

ARCHDIOCESE OF CHICAGO



Office for Human Dignity & Solidarity—Immigration Ministry

Introduction

Pastoral Migratoria



This project was realized with the collaboration of:

Original Spanish Language (2012)

Rev. Michael Boehm, Blessed Sacrament Church
Marilu Gonzalez

Rev. Daniel Groody, University of Notre Dame

Rev. Guillermo Campuzano, DePaul University

Dr. Alicia C. Marill, Barry University

Dr. Timothy Matovina, University of Notre Dame

Rev. Anthony Pizzo, St. Rita of Cascia

Rev. Carl Quebedeaux, C.M.F., Our Lady of
Guadalupe Church

Sr. Barbara E. Reid, O.P., Catholic Theological Union

Elena Segura, Archdiocese of Chicago's Office
of Human Dignity & Solidarity

English Translation (2107)

Meredith Walsh-Beteta, English translation,
editing, & proofing

Mark Goebel, Archdiocese of Chicago's Office
of Human Dignity & Solidarity

Kathy Osberger, Consultant

Yazmin Saldivar-Perez, Archdiocese of Chicago's
Office of Human Dignity & Solidarity

Pastoral Migratoria lay leaders in the Archdiocese
of Chicago

Michael Warrell, Design Solutions

Special acknowledgement to the Pastoral Migratoria lay leaders throughout the Archdiocese of Chicago

Printer: Excel Graphics & Forms, Des Plaines, IL

© 2012, Original Spanish language, Archdiocese of Chicago's Office of Human Dignity & Solidarity—Immigration Ministry (formerly Office of Immigrant Affairs and Immigrant Education)

© 2017 English translation, Archdiocese of Chicago's Office of Human Dignity & Solidarity—Immigration Ministry
All rights reserved.

Printed in the United States of America.

This publication may not be reproduced, stored in a retrieval system, or transmitted in whole or in part, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the Archdiocese of Chicago.

The scanning, uploading, or distribution of this book via the Internet or any other means without the express permission of the copyright holder is illegal and punishable by law.

Printing number

10 9 8 7 6 5 4 3 2 1



PART ONE

Immigrant Social Ministry

What Is Immigrant Social Ministry?

The mission of the church is the evangelization of people. Evangelizing is the process of guiding all people so that, armed with the values of the Gospel, they may be able to transform the world, their human relationships and social structures. Evangelizing is, therefore, primarily a process of conversion and inner change.

- It is to bring all human beings to the Father through the ways of Jesus and by the power of the Holy Spirit.
- It is to enter the Kingdom God.

The church organizes its mission into three fundamental dimensions:

- **Prophetic:** Announcing or Evangelizing Ministry
- **Liturgical:** Celebration or Sacramental Ministry
- **Social:** Commitment or Social Ministry.

It is within Social Ministry that Immigrant Social Ministry is framed. This Ministry is, therefore, a part of Social Ministry.

- Social Ministry has an eminently practical aspect, because it is placed at the cross-roads of life and Christian consciousness.
- It seeks to apply the message of the Gospel to specific situations of family life, community life and to address the social conditions in which people live.
- This task is the responsibility of each Christian as well as the whole Christian community.

Unfortunately many Catholics are unfamiliar with the basic content of Catholic Social Teaching. More importantly, many Catholics do not adequately understand that the social mission of the Church is part of our faith and teaching. This poses a serious chal-

lenge for all Catholics, since it weakens our ability to be a church. It demands that we be a church in accordance with the Gospel. We need to do more in order to share the mission and social message of our Church.

The foundations for an Immigrant Social Ministry:

- The mission of Jesus Christ, which is the mission of the Church and our mission.
- The social doctrine of the Church
- The need to promote and encourage training so that Catholic leaders can take action.

Immigrant Social Ministry is part of the context of the immigrant community:

- Oftentimes marginalized by its own community
- With many spiritual and material needs
- With a need for legal advice
- Often suffering:
 - Unemployment
 - Injustice
 - Violence
 - Racism
 - Unjust immigration laws
 - Abuse of power

The context of the immigrant community:

- Rich in faith and popular religiosity
- Rich in values and Christian commitment
- Unified and hard working
- Welcomes opportunities for training and organizing
- Generous

But the community also lacks:

- Spiritual advice and special attention to communities and specific pastoral groups.
- Orientation and ongoing formation for lay people that are taking on a commitment in parishes.
- Ministers who truly know the culture and can work with multicultural and multilingual communities.
- Knowledge of the mission of the Church, its social teaching and missionary action.

In order to understand Immigrant Social Ministry, we need to review several important aspects of its context and theology.

PART TWO

The Phenomenon of Human Mobility in the Context of Globalization: Poverty and Migration

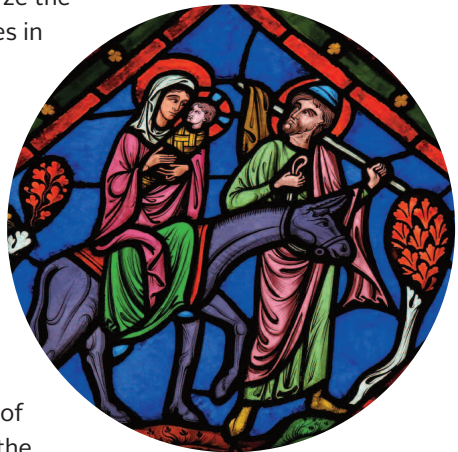
Since the beginning of humankind, the earth has been witness to the constant mobility of people. Humans have never been static beings. Throughout the ages, people have moved from one place to another for various reasons. Some migrated out of curiosity to discover distant, foreign places. Others moved in order to seek refuge from tribal conflicts. Many wanted to find a place where they could happily live with their loved ones without suffering hunger, poverty, or persecution.

In analyzing current trends of world migration, we have to acknowledge that the search for a place where there is fair payment for work is the main reason for migration today.

Migration into the American Continent

Since the “discovery” of the American continent, this part of the world has been a place of immigration, attracting people from other lands. We know that after the arrival of the European colonizers, this continent experienced the forced immigration of African slaves and the displacement of Native American peoples. The 19th Century and the beginning of the 20th Century were marked by the immigration of millions of Europeans and Asians seeking opportunities for a better life. The last 50 years, however, has been a period of immigration of people from Latin America and the Caribbean within the continent and to the more developed countries (United States, Spain, Italy, Germany, Japan, etc.).

What has caused this immigration? If we analyze the economic situation of Latin American countries in the sixties and seventies, we realize that economic progress was not equal for all the region. Some countries experienced rapid growth in their levels of industrialization while others increased their external debt. Also observed was an increase in “informal work” and commercial agreements among Latin American countries that did not always benefit all stratas of society. By 1990, as a result of this situation, 2.5% of the population of Latin America had migrated to other parts of the American continent. At the same time, the Latinos who had migrated made up 9.2% of all of the all migrants of the world.



By 1960, however, Latin American migration had been limited to movement between neighboring countries (e.g., Mexico, Guatemala, Venezuela, Colombia, Ecuador). In the sixties and seventies people started a migration toward Europe, North America and other Latin American countries. For instance, Chileans, Argentinians and Uruguayans the main reason to migrate was the military dictatorships that were established in their countries. The violence and instability in Central America also made many people migrate from this region. Another cause for the mass migration of Latinos was the worsening of the economic situation of their countries, particularly in the 1980's. As a result of this "lost decade" of development, thousands of people began migrating to the United States. The growth of the Latin American population in this country was notable over 30 years. It grew from one million in 1960 to over 8.5 million in 1990 and an astonishing 27 million by 2012.

According to the U.S. Census Bureau's *American Community Survey*, in 2008 almost 38 million immigrants lived in the United States. This constituted up approximately 12.5% of the population of the country, and 46.9% of these people were of Latino or Hispanic origin. Some studies show that by 2050 the Latino population of the U.S. could reach 100 million, creating the second greatest concentration of Spanish speaking people in the world. At present the largest group within the U.S. immigrant community is Mexican (30%).

Migration in the Old Testament

The phenomenon of migration is also recorded in the Bible. In reading the Scriptures we realize that many of the biblical characters constantly migrated. An example of this movement is found in the first pages of Genesis. This book explains the origins of the world and the human race in a poetic (mythological) manner, informing us about what happened to our ancestors—Adam and Eve. Their disobedience resulted in their expulsion from the Garden of Eden, they had to leave, to migrate to an unknown world and face the difficulties of daily life.

So we can see that the biblical story of humanity begins with an example of involuntary migration. The following chapters and books show us that the descendants of Adam and Eve experienced various types of migration. Genesis 4 tells us, for instance, that after having murdered his brother, Cain "ran away from the presence of the Lord and went to live to the region called Nod, East of Eden." Sem, Cam and Japhet, the sons of Noah, followed in his footsteps. Together with their children, they went throughout the earth, populating it and forming nations. Some of their descendants migrated toward the East and settled in the region of Sinar. There they started the construction of the famous Tower of Babel and were punished for it. Besides confusing the languages of the people, God dispersed all who lived there throughout the earth, causing another involuntary migration.

The examples of migration found just in the first book of the Bible do not end there. We cannot speak about the rest of the Old Testament without mentioning Abraham.

It seems this great patriarch should be called not only the “Father of the Faith,” but also the “Father of Migration.” His migration history is impressive. It started when Abraham did what God ordered him to do: *“Leave your land, your relatives and the home of your father, and go to the land I will show you.”* And where did this path lead him? To far away and unknown lands, populated by people of other cultures and languages. Leaving Jaram (Mesopotamia), he started toward the northeast. With his wife, servants and belongings, Abraham reached Canaan. He did not stay there permanently, though. He continued to travel through places such as Bethel, Hai, Negueb, Egypt and Hebron. His son Isaac was the only patriarch who remained in Canaan. His son Jacob, however, reached the land promised to Abraham.

A new era in biblical migration starts with the son of Israel—Joseph. Sold by his brothers to the Madianites, Joseph arrived in Egypt and became the governor of this country. A few years later his brothers came to Egypt to buy food in order to be able to survive hunger. Finally, they remained with their families in Egypt starting the 400 years of Israelite presence in this foreign country. After the death of Joseph, however, the Israelites became slaves.

God did not abandon his people who suffered exploitation and misery, though. He sent them Moses, giving him the mission to liberate them from Egyptian slavery. Before starting his great mission, Moses had his own emigration experience. After killing an Egyptian, Moses fled to the land of Madian, out of fear of the pharaoh. God ordered him to return to Egypt and face the pharaoh.

Despite many difficulties, Moses carried out his mission. The Israelites left Egypt around 1250 B.C. to begin their long journey through the desert. According to the biblical story, Moses never experienced the joy of reaching the Promised Land. He had to be satisfied with only a glimpse of the land from Mount Neeb. There he died and was buried.

Those who accompanied Moses gradually entered the Promised Land claiming various areas and establishing their domination. This era of the “Judges” marked by the successive conquest of the Promised Land ended around the year 1020 B.C., when the tribes united and proclaimed Saul as a king.

This period of a united monarchy did not last long, however. After the death of Solomon, son of David, the monarchy was divided into the Kingdom of Israel (North Samaria) and the Kingdom of Juda (South-Jerusalem).

The history of these kingdoms was not that glamorous. Around the year 740 B.C. the Assyrians started the deportation of the northern tribes. Supposedly thousands of people were taken away and deprived of the right to return of Israel. Many also migrated to Judea in order to escape being captured. With the conquest of Samaria (722), the capital of Israel, the deportation of the ten tribes of Israel was completed and marked the end of the Kingdom of Israel.

The people of the Kingdom of Juda also suffered an “involuntary migration” shortly after the fall of Israel. In the year 597 B.C. the captivity of Babylon started when the people of the upper class of Hebrew society were taken to the capital of the empire of Nebuchadnezzar II. The second deportation took place in 586 B.C. after the destruction of the Temple in Jerusalem. In 538 B.C. the Persian king Cyrus the Great conquered the Empire of Babylon and allowed the Hebrew captives to return to their land. Surprisingly, many of them decided to stay in their “new homeland”, thus increasing the number of Hebrews living in diaspora.

Migration in the New Testament

When trying to evaluate the complex phenomenon of migration in the New Testament, it seems logical to start with the greatest of migrants: Jesus Christ. The fact of his incarnation and coming into the world is an unprecedented example of migration in the history of humanity. Jesus left a known place and immigrated to earth in order to live with his beloved humanity and to do the will of his Father. What characterized his life on earth was his constant movement. Jesus experienced this even before his birth. Luke tells us in his gospel that the family of Jesus had to go to Judea to register in the Census in Bethlehem (Lk: 2:1-7). The trip from Nazareth located in Galilee (north) to Judea no doubt took several days and it had to be painful for Mary who was pregnant. The suffering did not end in Bethlehem, however. It was prolonged by the flight into Egypt in order to save the newly born Jesus (Mtt 2:13-18).

The adult life of Jesus was not static either. Matthew tells us that when he initiated his ministry, Jesus left the town of his childhood—Nazareth—and established himself in Capernaum. This does not mean that he spent his whole time at home waiting, for people to come to him. Rather, Jesus traversed Galilee proclaiming the Kingdom of God and healing the sick and the possessed. According to the narration in the Gospel of John, Jesus also went frequently to Judea to share the Good News with the people of Jerusalem and its surroundings. The synoptic gospels only tell of a visit of Jesus to Jerusalem a few days before his death.

However, in his “migratory ministry,” Jesus crossed the cultural, religious and social confines of the people and groups he encountered on his way. He came with his message to the houses of the poor (Martha, Lazarus) and the rich (Zacchaeus, Lk: 19), spoke with the Pharisees (Nicodemus, Jn: 3) and with people of other faiths (Samaritan, Jn: 4) and cultures (the Syro Phoenician woman, Mk: 7).

After the death and resurrection of Jesus, the migratory ministry was continued by the disciples and followers of Jesus. Filled with the Holy Spirit, the apostles spread out to many places, proclaiming the Risen Jesus to the whole world. Some parts of the African continent, Asia Minor and Europe accepted the Good News forming Christian communities.

The great migrant missionary, Saint Paul, played a significant role in this spread of the Christian faith. During his three missionary trips, Paul visited and founded several Christian communities. He also met other believers who participated in his wandering evangelization. An impressive example is the ministry of Priscilla and Aquilla. Chapter 18 of the Acts of the Apostles tells us that Aquilla was a native of Pontus (near the Black Sea) who migrated to Rome. He was expelled from Rome with his wife Priscilla probably around the year 49. From there the two of them went to Corinth where they met Paul and worked making tents. They then accompanied Paul on his trip to Ephesus. They stayed there organizing a domestic church and evangelizing the people (especially Apollos). Their migrant missionary life continued. In the decade of the fifties, the couple returned to Rome where they founded another domestic church (Rom: 16:5).

The example of Priscilla and Aquilla shows the impressive mobility of the early Christian Church. When we analyze the twenty centuries of the history of the Church, we can see that human mobility has always been a visible characteristic of Christianity. In the first centuries, Europe experienced constant migration of the pagan peoples who conquered new lands and settled there. These peoples, for instance the Germanic, Slavonic peoples, were Christianized by several missionaries (for example Boniface, Adalbert, Cyril and Methodius). Later they themselves sent missionaries to evangelize the neighboring countries.

The Catholic Church in the United States and Immigrants

People agree that the United States, as well as the Catholic Church in this country, is comprised of immigrants. At present, the Catholic Church, which has almost 70 million followers, is the largest community among Christian denominations. However, Catholic immigrants were not a predominant group during the founding of the U.S. and the writing of the Constitution. In 1776, for instance, Catholics constituted only 1% of the population of the original 13 colonies of the United States. With the successive waves of immigration at the end of the 19th century and the beginning of the 20th, the number of immigrant Catholics was increasing. It was reported that by 1920, 75% of Catholics were immigrants.

What will the migratory situation of the Catholic Church in the United States be in the 21st Century? At present, 42% of all legal immigrants in this country are Catholic. Immigrants, particularly Latinos and Polish, play a very significant role in the Archdiocese of Chicago. In the Archdiocese, which has 2,336,000 Catholics (2009), Mass is celebrated in 24 languages. There are over 120 churches (1/3 of all parishes) where parishioners celebrate the Eucharist in Spanish and over 50 parishes where they can do so in Polish. It is also good to note that over 40% of all Catholics in the Archdiocese of Chicago are of Hispanic origin (945,000 in 2009).

Biblical, Doctrinal and Theological Foundations of Immigrant Social Ministry

What are the methods for theological reflection?

- **Listening.** This is a first to look at the context, in its aspects of daily life and its economic, political and social situations.
- **Learning.** At this time, we look to the Word of God and the social doctrine of the Church so that we may ask for the insight to judge this context that we have seen by the light of God and by what the Church says.
- **Proclaiming.** Here we commit to an active leadership within our immigrant community. We study how to carry out this leadership, and the things that we need.
- **Celebrating.** We pray together so that we can continue forward.
- **Evaluating**

In the next sessions we will follow this method to study the basic elements of the social teaching of the Church, deepen our knowledge of the Word of God and discern modes of action for service to our people.

Key Documents of the Social Teaching of the Church

- *Rerum novarum* (New things), Leo XIII (1891)
- *Quadragesimo Anno* (Forty years later), Pius XI (1931)
- *Mater et Magistra* (Mother and teacher), John XXIII (1961)
- *Pacem in Terris* (Peace on Earth), John XXIII (1963)
- *Populorum Progressio* (The development of people), Paul VI (1967)
- *Laborem Exercens* (On work), John Paul II (1981)
- *Sollicitudo Rei Socialis* (On social concerns), John Paul II (1987)
- *Centessimus Annus* (On the centennial of RN), John Paul II (1991)
- *Ecclesia in America*, John Paul II (1999)
- *Caritatis in Veritas*, Benedict XVI (2009)
- *Welcoming the Stranger*, USCCB (2000)
- *No Longer Strangers*, USCCB and Mexican Conference of Bishops

Basic Objectives of the Continuing Formation of Immigrant Social Ministers

- To provide a communal space to share joys, struggles and initiatives as representatives of Immigrant Social Ministry.
- To share best practices of the various groups involved in Immigrant Social Ministry at the parish and diocesan levels.
- To provide the necessary elements of theology, spirituality and social teaching according to the richness and experience of the Church.

How Do We Deepen the Spiritual Life of the Immigrant Social Ministry Team?

- The constant conversion of the heart, continuing formation based on Scripture and the current context, prayer life and sacramental participation are essential elements for any pastoral representative in the Church.
- The teams should keep in mind that they are called and sent by the Church and that their spirituality is essential so that, through the development of this mission of service of their immigrant brothers and sisters, they will help to establish the Kingdom of God which begins in the here and now in our history.
- The particular spirituality of Immigrant Social Ministry is inspired by an evangelizing and welcoming hospitality. The team is called to make this spirituality visible in their lives and in the parish community they serve.

ARCHDIOCESE OF CHICAGO



Office of Human Dignity & Solidarity—Immigration Ministry
Cardinal Meyer Center
3525 South Lake Park Avenue
Chicago, IL 60653