

Silvano Tomasi, c.s.

**THE PASTORAL CHALLENGES
OF THE NEW IMMIGRATION**

1990
Center for Migration Studies
New York

The Center for Migration Studies is an educational nonprofit institute founded in New York in 1964, committed to encourage and facilitate the study of sociodemographic, economic, political, historical, legislative and pastoral aspects of human migration and refugee movements. The opinion expressed in this work are those of the author.

**THE PASTORAL CHALLENGES
OF THE NEW IMMIGRATION**

Pastoral Series: Occasional Paper #11

**The Center for Migration Studies
of New York, Inc.**

**209 Flagg Place
Staten Island, New York 10304-1148**

ISBN 0-934733-49-X

**THE PASTORAL CHALLENGES
OF THE NEW IMMIGRATION**

CONTENT

MIGRATION, A COMPONENT OF OUR HUMAN STORY	1
A CHURCH OF IMMIGRANTS YESTERDAY AND TODAY	2
Incorporation	2
The Meaning of Numbers	3
SOME KEY ISSUES IN TODAY'S MINISTRY TO IMMIGRANTS	4
The Approach to Ecclesial Incorporation: Should "They" be Like "Us"?	4
Justice and Rights	5
Community: a Vehicle to Communion	5
Integration vs. Secularization: What Religious Path Into Modernity?	6
Proselytism	6
THE PARISH, MAINSTAY OF IMMIGRANT CARE	7
CONCLUSION	7

MIGRATION, A COMPONENT OF OUR HUMAN STORY

Cañon Zapata, the Zapata Canyon, forms a dividing line in Tijuana between Alta and Baja California. Any evening the sunset reflects its light on hundreds of Mexicans awaiting the darkness of night to cross illegally, but with greater probability of success, into the United States. I sat on the ground with half a dozen sturdy workers from the State of Jalisco and chatted the time away by talking of poor villages left behind in Mexico, the family, the coyotes who facilitate the crossing, the jobs waiting in El Norte: landscaping in Los Angeles, fruit picking in Oregon, dishwashing in San Francisco. Individual stories of poverty and hope mixed with the feeling of a large South to North movement of people that want to be people. The experience of immigration continues. The source countries and the shape of the faces have changed. Actually, there is much and little that is new. School textbooks present the early Americans that have arrived as pilgrims and conquistadors in many waves of separate migrations. Recently, mounting evidence seems to establish that "the first migrants from Asia reached the American continent as early as 45,000 years ago, about 33,000 years earlier than commonly believed" (*The New York Times*, 5/30/89, c 10). The restlessness of early humans to enjoy the earth was probably not much different from the aspirations of today's newcomers, like the 20,000 Ashanti community in this country from Ghana who want to improve their life and preserve their culture. As the newly chosen Ashanti King Nana Opoku Asamoah said from his Queens, New York base: "My primary aim is to bind together Ashanti together...What we must really do is find a building where we can establish a school for our children. They must learn how to dress properly. How to eat with their fingers as we do. And master the Ashanti language, our dances and drumming" (*The New York Times*, 5/29/89). The Ashanti are among the newer ethnic groups that change the face of our cities and that in the process are changing themselves. Thus, in 1987, a survey shows the population of New York was 51.8 percent white, 25.6 percent black, 11.7 percent Puerto Rican, 4.7 percent Asian and 6.2 percent from other groups.

Immigration continues as an expression of the innate search for betterment and the aspiration to go beyond; as a tragic evidence of the growing abyss between the rich and the poor of the world. It is an ambivalent social phenomenon that has the face of creativity and injustice. With the continuation and pervasiveness of migration, the United States debate over its implications has many persisting themes like how immigrants affect the social, cultural, political values of society in general, and the job and income opportunities of native populations in particular or the balance-of-payments of the sending countries.

In the public policy debate over immigration, however, the religious variable maintains a rather low priority and visibility, although it is rearranging again the demography, style of expression and future structural organization of the churches. The social history of religion has often incorporated the fact of ethnic diversity. United States religious history in particular has looked at the conflict and integration relationships of ethnic minorities with religious institutions. Recent scholarship has reiterated Timothy L. Smith's general thesis that the soul of an ethnic group is religion. There is a parallelism at work. The history and growth of the United States Catholic Church can only be understood in terms of its multi-ethnic heritage. The future of the Church will be equally conditioned by the ethnic factor. The approaching fifth centenary of the evangelization of the Americas would benefit from a deeper analysis of the impact of migrations in shaping the whole continent north and south and giving it a Christian cultural foundation.

It can be safely assumed, then, that contemporary migrations are simply consistent with human patterns of life throughout history and that the interaction of migration and religion either in the establishment of new religious movement and denominations or in changing existing ones is practically self-evident. A qualitative difference has emerged. The geographical frontiers have all been reached. New settlements and the peopling of new regions as in colonial times are no longer a dominant aspect of migration. A new phenomenon appears to be the increasing pluralism of developed societies so that the art of intercultural relations determines the type of community and solidarity that will keep the planet livable.

The mega trends serve well as context for the more limited task of looking at the newest immigrants

in relation to the future of our Church and its mission of evangelization. In his first *ad limina* address to the U.S. Bishops in 1988, the Holy Father observed:

One of the great riches of the Church in the United States is the way in which she herself incarnates universality or catholicity in her ethnic makeup, taken as she is, "from every nation and race, people and tongue" (Rv 7:9). The Church in the United States has the advantage of being naturally disposed to live catholicity and to show solidarity with all those particular churches where her people came from originally. The ethnic contributions to the various liturgies celebrated during my visit were not mere folkloric expressions; they were rather keys opening the door to a fuller understanding of the ecclesial reality of the Church in the United States.

On the other hand, this ecclesial reality is seriously challenged because "the World has arrived at the doorstep of each parish," and because meeting the needs of the most recent migrants, "a sign of the times' for today and a challenge," as again Pope John Paul II said in Detroit, "calls us to reflection and action."

A CHURCH OF IMMIGRANTS YESTERDAY AND TODAY

Incorporation

Looking back in history at the Catholic community, a clear example is given of the link between religion and the immigrants' culture and mobility.

Since John Carroll's 1789 appointment as first Bishop in the United States, the kaleidoscopic history of American-Catholicism developed with the inflow of immigrants. Carroll himself worried about this. He described Catholic membership, which numbered approximately 23,000 in 1785, as being constantly added to by immigrants who poured "in upon us in large numbers from the various European countries."

From the beginning, Catholic development in the United States would reflect an unresolved ambivalence. On the one hand, Catholics tended to become associated with the dominant culture and to downplay their ethnic diversity – on the other, they manifested a strong need to project a Catholic identification with their own ethno-cultural traditions to allow the incorporation of newcomers and maintain their loyalty.

Bishop Carroll in 1792 faced a troubled Boston congregation and expressed the wish that "all would lay aside national distinctions and attachments and strive to form not Irish, or English, or French Congregations or Churches, but Catholic-American Congregations and Churches." But problems related to ethnic differences persisted. French-born Ambrose Marechal archbishop of Baltimore (+ 1828) petitioned Rome against "having more Irish bishops" and Irish laity and priests work hard to eliminate all French-born bishops. The contradictions and concerns of this historical process of accommodating immigrants can be exemplified by the first schism in the Church when German-speaking immigrants rebelled in Philadelphia against Bishop Carroll who had refused to give them a pastor of their language and by the first evangelization project of the newly founded Maryknoll Sisters who set out immediately in 1920 "to work with Japanese immigrants in Seattle and Los Angeles" a year before the first group sailed for China.

Conflict, adjustment and evangelization took place in a Church that saw itself as an almost beleaguered but compact minority with fairly clear theological and political positions.

Today there is an almost reversal of a 200 year historical pattern. The incorporation of immigrants takes place in a Catholic community intent not on confronting the task of making itself acceptable as an American institution and as an actor in the public arena, but on resolving a case of split personality.

Headlines have reported on the progressive vs. conservative polarity. Some observers have also commented on the two cultures of modern Catholicism. The Catholic culture that views religion as an institutional function preoccupied with dogma, discipline and leadership, and the second, "far larger Catholic culture of those Catholics who focus on the meaning of everyday Life, and working

with moral dignity in a materialistic and number-struck world more socially and personally urgent than the institutionally oriented goals of the first culture.”

The two identities, or split-personality, the immigrants are caught between, combine several of these elements, but mostly are set apart by differences in wealth and power.

The post-immigrant Church speaks to the conscience of the nation on peace and on economic justice for all. In the mainstream of American life, its ethnic memory is fading and its agenda articulates well national concerns of egalitarianism, democracy, individualism, women’s rights. These Catholics are middle-class, educated, in a social position of leadership and with ability to define which issues are a priority. The recent masses of immigrants and refugees, however, are mostly poor, marginal and concerned with survival. As the *Pastoral Letter on Catholic Teaching and the United States Economy* points out, minorities, women and children are most affected by poverty.

Thirty-eight percent of all Puerto Rican families (and they are American citizens) in the United States were living in poverty in 1987; 30 percent blacks; 26 percent for all Hispanics; 10 percent for white, non-Hispanics. “Poverty rates for Hispanics actually increased between 1978 and 1987, while rates for whites and black Americans have decreased. The number of poor Hispanics grew from 2.9 million in 1979 to 5.5 million in 1987, a 90 percent increase.” Poverty of money and of English language afflicts most other immigrants and refugees as well.

The practical consequences of this dichotomy can easily be anticipated for pastoral and catechetical work: 1) there is a correlation between class and religious expression. The style of devotion and involvement in community are different; and 2) most United States pastoral agents among immigrants are the product of a middle-class Church and their inculturation process in the world of the poor is a new experience compared to the case of earlier immigrants whose priests, sisters and bishops come almost exclusively from the same poor immigrant community and then moved ahead with these communities.

Thus, the newest immigrants continue to show the interaction between religion and culture, but in a nation and church undergoing rapid change in almost every area of existence.

The drama that is played out now between immigrants, the United States Church and society, affects how the Church will start its journey into the 21st century.

The Meaning of Numbers

According to a recent Gallup poll, about 28 percent of the 245 million Americans are Catholic and perhaps close to one-quarter of Catholics are Hispanic. By the year 2000, observes Leon Bouvier, almost 30 percent of the 80 million Catholics may be Hispanics. The fertility of European origin Catholics is below reproduction like the national rate. Population growth, then can lead us to a no single ethnic minority as a demographic base of the Church. The appearance of new, culturally different groups of immigrants can trigger surprising comments even within the Church. When the Irish began to appear in large numbers, English and French origin bishops could not refrain their amazement at their behavior. In 1833, James Whitfield, archbishop of Baltimore commented: “...Irish, with a few exceptions, they could all stay at home...You may say that as an Englishman I have our national prejudices against the Irish, it may be somewhat true, but the greater number of the Americans entertain similar prejudices...” When the scene changed again and the Italians appeared, Bishop Becker of Wilmington wrote to Cardinal Gibbons in 1884 and commented: “It is very delicate to tell the Sovereign Pontiff how utterly faithless the specimens of his country who come here really are. Ignorant of their religion and a depth of vice little known to us yet, are their prominent characteristics...” Politically capable immigrants may be seen as trouble-makers; devotional immigrants, as superstitious. In the course of time, the gifts of each group have been recognized and have converged in a dynamic and continuous rejuvenation and enrichment of the nation.

Diversity is an immediate consequence of immigration patterns, especially if these are taken together with the country’s below reproduction fertility. Immigration accounts for 28 percent overall population growth (*U.S. News and World Report, ibid*). We are not swamped, however, as a certain rhetoric claims. If the U.S. population is six or seven percent foreign-born now, it was 15 percent in 1910, and, in comparison, France’s population is 11 percent foreign born, Canada’s 16 percent and

Australia's 20 percent. Particular areas and cities are more affected than others. The "anglos" will become a minority by the year 2000 in California, if trends persist. In New York City nearly one of every four residents is foreign-born. By 1990 (in one year), minorities will comprise 25 percent of the U.S. population, but 35 percent of the youth co-hosts (Cortada). The social fabric of America is touched by the presence of newcomers. Furthermore, in Fairfax County, Virginia, there are 55 languages represented among the students in public schools; in Los Angeles, Sunday Mass is celebrated in 42 languages. The Catholic Church is experiencing in an even more acute way the demographic changes at work in our society. In fact, European background Catholics have low fertility comparable to the national Protestant rate and the leading countries contributing immigrants are of a Catholic tradition: Philippines, Mexico, Dominican Republic, Cuba and Haiti. New Catholic communities of Koreans, Chinese and Indians, have sprung up around the country. Immigration, even when a rough estimate of its Catholic percentage is considered, adds a new parish of 2,000-3,000 people every four days. To repeat, the world has come at the door of every parish. The "missions" have come to us. In many cities, you cross the street and you are in a different cultural world. From the point of view of pastoral action, the rapidity of change is a major challenge. Between 1970 and 1980, New York City lost one million white Europeans replaced by one million newcomers from Latin America, the Caribbean and Asia. Immigrants are a blessing; they bring new vitality. Yet, they also bring new problems. Established life in the neighborhood is upset and new cultural styles are introduced. How do you incorporate these newcomers into the community of faith?

SOME KEY ISSUES IN TODAY'S MINISTRY TO IMMIGRANTS

The Approach to Ecclesial Incorporation: Should "They" be Like "Us"?

Today, as in the past, many Americans are asking the same question: do the country and the Church have a right to expect the newest immigrants to be assimilated into our culture? Should each group be allowed or encouraged to maintain its ethnic identity and cultural heritage? The "water glass" analogy proposed by Robert Gardner helps explain the options available. The water glass represents the original host society. Adding sugar to it will not change its appearance though the taste will be affected. That represents total assimilation. Adding cola will create new mix and change the appearance as well as the taste. That represents the melting pot. To continue the analogy, adding oil to the water will result in separate entities as the oil does not mix with the water. That represents cultural pluralism. Finally, if the sugar, cola and oil are kept out of the water glass, we have cultural separatism (Bouvier, 1988).

The recent teaching of American bishops has moved in the direction of pluralism. In the 1983 pastoral letter, *The Hispanic Presence*, they say: "Respect for culture is rooted in the dignity of people made in God's image. The Church shows its esteem for this dignity by working to ensure that pluralism, not assimilation and uniformity, is the guiding principle in the life of communities in both the ecclesial and secular societies" (n.5). Religious and cultural pluralism as a fact and a challenge is articulated in *The National Catechetical Directory for Catholics in the United States* (n. 194), the *Statement on Cultural Pluralism* of 1980 and other public policy positions of the Church.

The relation between faith and culture is a recurring concern. The Church sees a dynamic conservation of the immigrants' cultural and religious traditions. Assimilation is not advocated, but a pluralistic integration is a process that enriches both host country, Church and the immigrants. The Church does not build unity on culture, but on Christ and the Eucharist. All cultures are respected, but faith cannot be identified with any. Popular religiosity, multiculturalism, inculturation, have now moved from the limited area of migration documents to the whole Church's concern with evangelization. Mutual acceptance involves culture and race, the overcoming of the irrational fear of difference and a willingness to learn. In the 1988 Vatican document on *The Church and Racism: Towards a More Fraternal Society*, we read: "In the apprenticeship to difference, everything cannot be expected all at once, but the possibilities for new ways of living together and even of mutual enrichment must be considered" (n. 29).

Justice and Rights

A step further in the search for an adequate answer to the question of cultural adaptation was taken by the bishops in their pastoral statement on immigrants of 1986, *Together, A New People*. The welcome of new persons and groups into the parish and the diocese is linked to the preferential option for the poor, the requirements of justice and respect of all cultures, which are all precious but all relative since communion in diversity is built on Christ and the Eucharist.

Newcomers want self-identity, but even more, a decent life for themselves and their families. The other side of evangelization therefore is the overcoming of marginalization and powerlessness. The acceptance of cultural differences becomes folkloric entertainment if access to life in society is blocked. "Basic justice demands the establishment of minimum levels of participation in the life of the human community for all persons" (*Pastoral Letter on Catholic Social Teaching and U.S. Economy*, n. 77).

Culture and justice are the twin tracks on which the process of immigrants inclusion moves on. The use of one's language, the unification of families, the right to asylum, equal treatment in work are requirements for the human dignity of newcomers and, therefore, take on a religious dimension and demand the involvement of the Church for their achievement. The question of justice is relevant beyond the process of immigrants' incorporation and it extends to policy in a direct way. As a community of faith we have to challenge the old assumptions of legislation that remain anchored on "national interest." The moral basis for alien admission policy in the rich countries cannot be limited to the concept of sovereignty, but the "push" factors driving immigration should enter in the evaluation discussion. In light of the encyclical *On Social Concern*, questions can be reformulated and reposed: Can closed borders be morally justified? To what extent should cultural homogeneity be maintained through immigration policies? How far can a society go in limiting the comforts and perhaps the freedom of its citizens in view of the extreme needs of individuals living elsewhere, if we accept the equal moral worth of all individuals? The richness of our Catholic tradition offers the resources for addressing the tough issues raised by the reality of interdependence. The immigrants become a parable of faith. They are transnational actors, an avant-garde that builds the world family and teaches about, and calls for solidarity.

Community: A Vehicle to Communion

Acceptance and assistance to individual immigrants is half the service. Integration comes about from a position of strength and the immigrant community has historically proven to be an extremely important requirement for the immigrants' transition into a new society. Providing the opportunity for a collective identity and group participation has a direct bearing on the preservation of faith and for the establishment of new communities of faith among non-Christian immigrants. A review of American pastoral strategies shows that the effectiveness of the base communities was anticipated with typical pragmatic American effectiveness in the ethnic parishes. These language parishes, 10 percent of all parishes in 1948, met the spiritual and political needs of European immigrants and kept them in the Church. In the 1988 study of Hispanics in the archdiocese of Newark, *Presencia Nueva*, Dr. Vidal still recommends such parishes as the cornerstone of the Hispanic Apostolate (p. 344). The Americanizing bishops of the 1880s and 1890s, like Card. Gibbons, recognized the indispensable function of the ethnic parish, although they differed from the spokesmen for the Germans on the length of time such parishes should have. The administrative difficulties that came about with the aging of the ethnic parishes should not hide their basic success. Perhaps now time limits should be set and old structures given with courage to new immigrants in the inner city so that the goal of creating a community may be achieved from a structural basis where the newcomers control and feel it is their turf, where their religious expression is freely celebrated. In this connection, it is interesting to observe, first, that a practice generally abandoned by Catholics who invented it, is successfully used by the sects and various denominations to attract Catholic immigrants. Then, that unity in diversity can be realized not only in multi-cultural parishes, in themselves an ideal and often idealistic pastoral strategy, but at a diocese-wide level around the person of the bishop, even with a variety of types of parishes. As long

as the dynamics move from community to communion, the specific parish ways the immigrants' needs are met seem secondary: either personal parish, mission with the care of souls, multi-cultural parish, national parish or chaplaincies. The nurturing or communication of the faith to immigrants is the priority.

Integration vs. Secularization: What Religious Path Into Modernity?

Most newcomers arrive into a post modern society from social environments still dominated by a rural and often pre-industrial culture. In the cultures of developing countries, the group and family are important; face-to-face communication and immediate expressions of religiosity are dominant. In the process of adapting to our urban American environment, the clash of cultures and traditions touches on belief very directly. You cannot transport the long lines of women and even men that move on their knees to show their devotion to Our Lady of Guadalupe in Mexico City to the National Shrine of the Immaculate Conception in Washington, D.C.

The question has been raised, if in their adjustment to middle-class American society, Catholics have simply accepted the dominant values of American life that go beyond the basic constitutional freedoms and liberties: unrestrained competition for social and economic status; consumerism and waste and extreme individualism.

As Herberg says, "the prophetic spirit of the Church has been lost in a tendency to enjoy the benefits of American life while providing religious supports for the institutions which provide the benefits. This creates an uncomfortable relation of religion to a dominant culture which may constitute a challenge to the Church." The pastoral letters, *The Challenge of Peace* and *Economic Justice for All*, are prophetic witness at the institutional level. The race of immigrants toward middle-class needs to be placed in the context of the fact that Catholics too are the very culture they seek to change (Fitzpatrick).

Immigrants may risk to move out of their devotional religiosity, their popular religion and to leave behind the symbols and the world's views they provided, and embrace a lifestyle that middle-class parishes exhibit and which is itself in need of evangelization.

Surely this is a new challenge for the Church with today's immigrants and it calls for its critical role *vis-à-vis* the immigrants' cultures and that of our own society with the Gospel as the only measuring rod.

Proselytism

The 1988 Gallup survey of "The Unchurched American – Ten Years Later" said that 57 percent of Hispanics said religion was very important to them, but 44 percent said they attend Church once a week. Forty-three percent of Hispanics said they have been invited to churches other than their own. N.O.R.C., Chicago, concluded from its surveys: "Catholics of Hispanic Origin in the United States are defecting to Protestant denominations at the rate of approximately 60,000 people a year. Over the past 15 years this departure from Catholicism has amounted to almost one million men and women, almost 1 of 10 (8%) of the Spanish Catholic population" (Greeley). In a first page article in *The New York Times*, (May 14, 1989), "Hispanic Shift of Allegiance Changes Face of U.S. Religion," Robert Suro wrote: "From storefront churches in urban slums to gleaming temples along suburban freeways, perhaps more than four million of the roughly 20 million Hispanic Americans now practice some form of Protestant Christianity, according to several demographic studies. And the movement away from Catholicism, which traditionally claimed virtually the entire Hispanic population, has accelerated in the 1980s."

The reasons given for the shift in religious affiliation are many: (1) in their practice those who leave are better Catholics than those who stay in the Church (abortion, Sunday church, etc.); (2) the success of the sects seems in the immigrants' need to find a response to the emotional, communal and religious needs in their way to middle-class; and (3) immigrants find a more immediate religious expression, a mystique, escape from anonymity, good simple catechesis based on the bible, cultural identity and hope. In the Asian and Caribbean communities the intensity of proselytism seems the same.

THE PARISH, MAINSTAY OF IMMIGRANT CARE

The brunt of the newest immigrants' impact is felt by the parish. I mentioned before the demand of community and the strategy of national parishes as some form of base communities.

In our Catholic experience in the United States, says the Final Report to the Bishops of the United States by the Parish Project (1982), the parish "remains a critical unit of the Church's organized ministry and the most prevalent context of conversion, community and mission for Catholics, beyond the intimacy of the family." The conclusion of *The American Catholic Parish: A History from 1850 to the Present* is equally clear: "A key to understanding the history of American Catholicism is the parish." The discussion of parish models in dealing with immigrants would take us far away. *De facto*, many of the 19,000 American parishes are in some degree or other multicultural. A policy of inclusion would enable different ethnic groups to interact beyond mutual tolerance. Once a parish model is chosen, then planning should follow accordingly. The task of welcoming the newest immigrants and refugees cannot be delegated to a few specialized agencies and persons: the future of the whole Catholic and national communities is affected.

CONCLUSION

In conclusion, several practical steps can be indicated in response to the pastoral needs of newcomers. They go along a continuum that ranges from the strictly spiritual to the social and political dimensions since the object of the Church's concern is the human person in its entirety. These steps include:

- * formation of parish teams to pluralism and to the appreciation of diverse religious expressions;
- * missioning permanent deacons to the ministry of welcome of newcomers in the parish;
- * use of full-time paid catechists for some cultural groups without clergy and religious of their own;
- * development of lay leadership to run immigrant communities of faith within the particular churches;
- * sharing of religious experiences stories across cultural groups;
- * making parish facilities available for immigrants' gatherings, celebrations as a group;
- * participation of immigrants in parish councils, in multi-cultural liturgies and apostolic movements;
- * progressive education for immigrants not used to register in a parish, give donations in envelopes;
- * providing scholarships for immigrants in Catholic schools;
- * integration of parish outreach with the services provided for various refugee, elderly, youth groups in the neighborhood;
- * programs for families challenged by children Americanizing much faster than parents;
- * support at least initial alternative seminary structures for vocations from immigrant and other groups, including scholarships for immigrant seminarians;
- * introduce in seminary curricula the dimensions of immigration and cultural pluralism and the teaching of the immigrants' languages;
- * support evangelization resource centers and pastoral agents for the newest arrivals;
- * advocacy for fair immigration legislation and social services.

The litany of needs could go on. Newcomers relive the exodus experience of liberation from violence, fear and poverty. Their dream for a promised land is the same we all share in and it is the dream fulfilled at Pentecost, a feast of all peoples. Our American Bishops state: "Welcoming new individuals and groups into the life of the parish and of the diocese becomes an exercise of

incorporation that in this new historical moment calls for creativity and flexibility" (*Together, A New People*, 5,A). With such a vision, the opportunity will not be lost of building up the Church for the year 2000 and beyond.

CHURCH AND IMMIGRANTS

The increasing number and the greater visibility of immigrants and refugees in the world is provoking renewed reflection on the part of concerned people in the Church. There are old/new questions raised which touch directly men and women engaged in pastoral ministry. Some of these questions are:

1. To which core values are immigrants evangelized in our society?
2. What is the relationship of faith and culture in the immigrants experience?
3. How do we relate in a multicultural/multiracial Church?
4. What is the role of the parish compared to other pastoral practices and strategies in the ministry to immigrants?
5. Which model of parish (national, multicultural) is viable in present diverse circumstances?
6. Are justice concerns a "religious" issue in ministry to immigrants both nationally and internationally?
7. What does "mission" mean in outreach to non-Christian immigrants, in the work of sects?
8. Where is the Church's teaching going on the question of immigrants and refugees?
9. What are the theological foundations of the pastoral care of uprooted people?

Pastoral agents, Church historians, Canon Law teachers, biblical scholars, ethical philosophers are attempting to answer the renewed challenge immigrants and refugees pose to men and women of faith in the recent publications briefly annotated here.

Four categories of publications have been analyzed and reported:

1. Church documents are statements officially issued by the Holy See and local churches or Protestant denominations on general or specific concerns for immigrants and refugees.
2. Historical Studies deal with the relationship between immigrants and the Church, mostly from an institutional perspective.
3. Pastoral Care publications include essays that combine a theological background with a careful evaluation of the practical ways the Church and parish should serve, teach, support and involve newcomers.
4. Ethical Issues books are attempts to understand the complex implications of human rights, civil disobedience, common vs. individual good in today's interdependent world.

Addresses of publishers, cost and telephone number, where available, are provided to facilitate acquisition of these resources. The list given is not exhaustive, but limited to very recent and select publications.

1. CHURCH DOCUMENTS

- 1.1. Pontifical Commission *Justitia et Pax. The Church and Racism: Towards a More Fraternal Society*. Washington, DC 20017. USCC – Office of Publishing Services, 3211 Fourth Street, N.E. Tel: (202) 541-3090. Publication No.277-2. Pg. 45.

Released on November 3, 1988, this Vatican document confronts racism in all its aspects and refers specifically to immigrants (n.14): "The phenomenon of spontaneous racism is still more widespread, especially in countries with high rates of immigration." In a summary way, this major document talks of the vulnerability of the immigrants, the need to educate, of solidarity and "the apprenticeship of difference." (No.29)

- 1.2. "La voce dei vescovi," *People on the Move*. XVIII. 51 (Oct. 1988) Rome: Pontifical Council for Migration. Palazzo S. Calisto - 00120 Vatican City.

This 523 pages special issue of the magazine of the Pontifical Council for Migration reports in the original languages the pastoral letters of world bishops concerning migrants, refugees, tourists, asylum-seekers and seamen. An invaluable source of the "sense" of the Church.

- 1.3. "XVIII World Congress Apostolatus Maris," *People on the Move*, XVIII, 52 (Nov. 1988)

This volume gathers the proceedings of the 18th Congress on the Apostleship of Sea held in Mombasa, 9-14 Nov. 1987. It offers a good panorama of the views and experiences the church faces world-wide in the care of seamen.

- 1.4. E.F. Sheridan, s.j., ed. *Do Justice! The Social Teaching of the Canadian Bishops (1945-1986)*, Toronto: Jesuit Centre for Social Faith and Justice 947 Queen Street East - Ont., M4M 1J9 Montreal: Editions Paulines - 250 St. Francois Nord -Sherbrooke, Quebec J1E 2B9. 1987, Pp, 470.

A collection of the major documents issued by the Canadian Bishops on social questions. Immigration statements issued in 1952, 1960 and 1975, and reproduced here are better understood in the larger context of the other social teaching of the bishops presented in this volume.

- 1.5. Bishops' Committee on Priestly Formation - Bishops Committee on Migration - National Conference of Catholic Bishops - *People on the Move: A Compendium of Church Documents on the Pastoral Concern for Migrants and Refugees*. Washington, D.C.: USCC - Office of Publishing and Promotion Services - Publication No. 201-2, 1988. Pp. 131. To order, call: (202) 541-3180.

Prepared as a specific resource for seminary courses, this compendium of official documents and of articles is organized in such a way as to offer a substantive overview of the historical involvement of the Church with immigrants; the Church's vision as teacher in the area of human mobility; its pastoral methods for outreach and the outline for a course on the pastoral care of immigrants and refugees. The most recent statements of the U.S. Bishops are included in this volume.

- 1.6. Office of Pastoral Care of Migrants and Refugees – Bishops Committee on Migration – National Conference of Catholic Bishops. *Today's Immigrants and Refugees: A Christian understanding* – Washington, D.C.: USCC – Office of Publishing and Promotion Services, Publication No. 204-7, 1988. Pp. 147.

A collection of seven essays that look at Scripture, history, pastoral practices and ethic implications in order to establish a theological foundation and understanding for the special pastoral care that is required for people affected by human mobility. For the first time, an interdisciplinary approach is adopted to present the Christian view and experience with newcomers.

- 1.7. Office of Pastoral Care of Migrants and Refugees – Bishops' Committee on Migration – National Conference of Catholic Bishops. *1989 National Migration Week Manual* - Washington, D.C., 1989. Pp. 23.

Intended as an annual resource for the observance of National Migration Week, this publication offers the official annual statement of the Holy Father and of the American Bishops on migrants and refugees, practical suggestions for the diocesan and parish promotion of this special week through the liturgy, the Catholic schools, media, parish bulletins, ethnic events and social involvement.

- 1.8. Archdiocese of San Francisco – Filipino Catholic Affairs – Pastoral Plan for Filipino Ministry. San Francisco, 1988. Pp. 42.

The result of five years of pastoral care and reflection on Filipino immigrants, this booklet edited by Noemi Castillo is a good example of how a diocese acted on the need of a specific group of newcomers in order to welcome them into the community of faith.

- 1.9. Archdiocese of Newark. Office of Research and Planning. *Presencia Nueva. Knowledge for Service and Hope – A Study of Hispanics in the Archdiocese of Newark*. Newark: 1988. Pp. 352. (Office of Research and Planning – 31 Mulberry Street Newark, NJ 07102 \$12.00).

This survey reports the number of Hispanics in the parishes and schools of the archdiocese, a profile of Spanish-speaking pastoral agents and of the action taken by archdiocesan agencies and organizations. A section of the volume reports the life-stories of different types of immigrants. Included is an extensive and important discussion of popular religiosity among Hispanics, their understanding and participation in Catholic movements and parish life.

- 1.10. Archdiocese of Chicago. *Hispanics Apostolate Task Force Report*. Chicago, 1988. Pp. 67.

A bilingual English-Spanish report on pastoral needs and recommendations for action concerning the growing Hispanic Community in Chicago. It covers demographic data, pastoral initiatives by Catholics and Protestants, a description of the archdiocesan Office for Hispanic Apostolate and suggestions for implementing the pastoral plan developed for Hispanics.

- 1.11. Pontifical Commission for the Pastoral Care of Migrants and Itinerant Peoples. *Migrations: Interdisciplinary Studies*. Vatican City, 1985. Pp. 273.

The first volume of a series of studies, this collection of essays brings together some important contributions on the theology of migration, on the pastoral directives of the Church, on the duties and rights of migrants in the Church, on the challenge presented by the Islamic presence in human mobility. This volume is an excellent introduction to the Church's motivation and plan for the pastoral care of migrants and refugees.

- 1.12. United Methodist Committee on Relief/General Board of Global Ministries and General Board of Church and Society. The United Methodist Church. *To Love the Sojourner: A United Methodist Response to the United States Immigration Reform and Control Act of 1986*. The Service Center – 7820 Reading Road -Caller No. 1800 – Cincinnati, Ohio 45222-1800 -Stock #1495 -\$4.00. Pp. 45.

A working paper that looks at U.S. immigration legislation "from the perspective of those who are directly affected by it and present a theological reflection on the scriptural command for the Church to love the sojourners." Practical suggestions for action are included.

2. HISTORICAL STUDIES

- 2.1. Dolores Liptak, R.S.M. *Immigrants and Their Church*. The Bicentennial History of the Catholic Church in America. New York: MacMillan Publishing Co., 1989. Pp. 221.

One of a six volume series, "Makers of the Catholic Community," this excellent study looks at how immigration has formed the Church in the U.S. from its beginning. Readable and based on solid research, this volume reviews the structures, organizational strategies, conflicts, hopes and failures of the Church in general and of how specific ethnic groups had to deal with in their process to participate in the Life of the Church.

- 2.2. Dolores Liptak, R.S.M. *A Church of Many Cultures: Selected Historical Essays on Ethnic American Catholicism*. New York: Garland Publishing Inc., 1988. Pp. 414.

A wide selection of quality essays have been gathered in this volume to show the role of ethnicity and the national parish, the views on Americanization and pastoral practices in dealing with immigrants as well as the particular style of Irish, German, Italian, Polish, Oriental Rite and recent Latinos and Asian immigrants in building the Church.

- 2.3. James S. Olson. *Catholic Immigrants in America*. Chicago: Nelson - Hall, 1987. Pp. 287.

In an engaging style free of academic jargon, this book tries to catch the Catholic dimension of the American experience from the Irish background of American Catholicism to the relation of language to faith in the various ethnic groups and the variety of cultural contributions within the same faith. The process of integration led to modernization and a more secular Catholicism, Olson points out, and to ethnoreligious pluralism.

- 2.4. Jay Dolan, ed. *The American Catholic Parish: A History from 1850 to the present*. Vol. I: Northeast, Southwest, South Central. Pp. 359. Vol. II: Pacific States, Intermountain West, Midwest. Pp. 423. New York: Paulist Press, 1987.

This two-volume study of Catholic parishes in the United States is the first major publication of the Notre Dame Study of Catholic Parish Life begun in 1981. The parish, central to any understanding of the Church in the U.S., is studied in Historical perspective. Ethnicity and the various ways immigrants handed on the faith to their children are major dimensions of this study enriched by the presentation of unique regional developments and pastoral strategies that show both the local adaptations to the pastoral care of newcomers as well as common requirements.

- 2.5. "The Italian Community," *U.S. Catholic Historian*, VI, 4 (Fall, 1987), Pp. 253-384.

A special issue that looks at "the diversity of ministerial responses to the needs of Italian immigrants." Articles deal with Scalabrinians in the U.S., St. Frances X. Cabrini's work among Italian immigrants, the role of Italian parishes in Cleveland, Indianapolis, San Francisco, and the Religious Teachers Fippini in the U.S.

- 2.6. Gary R. Mormino — George E. Pozzetta, "Italian Immigrants and the American Catholic Church. A Parish Perspective." *Studi Emigrazione*, XXVI, 93 (March, 1989). Pp. 95-108.

The local parish is seen as the fundamental unit to understand the religious experience of Italian immigrants and to go beyond stereotypes in the different interpretations of this experience.

3. PASTORAL CARE

- 3.1. Joseph P. Fitzpatrick, s.j. *One Church, Many Cultures: The Challenge of Diversity*. Kansas City: Sheed and Ward, 1987. Pp. 205. To order, call: (800) 821-7926 (ISBN: 0-934134-63-4)

The fruit of many years of research and reflection, this book is a major contribution to understanding the importance of culture in relation to the faith of immigrants and the American experience, especially with Hispanics. An indispensable reading for anyone engaged in the pastoral care of immigrants.

- 3.2. Velasio De Paolis, c.s. *The Pastoral Care of Migrants in the Directives of the Church*. New York; Center for Migration Studies, 1989. Pp. 45. To order call: (718) 351- 8800.

In the "CMS Occasional Papers, Pastoral Series," this study is an excellent "mini-summa" of the recent Church directives concerning immigrants' care. It explains why there is a specific pastoral care for migrants, what should be the mission of priest and religious and which structural organization is proposed and requested for the spiritual assistance of migrants. Available also in Spanish.

- 3.3. Allan Figueroa Deck, s.j. *The Second Wave: Hispanic Ministry and the Evangelization of Cultures*. New York: Paulist Press, 1989. Pp.191.

In a non-technical style, but based on personal experience and careful information, Fr. Deck gives an overview of Hispanics in the U.S. and background in Mexico and Latin America. He then focuses on the Hispanic reality in California, from catechesis to undocumented migrants ministry and identifies as major issues evangelization of culture, popular religiosity and the challenge of secularization. A discussion of pastoral objectives and strategies (basic ecclesial communities, parish types, lay leadership, etc.) concludes the book.

- 3.4. Center for Applied Research in the Apostolate (CARA). *Final Report on the Survey of Attitudes Toward Proselytism of Ethnic Minorities*. Washington, D.C.: CARA (3700 Oakview Terrace, N.E., Washington, D.C. 20017-2591. Tel: (202) 832-2300). Pp. 37.

A report commissioned by the NCCB Ad Hoc Committee for a Pastoral Response to the Challenge of Proselytism and prepared by Sr. E. King, IHM. It finds a great awareness of on-going proselytizing of immigrants by sects and non-Catholic groups and that "the three most successful methods of proselytizing are: offering a personal invitation to join a church, house-to-house canvassing, and ministering in the idiom of the people."

- 3.5. U.S. Catholic Conference – Migration and Refugee Services - Pastoral Care of Migrants and Refugees. *Proceedings of the First National Migration Conference - June 15 through 18, 1988*. Seton Hall University. Washington, D.C., 1989. Pp. 93. To order, call: (202) 541-3000.

Presented here are the talks and recommendations that emerged at a conference of people in the Catholic church in the U.S. involved in assisting immigrants, refugees and all migrants and with the objective of developing a cooperative, holistic approach to serving newcomers.

- 3.6. Alex D. Montoya. *Hispanic Ministry in North America*. Grand Rapids, MI : Zondervan Publishing House, 1987. Pp. 155.

An evangelical minister presents his insights into Hispanic culture from his own process of growing up in North America. "In eleven succinct and informative chapters he analyzes some of the major cultural factors that affect the way the gospel is heard and obeyed among Hispanics. He offers guidelines for many aspects of ministry including worship, preaching, church organization and administration, evangelism, and leadership." A practical book for pastors.

- 3.7. Roberto O. Gonzalez - Michael LaVelle. *The Hispanic Catholic in the United States : A Socio-Cultural and Religious Profile*. New York: Northeast Catholic Pastoral Center for Hispanics (1011 First Avenue -New York, N.Y. 10022. Tel: (212) 751-7045). Pp. 230.

Based on a survey of 1,010 Hispanic Catholics, this book reports the findings on the importance of religion, its practice, proselytism, devotions and cultural traditions among Hispanics. In his Foreword, Cardinal O'Connor says: "... a major development in the Church's ministry to and with the Hispanic Catholic community in our country."

- 3.8. The International Catholic Child Bureau (ICCB). *Reasons for Living and Hoping: Proceedings from the Multi-Disciplinary, Inter-Religious Conference on the Spiritual and Psycho-Social Needs of Southeast Asian Refugee Children and Youth Resettled in the United States*. New York: ICCB, Inc. (323 East 47th Street, New York, N.Y. 10017 – Tel: (212) 355- 3992), 1989. Pp. 145.

A good first effort to analyze, understand and offer recommendation for "the spiritual growth and psychological well-being of refugee children." Presentations, refugee stories and pastoral experiences are brought together with practical recommendations.

4. ETHICAL ISSUES

- 4.1. Joseph M. Kitagawa, ed. *American Refugee Policy: Ethical and Religious Reflections*. Winton Press, Inc. (430 Oak Grove, Minneapolis, Minnesota 55403), 1984. Pp.170.

Proceedings of a conference on Ethical Issues and Moral Principles in U.S. refugee policy that reflected on how the ethical and humanitarian principles imbedded in our life and history applies to the current global problem of uprooted people.

- 4.2. Ignatius Bau. *This Ground is Holy: Church Sanctuary and Central American Refugees*. New York: Paulist Press (997 McArthur Blvd., Mahwah, N.J. 07430), 1985. Pp. 288.

An excellent presentation of the history, reasons, legislative issues, biblical roots, theological implications of the sanctuary movement to assist illegal immigrants at the risk of civil disobedience.

- 4.3. Ann Crittenden. *Sanctuary: A Story of American Conscience and Law in Collision*. New York: Weidenfeld & Nicolson (841 Broadway, New York, N. Y. 10003-4793 - \$21.95), 1988. Pp. 410.

This book is the story written by a well-known journalist of the Arizona sanctuary workers, their federal court case and their risks in responding to refugees from Central America in spite of official U.S. policy that judged them having broken the law: a classic case of conscience vs. government.

- 4.4. Mark Gibney, ed. *Open Borders? Close Societies? The Ethical and Political Issues*. New York: Greenwood Press (88 Post Road West, Westport, Connecticut 06881), 1988. Pp. 199.

A series of scholarly essays dealing with the right of freedom of movement, the right to exclude immigrants, the question of asylum and human rights. "The aim of this book is to examine the basis for an ethical or moral admission policy for Western societies."

- 4.5. J. Bruce Nichols. *The Uneasy Alliance: Religion, Refugee Work, and U.S. Foreign Policy*. New York: Oxford University Press (200 Madison Avenue, New York, N.Y. 10016 - \$24.95), 1988. Pp. 337.

This volume looks at the relation of Church and State in the work of American religious organizations and agencies with refugees, the moral disagreements that emerge and how this conflict can affect foreign policy. An important book, heavy reading.

- 4.6. Richard Plender, ed. *Basic Documents on International Migration Law*. Boston: Kluwer Academic Publishers (101 Philip Drive, Norwell, MA 02061), 1988. Pp. 411.

This book brings together in a single volume the principal international declarations and instruments governing the law of international migration. Essential for an understanding of the recognized rights of immigrants, refugees and displaced persons.



Occasional Papers: Pastoral Series

1. THE PASTORAL CARE OF MIGRANTS
IN THE TEACHING AND IN THE
DIRECTIVES OF THE CHURCH
by Velasio De Paolis, c.s.
1983. Pp. 26. ISBN 0-913256-72-1. \$5.00
 2. THE PASTORAL ACTION OF BISHOP
JOHN BAPTIST SCALABRINI
AND HIS MISSIONARIES AMONG
IMMIGRANTS IN THE AMERICAS,
1887-1987
by Silvano M. Tomasi, c.s.
1984. Pp. 31. ISBN 0-913256-71-4. \$5.00
 3. THE RESPONSE OF THE CATHOLIC
CHURCH IN THE UNITED STATES TO
IMMIGRANTS AND REFUGEES
by Silvano M. Tomasi, c.s.
1984. Pp. 21. ISBN 0-913256-74-9. \$5.00
 4. EVOLUTION OF THE MISSION OF THE
SCALABRINIAN CONGREGATION
by Velasio De Paolis, c.s.
1985. Pp. 44. ISBN 0-913256-84-6. \$5.00
 5. A SCALABRINIAN MISSION
AMONG POLISH IMMIGRANTS
IN BOSTON,
1893-1909
by Silvano M. Tomasi, c.s.
1985. Pp. 25. ISBN 0-934733-01-5. \$5.00
 6. ITINERANT MISSIONS: ALTERNATE
EXPERIENCES IN THE HISTORY OF
SCALABRINIANS IN NORTH AMERICA
by Graziano Battistella, c.s.
1986. Pp. 31. ISBN 0-924733-02-3. \$5.00
 7. A LESSON FROM HISTORY:
THE INTEGRATION OF IMMIGRANTS IN THE
PASTORAL PRACTICE OF THE CHURCH
IN THE UNITED STATES
by Silvano M. Tomasi, c.s.
1987. Pp. 19. ISBN 0-934733-22-8. \$5.00
 8. ETHNICITY AND MULTICULTURALISM IN
THE AUSTRALIAN CATHOLIC CHURCH
by J.J. Smolicz
1988. Pp. 40. ISBN 0-934733-42-2. \$9.95
 9. THE PASTORAL CARE OF MIGRANTS
IN THE DIRECTIVES OF THE CHURCH
LA PASTORAL DE LOS MIGRANTES
EN LAS DIRECTRICES DE LA IGLESIA
by Velasio De Paolis, c.s.
1989. Pp. 40. (English and Spanish)
ISBN 0-934733-46-5. \$5.00
 10. THE CATHOLIC CHURCH AND
THE PHENOMENON OF MIGRATION:
AN OVERVIEW
by Ezio Marchetto, c.s.
1989. Pp. 32. ISBN 0-934733-45-7. \$5.00
 11. THE PASTORAL CHALLENGES
OF THE NEW IMMIGRATION
by Silvano M. Tomasi, c.s.
1990. Pp. 20. ISBN 0-934733-49-X. \$5.00
-

Center for Migration Studies • 209 Flagg Place • Staten Island, N.Y. 10304-1199

Phone: (718) 351-8800

Fax: (718) 667-4598
