

Emerging from this first sight at the pastoral work of all pastoral activities based on the form of the pastoral imperative which comes from the received ministry in the parish, we can designate as the work in the homogeneous or Christian environment. This shows that the priest which is the pastor or he has the other kinds of the priest functions in a parish; everything must be done for people who are believers, who believe in God – the church law calls them the Christian faithful. The Law shows the pastoral work as the help and the ministry to the people who are baptized and believe in God.²

It is understandable that some of the pastoral activities which were very clearly defined by Canon Law are for the pastoral priest much easier to do among the people who are believers and catholics, as among the non-believers. At first it is maybe for this, that he has much more opportunity to meet the catholics than the other people who are not catholics, or who do not have any faith in God. Especially it is understandable in the duties which Canon Law describes that pastor needs to do. He must “strive to know the faithful entrusted to his care. Therefore he is to visit families, sharing especially in the cares, anxieties, and griefs of the faithful, strengthening them in the Lord, and prudently correcting them if they are failing in certain areas” (CIC 529). Despite the fact that Canon Law again says about the “faithful” people, because of the pastoral duty is much more focused on the faithful parishioners, the evangelization which is also a very important part of the work of the Church, is focused on the people who do not believe, and maybe its first way how to believe in God’s love is through the social and humanitarian help, and this is the work for parish priest.

To confirm that fact, we must read the other canons of law. Then we see that the canon 528 says that the “place” or “territory” for all evangelization, catechesis and finally for all pastoral activities must be not just “all the Christian faithful”, not just the people who are baptized and are the believers but

² In the canon 529 §1 and §2 are rightly counted as activities which a pastoral priest must do as his “social” work. They are rightly connected with his sacramental, evangelical and catechetical activities, or even they are prevented before the sacramental and evangelical work. In all cases these activities are the right and proper active tasks of the priest and his pastoral work. cf. CIC 529; cf. M. U h á Ľ. *Morálny imperatív v dobrovoľníckej službe kňaza farára*. In: L. L e š k o v á (ed.). *Osobnosť dobrovoľníka v pomáhajúcej profesii cez prizmu ideového odkazu bl. Sáro Salkaházi*, zborník. Košice: Vienala 2011 pp. 33-46.

also “those who have ceased the practice of their religion or do not profess the true faith” (CIC 528).

From this analysis (what really is the parish?) comes out the similar question which asks the same thing from the other side. The question is – Who is a “parishioner”? When we read the canon law again we can see that a parishioner is the person who lives in the parish (regardless of whether it is the personal or territorial parish) and has the right for help from the priest in his problems and has the right and the necessity to hear about God. He has the right to meet the Christ, because the Christ wants to redeem everyone, as we can read in the first letter of St. Paul to Timothy. “First of all, then, I ask that supplications, prayers, petitions, and thanksgivings be offered for everyone, for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. This is good and pleasing to God our savior, who wills everyone to be saved and to come to knowledge of the truth” (1 Tim 2, 1-4).

From that very part of the Holy Scripture, we can also see that when we talk about the priests’ pastoral work, we also think of the pastoral work of the whole Church. And the Church consists not just of priests. The pastoral work of the Church or the pastoral work of the parish and inside the parish is not just the problem of the priest but of the whole Church, all people in the Church. And so St. Paul gives orders that at first the church must pray for all authorities, and then these authorities must make everything for the other people in the church such that they can “lead a quiet and tranquil life in all devotion and dignity.” And so the Church law says about the lay persons in the Church and their responsibility for pastoral care and normal social work, or we can say the societal work. It is the duty of the lay persons to make everything in the way which Second Vatican Council calls – “God’s plan for the world”. And it is “that men should work together to renew and constantly perfect the temporal order” (AA 7). This temporal order is the beginning for evangelization which is opened to the non-believers which in this case they are considered as the members of some parishes, because everything what happens in this way is made inside the Christian community which is basically divided for any types of parishes.

It shows us that parishioners are not just the believers and the members of the church, but everybody who lives within a territory or who is the member of the group or society on which is based the territorial or the personal parish. Then the members of all kinds of parishes are all people in that society.

Now we must say that the Canon Law about the parish priest says that: “To become a pastor validly, one must be in the sacred order of the presbyterate”

(CIC 521 §1). And from this order comes another imperative for the pastoral care of a priest for all people in his parish. It is imperative of priest's Christian identity and imperative of receiving the priesthood established and adopted on the basis of the faith in God (cf. Jn 15, 12-17). This identity moves all Christians to follow God's example of love for each human person.³ The ranges of the ministry of catholic priest, in both dimensions of his pastoral services, or pastoral work, are covering all social activities in which such parish, pastoral priest is implemented as a part of his pastoral work.⁴

To strictly say that the pastoral work which remains from the many forms of social help and social work is not just an extraordinary way of the work of the parish priest or as we say in this occasion the pastoral priest, but it is a normal and ordinary way of work for all people who are in social need. Does not matter if it is the territorial model of parish or it is the personal parish for some special groups of the people – soldiers, firemen, sailors, and others. (cf. *Christus Dominus*, nr 18). In all cases into the pastoral care of a priest are included all persons who live in the parish or who are the members of the special pastoral groups which is the base for the personal parish.⁵

From the whole what was said about the situation about the parish and pastoral work we must answer to the question which was given at the beginning of this part. Why the parish priest must perform something like social work? This is the situation which the older priests say – we do not need to make something like this because it is the work of Slovak Catholic Charity (Slovenská Katolícka Charita) and some religious orders which make different ways of charity and help because it is their spiritual work, and the base of their order's spirituality.

The pastoral work for the non-believers or the believers of other religions and churches cannot offer them anything that is just catholic, or is connected with the catholic faith. A priest must find some other ways to help and serve these people, or how to "touch" them and show a person that all around him are some catholics, but all these people are your brothers and sisters, or the

³ Cf. U h á Ľ. *Morálny imperatív v dobrovoľníckej službe kňaza farára*, pp. 33-46.

⁴ All forms of his social activities finally are collected as the models or types of his pastoral work, which is made as a duty of his parish office obligations or his priestly identity.

⁵ The decree of the II Vatican Council – about the pastoral care of bishops, this pastoral work of the priest calls as a missionary work. He says: "[...] The care of souls should always be infused with a missionary spirit so that it reaches out as it should to everyone living within the parish boundaries" (CHD 30, 1). In this "missionary spirit" to the pastoral work of priest must be included all people, believers and also those who do not believe.

ones who have the love for others. The priest must find the ways to respect them and their social and personal identity and offer them the values which they can respect and obey.

The social work or the social care is one of the real works of the Catholic Church. It is one which is addressed not just to the believers but also to the other people, or we can say that to all people which the church and parish, as her small but first part for making all kinds of activities, with which she meets or communicates. The parish and its activities must be made in that way which responds to the conditions of the person. Its work must respond to the needs of the person, but at the same time must help each person to develop his personality. And in this case the pastoral work must change to the social work in two meanings.

1. It is a work for the social development of some persons. It means to help them to become better persons, to become better people in all kinds of connections of relations with other persons.

2. On the other hand, it must be social work for helping some persons in their own problems, (personal, marital, family, professional, and other kind of problems) which real life brings to persons.

Therefore the parish is the one of the, small and local communities which has a lot of opportunities for help, but it's work must have the multicultural character when the priest in his pastoral work obeys the individual and social identity of the people who live in his parish. He must obey the need for different approaches to the different groups of people, believers and unbelievers, ethnic groups and minorities which are accentuated for development of social policy and social work as the current new and modern forms of assistance and solidarity in the contemporary Slovak society.

By the way, this situation reminds me of some situation from the film *Gandhi*, with Ben Kingsley starring as Gandhi. There is one scene in which Gandhi is starving for many days. It is a hunger-strike, because the Hindus and the Muslims fight against each other. A lot of people were killed. A man came to Gandhi one time to give him bread and asked him to stop his strike. Asked him to go out and speak to the people. The man said that the situation must change, because there were a lot of miseries. And the man says. "I will go to hell because I killed a Muslim child." Gandhi said to him. I know how to keep you from going to hell. Are you a Hindu? Yes, he answered. Then go out and find one Muslim orphan, now there are a lot of them, and raise him as a Muslim. You Hindu will raise the Muslim child as your own, and make him a Muslim. Now from this example we can ask. Is this not a real form of the Christian love?

The need for a multicultural mode of ministry inside the catholic parishes in Slovakia creates the problem which we previously called: who is the person which the pastoral priest must help in his pastoral care? This question came from that new effort of the new Pastoral plan of the Catholic Church to make the new mode of social activities in our parishes for needy persons. We have had a stabile mode of pastoral work which was used for many years and priests still know how to do their ministry and they give their knowledge to the new generation of priests. But the new Pastoral plan asks for the new methods and new intensive care for the social needy people. And among the needy people are usually some persons who do not have faith and they do not want the priest to give them the "examination of conscience". And this asks for the new ways of the pastoral work which demands a new effort for some social problems and social help in ours parishes. This Plan asks for the priests who are real spiritual persons, which must proclaim the gospel of the Lord and ask the people to do penance, starts with their effort to help socially needy people in their parishes.

The real Christian character and the gift of priesthood orders pastoral workers to serve people from Christian love. And love wants to give the others the real values but in such version that the others can respect it and receive it for their good. The Christian love does not wait for some opportunity for help, but looks for any opportunity to serve the others in love. Therefore the just way how to serve the others with the respect to their identity and different personal, social, cultural and religious background and heritage is to serve them in their human needs just from love.

It is the same way as was used by the Mother Theresa from Calcutta. When she wanted to show the love of God to the others, she had to respect them. She could not ask for catholic faith of them or ask them to make some statements that after helping they will become catholics. She just wanted to show them the Christian love. She did the best she could and they saw and felt Gods' love, through the "social help" or "social care" which Mother Theresa gave them.

II. NON-BELIEVERS AND THE PASTORAL CARE AS MULTICULTURAL SOCIAL HELP

In the program of the new dimensions for social pastoral work in the Slovak parishes with the special care for the needy according to the new Pastoral Plan for the Catholic Church, we can see various kinds of people

who need the special care because of their private and social identity which is based on the right concept of human dignity and human rights. They have different cultural backgrounds, have different religious, moral and ethical foundations and identity; they need some different ways of social help and the models of *caritas* help. The help which rightly can assist them must obey their special need. It must respect their history, their cultural backgrounds and habits. It must find a ways of help which will show the real face of Christian love and can obey their special need to preserve their identity.

1. MIGRATION AND MIGRANTS

The most different environment for the pastoral and social work of the pastoral priest in nowadays Slovak parishes is the environment of the migrants and immigrants and migration as a phenomenon. The legal ways of migrating will be mentioned later. Now we are going to say some words about the illegal migration, which is more specific for pastoral conditions.

After entering the EU, we became a member of Schengen area or Schengen space. Now Slovakia has the external EU border. Many migrants want to transit through our country and they were caught by police, and were set to some kinds of the facilities used for illegal migrants and refugees. So, now in some parishes there were build the special facilities for such persons. The pastoral priest and his parish must know that all these persons have left their homes for looking for better conditions for life. They need some help. In most of these cases is going on the people from Asia, or Africa, in last few years especially from Somalia and the places where a war and poverty is.⁶ They are usually Muslims, Hindus or Buddhists, and they need the special care which is not just the problem of state. Especially in the questions of moral and religious issues this could be the work for the pastoral priest in such parishes.⁷

⁶ In one of the last cases (the report is from December 2011) when the illegal migrations were caught by police was going on the persons of Somalia (40 persons) and Afghanistan (46 persons, from which 24 were mothers and 22 children.). The information was taken from the web site of Slovak Ministry of Interior Things. Cf. <http://www.minv.sk/?tlacove-spravy-6&sprava=40-somalskych-utecencov-je-uz-v-humennom>.

⁷ This situation will focus more on social needs rather than religious or moral ones. As a good example of some good events were made for the migrants till now on the platform of the Church is the event made by Slovak Catholic Charity and University Pastoral Center in Bratislava called "Where are you from?" The program was prepared by foreigners for the ma-

2. ETHNIC MINORITIES FROM THE PAST

Ethnic minorities are the next very specific environment for the pastoral work in some parishes. From the socialistic past of Czechoslovakia (CSSR), we have different groups of minorities who still live in Slovakia. They live in various places, but still in the middle of our Catholic parishes. They came here in the program of socialistic international help and they had studied here for many years and they remained here. We know some groups of foreign citizens, from Laos, Cambodia and especially from Vietnam or even from Cuba.⁸ We know them from the market places which we call as the "blšak". All bigger towns have such market places where these people work, usually as sales assistants. They are here and they have families and children. They must have some houses or flats. The truth is that even the parish priest who has such a family in his parish does not know about it. This shows the new field for the pastoral work of some priests. In many cases it is possible to hear that they have many problems and there is a way to look for them and help them in the name of Christian love, if they are receptive to any ways of an interest or a help. Such groups have the different personal and social needs; have the different cultural and moral habits and commands. They have different ethical liabilities, and they like to be together and closed in front of other influences.

jority of society to help remove prejudices against the foreigners. Cf. [http://www. multikulti.sk/aktuality/ver_ar_ju_from_.html](http://www.multikulti.sk/aktuality/ver_ar_ju_from_.html).

⁸ One of the largest groups of foreigners from the past is the group of Vietnamese people. An organization which looks after this Vietnamese community in Slovakia counts about 1137 persons who have legal residence. According to the same organization, there are altogether about 3000 people which came to Slovakia from the beginning of the seventies of the last century till now. The information says that they are the members of the so-called the "new minorities" because their number in the last time has increased. To the interaction with the majority population comes only minimally and just in the formal ways, just in an offices and in a shops. From the same source comes information that from 1989 to Slovakia every year came some more Vietnamese, based on the so-called family reunification or others on the recommendation of their friends. Cf. http://www.multikulti.sk/studie/%28ne%29viditelni_imigranti_-_vietnamci_na_slovensku.html [accessed ...]; porov. http://spravy.pravda.sk/slovenski-vietnamci-nie-su-len-trhovci-d9d-/sk_domace.asp?c=A091218_132004_sk_domace_p29;cf.http://mic.iom.sk/sk/partneri-mic/komunita-migrantov-na-slovensku.html; cf. S. B r o u ě k, *Integrační tendence vietnamského etnika v českém lokálním prostředí*. "Český lid" 92 (2005) 2 p. 132.

3. NEW MIGRATION AND ETHNIC MINORITIES

The new European global economic and labor market brings new opportunities for traveling and for mixing the peoples. For example, such situation is with Korean enterprises in Slovakia. Many different Korean enterprises came to Slovakia, such as KIA, Samsung, YURA and the others.⁹ Many top management workers came to Slovakia with their families. They had prepared conditions for living here. That means they had to be included in some communities which means that they must be also the members of some pastoral structure of the Church. The question is if the pastoral priest in the place of their residence knows about them. There is no prediction that they will need some economic and social help, but they might need some support in some neighborly feelings and acceptance from the side of the majority of the community and maybe occasionally in the cases of marriage, of the family and children, of their customs and culture.

4. FOREIGNERS ON VACATIONS

The next environment for special pastoral work in the social area in some areas of Slovakia is the situation of the foreigners who came for holidays and vacations.¹⁰ Tourism is a very important field of economy. Slovakia has a very good environment for tourism. It will bring some situations when the parish will have to obey the foreigners with different cultural background, different needs. This includes maybe the different ways of dressing, different ways of personal or social behavior, smaller respect for some traditional symbols, different manifestations of faith, and a lot of other things. The pastoral priest must know about all these possibilities and prepare his parish

⁹ According to official information from the Ministry of Foreign Affairs in Slovak Republic up to the year 2007, there were more than 70 Korean enterprises. Cf. http://www.mzv.sk/s-ervlet/soulzu?MT=/App/WCM/ZU/SoulZU/main.nsf/vw_ByID/ID_621F5291AE4A5FD4C12571-5B004FFE51_SK&TG=BlankMaster&URL=/App/WCM/ZU/SoulZU/main.nsf/vw_ByID/ID_0257-A85114CAA60AC125765400417241_SK&OpenDocument=Y&LANG=SK&HM=30-investigacie&OB=0

¹⁰ The Second Vatican Council already said, in the decree *Christus Dominus* about the pastoral ministry of bishops – which is important to take care of the tourists. It says: “Suitable pastoral methods should also be promoted to sustain the spiritual life of those who go to other lands for a time for the sake of recreation” (CHD 18). This situation is much more interesting now in the time of globalization.

and himself for such situations. The very specific situation could be when the rich foreigners come to our country because they are looking for the cheap sexual opportunities.¹¹

5. BORDER ENVIRONMENT AND THE MIXTURE OF ETHNICS

Nowadays it is a new phenomenon which becomes the new specific environment of the pastoral work and special social help in our parishes. In some parishes near the foreign borders many people move over the lines. Especially it is in the situation of the EU and the opportunity of free movement of persons. The next influence is the market and the process of buying homes. In these cases many people change the living places and live behind the border line as foreign persons but citizens of the village and then also as parishioners of the parish. The special situation is if they speak just a foreign language.¹² It is the new area for pastoral and social work in some parishes.

The next and similar situation for such an environment is the condition of some parishes where there is a strong foreign language minority or even the majority in the community and there is not a priest who speaks both languages, because there are not enough priests with bilingual possibilities. In such situation he must obey the standard of both nationalities and groups and offer them the same but different possibilities which obey all their differences and multicultural specifics.¹³

6. GYPSIES OR ROMA ETHNIC

Very common and very specific environment for the pastoral work of priests in Slovakia is the Roma ethnic. Regardless of the situation that the Roma ethnic is in this territory for many years they still have their own way

¹¹ We must say that this situation is not so common until now. We can see some new facilities which offer sexual service near Austrian borders. A much worse situation in this condition is in Czech Republic, especially around the German border.

¹² The document of the Second Vatican Council discusses these special conditions also. Cf. CHD 23.

¹³ The potential of such pastoral priest is very important in situations where it is very tense because of the conditions of the past, of the near or even the ancient history. We have some places with such situation around Slovak – Hungarian borders in Slovakia.

of life. The pastoral priest must obey their own culture of life, culture of their behavior and much more (their thinking about the family, about the work, about the future, about the education, about God, death, and eternal life, and more). The pastoral models usually obey all these individual and social differences.

The first problem for the pastoral priest in this environment is not enough cultural practices which are very common and usual in this territory and in this culture for many years in which the gypsies live. It is going on not good sanitation, the housing culture or as people usually say the housing “non culture”, illiteracy, the way of home education of children, the perspectives of work and the future and so on. The priest must obey all these differences and must be an example in this environment.

The second problem which the pastoral priest must solve is the problem of the Gypsy’s language. At first must be said, that in Slovak conditions Roma ethnic does not have just one language. Regardless of that, the Roma minority in Slovakia made a declaration of their Roma language in Slovakia.¹⁴ In practice they still have at a minimum two big groups of languages which they use for common speech. As some experts say, the most common version of the Roma language is the eastern Slovak version of their speech. It has less original Gypsies words, but they use this language and they understand it.¹⁵

The third problem is, especially in the eastern part of Slovakia, that many of gypsies speak their language or they speak eastern Slovak dialect. They do not know how to speak the official form of Slovak language.¹⁶ They do not understand the official form of Slovak, especially if somebody speaks very fast, and so they very often do not understand the liturgy, some catechesis, especially the sacramental catechesis. So the first form of social help for the Roma minority is that pastoral priest, which certainly does not speak

¹⁴ Cf. http://www.rocepo.sk/downloads/DokSpravy/Deklaracia_rom_jaz.pdf

¹⁵ Cf. V. Z e m a n. *Rekodifikácia a štandardizácia rómskeho jazyka*. In http://www.foruminst.sk/publ/egyeb/romakultura/romak_5.pdf

¹⁶ As many official sources of information show, the problem of the language of Gypsies or Roma ethnic is one of the most important conditions why the gypsies do not like to study and have better school education. It is because they usually speak their own native language and when they go to school, they have a very small vocabulary of Slovak words and they have a big handicap in front of the other children. It is why the officials of the state established in some schools the Zero degree of class where the Roma children should learn the official Slovak language to be better prepared for the next step of education. Cf. Z e m a n. *Rekodifikácia a štandardizácia rómskeho jazyka*.

Roma language tries to speak at least in eastern Slovak dialect, to explain some parts of morality, or liturgy to the Roma, who want to receive some kind of the sacraments. It is not a big deal to speak dialect for any eastern Slovak priest. But try to explain some theological topics that way that gypsies would understand is really a different and difficult thing.¹⁷

7. WHERE IS IT ALL LEADING?

All these communities or social groups or nationalities, which we have in our parishes in Slovakia, need the first step of spiritual help or pastoral care which is going to accept their identity, personal and social identity and will offer them social care which can be accepted by them.

It calls for the first step in this way and it is the willingness of the Church and the pastoral priests in all parishes to accept the idea that maybe just in this parish can be such a category of parishioners which need the special understanding from the priest. It calls for the potential of the priest to accept some person with his own identity with his own cultural character and find the way to offer him the signs of Christian love. It calls for the power of love to see the problems of such groups and persons and offer them help even if they are not Christian or they do not want to be Christian.

And somewhere in that moment is the new potential for development of the new pastoral ways and new pastoral visions of the Catholic Church in Slovakia which were inserted into the new Pastoral Plan and its requirements. We still have enough people in our churches, but the power of secularization is very strong. We must find new ways to show Christ's love to the world that even the world will not want to accept the Christian ethical principles. It must obey the love and will have to respect the Catholic Church as the ethical and social leader in the society.

¹⁷ I can testify from my personal knowledge, and personal experience how difficult is to translate the theology items to the eastern Slovak dialect, to be precise and understandable. Cf. M. U h á Ľ. *Predsviatostné katechizačné pohovory ako pastoračný model komunikácie s Rómskym etnikom*. In: B. B a l o g o v á, E. P a v l í k o v á, A-P. R e t m a n n (ed.). *Vnitro-církevní komunikace Čechů, Slováků, a Romů. Příspěvek náboženských aktivit k integraci Romů*. Praha: CMS – Vyšehrad 2008 pp. 110-113.

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DZIAŁALNOŚĆ SPOŁECZNA JAKO SPOSÓB WIELOKULTUROWEJ POSŁUGI
W PARAFII Z PUNKTU WIDZENIA KATOLICKIEJ NAUKI SPOŁECZNEJ
„WIELOKULTUROWY WYMIAR PRACY SOCJALNEJ”

S t r e s z c z e n i e

Kościół katolicki na Słowacji podejmuje nowy wymiar pracy duszpasterskiej, która współcześnie musi uwzględniać wielokulturowy charakter społeczeństwa. Słowacja jako członek Unii Europejskiej jest otwarta dla różnych grup cudzoziemców, którzy przybywają bądź w celu spędzenia urlopu, bądź w poszukiwaniu pracy zarobkowej albo są uciekinierami politycznymi ze swojej ojczyzny. Imigranci przybywający na Słowację trafiają do miejscowych parafii, które muszą poszukiwać takich sposobów oddziaływania duszpasterskiego, aby skutecznie odpowiedzieć na ich zapotrzebowanie religijne. Jest to nowe wyzwanie duszpasterskie zwłaszcza dla kapłanów, którzy muszą poszukiwać nowych form pracy i powinni być przygotowani na oczekiwania ze strony imigrantów. Duszpasterze powinni z jednej strony zadbać o zachowanie swej społecznej i kulturowej tożsamości, a z drugiej pomóc przybyszom uczynić pierwszy krok do prawdziwej wiary i miłości Chrystusa. Innym wyzwaniem są mniejszości etniczne i kulturowe, m.in. Romowie, którzy wymagają jeszcze innej opieki duszpasterskiej. We wszystkich powyższych sytuacjach ważną rolę odgrywa kościelna praca socjalna, która stanowi punkt wyjścia do innych form oddziaływania duszpasterskiego. Powyższej problematyce poświęcona jest refleksja zawarta w tym artykule.

Słowa kluczowe: duszpasterstwo, plan duszpasterski, parafia, ksiądz, pomoc społeczna, działalność charytatywna, prawo kanoniczne, mniejszości, Cyganie, cudzoziemcy, imigranci.