..."And You Welcomed Me": Hospitality, Integration and the Church

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“All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.” (Acts 2:4)

Thank you to Pat Marrin, Connie Stucki and everyone at Celebration Publications for pulling together this thoughtful conference. It is always humbling to learn from the gracious Bill O’Neill and be inspired by the courage of John Fife and of course God’s people here on the border. I want to dedicate this talk to the late Dean Brackley, for the prophetic voice he shared with so many in the US community and his solidarity with our brothers and sisters in El Salvador, as well as his encouragement of my work. I look forward to this afternoon as another conversion experience.

After a weekend-long advocacy training at Wheeling Jesuit University in 2009, a senior told me that she disagreed with the Church’s stance on immigration. Having taught her all weekend, I simply encouraged her to continue discerning. Several months later, I got an email: this young woman asked what she could do to promote immigration reform. “I just found out that Juana is undocumented. I’ve worked with her for more than a year now in my community service work, and I just know that if there were a way for her to be here legally, she would have taken it. Please, tell me what I can do for Juana.”

The conversion experienced by this young woman, based on one transformative relationship, inspired her to confront injustice in our country. As Pedro Arrupe, SJ, taught, a conversion of heart opens one’s mind. These are the conversions necessary for immigration reform. They will come through relationships among immigrants and established communities. And such relationships will facilitate migrant integration, characterized by the space to share their gifts with the established community.

¹ Jill Marie Gerschutz Bell is Junior Fellow at Woodstock Theological Center, where she co-edited And You Welcomed Me: Migration and Catholic Social Teaching. She is also Senior Legislative Specialist for Catholic Relief Services. Significant portions of this talk appeared previously in Jill Marie Gerschutz, “Integration Yesterday and Today: New Challenges for the United States and the Church,” in Donald Kerwin and Jill Marie Gerschutz, eds., And You Welcomed Me: Migration and Catholic Social Teaching (Lexington Books, Lanham: 2009) and Jill Marie Gerschutz Bell, “The Church’s Call for Immigration Reform,” a matter of spirit No. 93 Winter 2012 (Intercommunity Peac and Justice Center) www.ipjc.org/journal.
The Church is uniquely situated to set the stage for such conversions. Three factors posture the Catholic Church well to lead in immigrant integration. As a mediating institution in society, we have the space to pull together peoples who may not encounter one another in any other setting. As an institution designed to call people to become their better selves, our teaching and tradition guide us. As a post-immigrant church whose many institutions were built by marginalized immigrants more than a century ago, our own history sets an impressive precedent. Yet nothing about this work is simple, as you know. This morning I will discuss theological foundations of authentic communion for integration and then turn to consider the many challenges to implementing it. I will finally address how authentic communion can inspire a more authentic development.

A few caveats: I will mostly refer to Hispanic integration because the vast majority of newcomers to the church are Hispanic. And while the social aspects of integration apply to migrants of all backgrounds, of first and second generation, I will often refer to the unique struggles and needs of undocumented immigrants. Finally, I speak here today in my capacity as a fellow at Woodstock Theological Center. None of it should be considered official CRS policy.

**Authentic Communion**

The dominant rhetoric in the public debate about immigration dehumanizes the question of what our right relationships should be. The economic cost-benefits analysis commodifies migrants, as Kristin Heyer points out.\(^2\) The national security framework is premised on a culture of xenophobia. And the rule of law framework fails to acknowledge that laws are designed to protect human dignity, as Don Kerwin asserts.\(^3\) Catholic teaching provides a more life-giving analysis based on human dignity and the common good. Let’s take a closer look at the Church’s vision.

Practicing good stewardship, participation, economic justice, subsidiarity and solidarity as a church will bring us closer to God’s Kingdom and inspire the creativity necessary for a more just and updated immigration system. As brothers and sisters in Christ, we are called to a unity that supercedes cultural and other barriers. This unity roots our core belief as Christians. According to then Cardinal Ratzinger, in the Eucharist:

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\(^3\) See Donald Kerwin, “Rights, the Common Good, and Sovereignty,” in Donald Kerwin and Jill Marie Gerschutz, eds., *And You Welcomed Me: Migration and Catholic Social Teaching* (Lexington Books, Lanham: 2009).
We all "eat" the same person [Christ], not only the same thing; we all are in this way taken out of our closed individual persons and placed inside another, greater one. We all are assimilated into Christ and so by means of communion with Christ, united among ourselves, rendered the same, one sole thing in him, members of one another.

To communicate with Christ is essentially also to communicate with one another. We are no longer each alone, each separate from the other; we are now each part of the other; each of those who receive communion is "bone of my bone and flesh of my flesh" (Gn 2,23).

So in the Eucharist, with live out that unity of one human family. Early Christian communities never distinguished between orthodoxy and orthopraxis, Cardinal Ratzinger explained. Thus, the social dimension of the Eucharist is inherent within it. He continues:

Becoming one with [neighbors], I must learn to open myself toward them and to involve myself in their situations. This is the proof of the authenticity of my love for Christ. If I am united with Christ, I am together with my neighbour, and this unity is not limited to the moment of communion, but only begins here. It becomes life, becomes flesh and blood, in the everyday experience of sharing life with my neighbour. Thus, the individual realities of my communicating and being part of the life of the Church are inseparably linked to one another.

Henceforth I will refer to this unity of communion in the Eucharist and in everyday life as “authentic communion;” or sometimes unity.

What then are the implications of authentic communion for migrant integration? The “Unity of the Trinity is... [the Church’s] model for integration of newcomers,” asserts Bishop DiMarzio. Each member of the Trinity contributes unique gifts. The model assumes mutuality; and as we know, a gift only achieves its fullness when it is received. Agnes Brazal articulates three components of a Trinitarian model in immigration: “relationality, equality in diversity, and creativity” as foundations for the “right to
cultural expression, development, and identity." Immigrant integration based on a Trinitarian model requires an open posture by all members to give and receive.

*Welcome and hospitality*

Our teaching also exhorts us to welcome the stranger... for in doing so we welcome God. Indeed, hospitality was considered a virtue in Biblical times. In his book, *The Places In Between* 8, Scottish diplomat Rory Stewart shares his walk across the central highlands of Afghanistan. This is where most of Catholic Relief Services' projects are. Having visited this most remote area in one of the world’s ten poorest countries, the very practical nature of this teaching struck me: there are no restaurants nor hotels to speak of. A traveler’s physical security may well depend on hospitality, not unlike the plight of many economic migrants today.

Hospitality for someone on a journey suggests a temporary relationship, generally not the case with migrant integration. Henri Nouwen articulates the heart of the matter for the church and for our society: welcome and hospitality are as much about the posture of established communities as it is about newcomers. Nouwen says:

> Hospitality... means primarily the creation of free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people but to offer them space where change can take place. It is not to bring men and women over to our side, but to offer freedom not disturbed by dividing lines. It is not to lead our neighbor into a corner where there are no alternatives left, but to open a wide spectrum of options for choice and commitment... To convert hostility into hospitality requires the creation of the friendly empty space where we can reach out to our fellow human beings and invite them to a new relationship.... 9 The paradox indeed is that hospitality asks for the creation of an empty space where the guest can find his [or her] own soul. 10

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As Jean Pierre Ruiz points out, a narrow concept of hospitality assumes a power dynamic within the titles of ‘host’ and ‘guest.’ This is perhaps the greatest challenge for established or “host” communities. Being comfortable with our own cultural norms, are we open to the gifts of newcomers? Michele Pistone and Jack Hoeffner point out that culture is neither static nor endlessly malleable:

As permanence is the illusion of every age, both extremes of the [integration] debate exaggerate the permanence of the contemporary version of their own or other cultures, and their likely importance to distant descendants. Further, as such persons encourage resistance by some to change and highlight resentment at having to change, they likewise exaggerate the ability of certain other people to change.

So our community’s willingness to alter our collective identity remains critical to receiving migrants’ gifts. Moreover, Raul Fornet-Betancourt asserts that assumptions of static culture risk a “collective narcissism.”

John Paul II recognizes these concerns his 2004 pastoral letter Erga Migrantes Caritas Christi: The Love of Christ towards Migrants. The church’s pastoral care of migrants requires “welcome, respect, protection, promotion and genuine love of every person in his or her religious and cultural expressions.” Beyond appreciating diversity, welcoming acts, “aim at the progressive integration and self-sufficiency of the immigrant.”

If authentic communion calls upon migrants and established communities to welcome the stranger as brother and sister as part of our Christian identity, how is this best lived out?

Integration in practice

What does church-led integration look like in practice? During the great migration of the late 19th and early 20th century, our migrant Church established the many institutions we take for granted today; how many Catholic universities, for example, were established in the 19th century? More than 200 exist today. These universities educated Catholics who suffered discrimination elsewhere. More than 600 hospitals, over 2,000 secondary schools, and other institutions of Catholic identity were likewise

13 Heyer “Reframing displacement and membership,” 10.
15 EMCC, 43.
established by that same entrepreneurial spirit that makes America what it is. Over generations, those institutions as well as military service and other activities, facilitated Catholic integration into mainstream American society. Similarly, churches were established according to nation of origin; even today their mergers are met with pride in their Czech, Italian, Irish or German heritage. Migrant communities, joined together as victims of anti-Catholic discrimination, illustrated the entrepreneurial agency and ownership that epitomize America.

It is tempting to assume replication of this model for today. Yet the third millennium’s migration exhibits particularly unique characteristics. First, more newcomers are settling beyond the traditional gateway cities of New York, Los Angeles, Chicago, and Miami. Small, relatively homogenous towns in rural America find their ways of life and cultural norms coming into question. Second, whereas the diversity of languages during the EuroAmerican migration compelled learning of English, the majority of newcomers today speak Spanish. Third, EuroAmericans migrated to an industrializing country; in contrast, migrants today find themselves in a “postindustrial economy, with its premiums on both formal education and entrepreneurship,” as David Lopez points out. Finally, the church today is what Brian Hehir calls a “center-edged institution” with many members already mainstreamed into the center of American life, and newcomers on the edges.

In fact, James M. O’Toole argues we are two or three churches: the well-off white church; the working class white church; and the poorer people of color church. Many established Americans graciously provide donations to newcomers and others in need through the vast network of Catholic charities. Yet this donation requires no neighborly interaction. The relational aspect of the Trinitarian vision lacks. In their pastoral letter Welcoming the Stranger Among Us: Unity in Diversity, the U.S. Bishops emphasize that “we are challenged to get beyond ethnic communities living side by side within our own parishes without any connection with each other.”

Erga Migrantes Caritas Christi highlights two models for pastoral care of migrants: one is the inter-ethnic model in which many ethnicities celebrates mass together incorporating their diverse traditions. Second
is the ethnic (national) model wherein each ethnicity celebrates through its own tradition and culture.¹⁹ Let us take some time to consider each.

First: national worship. The Church serves as a refuge for travelers. Those of you who have lived outside the US have probably experienced this. This subjective feeling of being at home – the refuge - may most readily be achieved through migrant-led ministry, or an ethnic model of worship. The New Evangelization of Kerygma, as described by Sarah Horton,²⁰ exemplifies this approach. Greek for “proclamation of the good news,” Kerygma was founded in 1992 in El Salvador and inspires more than 6,000 followers. The network of small lay faith-sharing communities of 10-15 people is recognized by the church. Characterized as relatively flat, decentralized, network-like and semi-autonomous, its communities adapt well to globalization because of its ability to respond to local culture, argues Horton. Sometimes criticized for creating a parallel church, the group in the San Francisco bay area enjoys a liaison with the local Diocese. Nonetheless the movement has not been without its challenges in relationship to the hierarchy.²¹ Yet the community exemplifies what would appear to be the key ingredient for integration - ownership and agency.

This is the most important point I hope you will each take away: allowing migrants’ space for agency and ownership is ultimately what allows for their success; but we are called to be in relationship with them on this journey. Legal scholars would seem to agree with this thesis, as they contend that the possibility of citizenship affords the best incentive for integration. In Strength in What Remains, Tracy Kidder profiles a Burundian refugee who appreciates the exhaustive charity of a Catholic nun, but eventually tires of feeling that he is, “being forced into the position of a child.”²²

The interpersonal nature of small communities like Kerygma revitalize the Church.²³ They may also usher in the “resacralization” of the Church in the United States, a goal of John Paul II.²⁴ As Alan Deck, SJ, puts it, “Strongly oriented to an affective, symbolic, and ritual search for meaning... Latino/a Catholicism offers some fascinating possibilities precisely in the context of a postmodern world

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¹⁹ EMCC, 43.
²¹ Ibid.
²³ Horton, 248.
²⁴ Horton, 253

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characterized by a desperate search for meaning.”

Another gifts, as elucidated by Dean Brackley, SJ, at this conference last year, is that migrants are “a light to the nations and an invitation to heal the great gap between rich and poor, powerful and powerless.” Finally as Horton puts it, the lay leadership of “such decentralized movements allow the Church to capitalize upon ‘transnationalism from below’ and revitalize the Church in a way that mirrors globalization.” Kerygma communities clearly have space to “find their own souls” and contribute to the Church community in new and exciting ways.

Is there an insularity in this “friendly empty space”? Sometimes the relationality among ethnic parishes or worship communities and established communities is harder to see. To emphasize relationality and equality in diversity, many communities today prefer a multi-cultural approach to worship.

Development of inter-ethnic parishes “requires pastors to give ethnic communities space and solid pastoral accompaniment,” asserts Rev. Shay Auerbach, SJ, pastor at Sacred Heart parish in Richmond, Virginia. “It requires pastoral agents to be as versed in the Catholic tradition as they can, and to concretely accompany newcomers, respectful of their traditions. The accompanier must also try to become as versed as an outsider possibly can in the cultures of the newcomers.”

One might suggest the same for the entire parish community.

The Day of the Dead celebration is one example of the tradition of popular religion that Latinos bring to the Church. After the significance of the Day of the Dead altar was explained at St. Raphael’s in Raleigh, North Carolina, AngloAmericans soon filled the altar with more photos than the Hispanics who had shared the custom! Incorporating popular religion into the more cerebral American Church is sometimes perceived as a threat to the identity of the host community and traditional forms of celebration. But as Alan Deck argues, “the effectiveness of ministry with Hispanics depends more upon a positive and respectful understanding of their popular religion than on any other single factor.”

Of course, multi-ethnic worship presents its own tensions. John Coleman notes, among others, that 1) people prefer to pray in their mother tongue; 2) the adornment of the parish according to their tradition provides groups a sense of ownership and belonging; and 3) prematurely merging newcomers with

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27 Horton, 244.


29 Ibid.

distinct cultural and language needs into a larger congregation can have a “negative effect on the strength of their religious commitments.” Finally, some argue that even when multi-culturalism is achieved, it is a soft multi-culturalism that “regards ethnic Catholicism as culturally interesting and worth preserving for the expressive variety it provides, yet has no profound stake in the spiritual values ethnic cultures bring to Catholicism.” So whereas we welcome sharing diverse clothing, food, music and language - the visible tip of the cultural iceberg - the question remains as to the extent to which underlying values can be shared.

Clearly each community requires its own analysis as to the most effective model towards unity and integration. Authentic communion will inspire creativity towards the eschatological fullness of unity as envisioned in Pentecost and expressed in the Eucharist. Jesuit High in Portland, Oregon offers a heart-warming illustration of the possibilities: students offer English-language courses to the physical plant staff and others in their community. Not only do such classes fulfill integration needs, one hopes they also build bridges. The power dynamic endemic in a teacher-student relationship could be offset by courses for students in the migrants’ native tongue(s).

Catholics must do more to welcome migrants, but we must do so with a posture of mutuality and openness. If 100 years ago migrants were integrated into society through Catholics institutions, how can Catholic communities strengthen our country today?

**Authentic development**

Authentic communion between newcomers and established communities in Catholic institutions will engender a more authentic development for all. That is, in addition to creating a sense of welcome for migrants’ subjective sense of integration, churches can also facilitate the objective integration of migrants economically, socially, civically and politically.

John Paul II asserted that authentic or integral development is well-rounded. It meets not only the minimum physical needs of shelter, food, water, etc., but also political participation, cultural opportunities and identity, and necessary social structures. On a macro level, authentic development requires us to measure a nation’s growth beyond its gross domestic product. On a personal level, authentic development would provide everything one needs to become the person whom God intended.

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them to become. As Bishop Kicanas has said, “A migrant is a person possessed by a dream, just like you and me.”

When God looks down at the world, God sees one human family without borders. The Magna Carta for migration in the church, *Exsul Familia*, asserted in 1952 that people have a right to migrate for the sake of their development. Yet the Church also respects sovereignty and a nation’s obligation to protect its people. As we know, most governments today significantly restrict recognition of this right and other basic human rights. Again, *Exsul Familia*:

> “Since land everywhere offers the possibility of supporting a large number of people, the sovereignty of the State, although it must be respected, cannot be exaggerated to the point that access to this land is, for inadequate or unjustified reasons, denied to needy and decent people from other nations, provided of course, that the public wealth, considered very carefully, does not forbid this.”

This Papal statement clearly asserts that a balance must be struck between the rights of citizens and the rights of newcomers. It is clear here that the preferential option for the poor is a guiding principal in the Church’s teaching and a call to welcome the stranger. That is, where we have more than sufficient goods to serve our needs, we ought to share with the needy from inside (of course) but also from outside our borders. In the context of the immigration debate, this means updating our immigration system so that more immigrants can come legally to work in the US. Currently, a mere 5,000 visas exist for permanent migration of unskilled workers to the US annually; and 140,000 employment-based visas annually. An additional 65,000 temporary visas are available for temporary workers to work seasonally in fields other than agriculture. Agricultural workers are in their own category.

While some Americans might argue that our obligations to the poor and marginalized should start in our own backyards, Pope Benedict XVI emphasizes that our obligation extends to the poor and vulnerable overseas. Reflecting on the globalized world in his Encyclical *Deus Caritas Est*, he asserts, “Anyone who needs me, and whom I can help, is my neighbor. The concept of neighbor is universalized, yet it remains concrete.”

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33 Bishop Gerald Kicanas, Crisis at our Border Conference (Jesuit Refugee Services: Georgetown University, October 29, 2009).
34 Pius XII, *Exsul Familia Nazarethana* (1952), n30.
Even still, many migrant-receiving communities will argue that the developed world simply cannot welcome all would-be migrants. David Hollenbach offers what he calls the Kew Gardens principles as four criteria to determine admissions: “1) there is a critical need; 2) the agent has proximity to the need; 3) the agent has the capability to respond; and 4) the agent is likely the last resort from whom help can be expected.” This would suggest that economic migrants from under-developed communities in our region should be received by stronger economies such as ours.

God created the earth and its gifts for the use of all people. Catholic teaching asserts that human need constitute the primary ethical claim to material goods. As Don Kerwin points out, “Catholic teaching acknowledges the right to private property. However, because this right must serve the common good, it cannot ‘hinder others from having their own part of God’s gift.’... At the very least, the teaching on property “requires nations to set admissions policies that reflect their own resources and the needs of the global community.” An authentic development would likewise make such considerations.

Regardless of admissions policies, successful integration of newcomers opens doors for future migrants. Polling routinely illustrates that many Americans question the success of migrant integration today.

Cristo Rey schools prove one bright example of authentic communion creating authentic development. Established in 2001, the Cristo Rey network aims to “provide quality, Catholic, college preparatory education to urban young people who live in communities with limited educational options.” Among the students, 56% are Latino, many of them first or second generation migrants. Cristo Rey graduates matriculated into colleges and universities at a rate of more than 99% in 2008. By funding their private education in part through work-study programs, students build relationships in established communities and learn workplace skills. Yet the network of 24 schools only begins to scratch the surface of the new immigrant population.

Michael W. Foley and Dean R. Hoge identified four ways in which religious organizations can enhance the integration of immigrants into the wider society and polity. First, the social capital embodied in the worship community itself fosters networking. Second, they are active in an institution that is itself a participant in civil society. Third, the civic skills fostered within the worship community, as well as

38 Cristo Rey Network, www.cristoreynetwork.org
39 Ibid.

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opportunities for volunteering and civic involvement integrate migrants into American civic culture. Fourth, the ethnic and religious identities formed in Churches are those through which immigrants and their offspring incorporate into the larger society.\textsuperscript{40}

Whether Catholic institutions are providing courses to facilitate citizenship; teaching literacy, or providing more basic social assistance, their contributions to social and political integration inspire creative responses to migrants’ integration needs today. When conceived as accompaniment of migrants’ journey, a creative relationship of authentic communion can develop for the greater glory of God.

\textit{Authentic development}

Just as authentic communion requires established communities to consider our own culture, so too does authentic development. The United States certainly has a moral or humanitarian obligation to welcome those in need; authentic development, however, calls us to welcome migrants not only out of charity, but also out of justice. We welcome migrants because of right relationships. John Paul II asserted that solidarity enables us to overcome not only the dehumanizing underdevelopment from which many migrants flee, but also the “overdevelopment which tends to reduce the person to an economic unit in an ever more oppressive consumer network.”\textsuperscript{41} This again is their gift to us.

Authentic development requires both migrant-sending and migrant-receiving communities to reflect: does our economy exist for the people or the other way around? Given the reliance of our economic system on undocumented migrant labor, can we call our own development authentic? I would argue not. Human dignity requires full participation; that is the aim of integration.

Catholic Social Teaching calls upon us to see the face of Christ in every migrant – as with every human being. In order to live in dignity, the Church calls for all people to be able to participate fully in decisions affecting them. Yet because of our broken immigration system, the 11.8 million undocumented persons in the United States today effectively live as second-class citizens, unable to participate in the civic and political life of their communities. Often they fulfill their obligations as residents, working hard, paying taxes, contributing to their communities, volunteering, and in other ways. But they lack access to basic rights. Theirs is a dream deferred.

\textsuperscript{40} Michael W. Foley and Dean R. Hoge, \textit{Religion and the New Immigrants: How Faith Communities Form our Newest Citizens} (New York: Oxford University Press, 2007), 5.

\textsuperscript{41} John Paul II, \textit{Sollicitudo Rei Socialis} (Vatican), 1987.

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The Bishops stated in their 1996 pastoral letter, “it is against the common good and unacceptable to have two societies, one visible with rights and one invisible without rights – a voiceless underground of undocumented persons.”42 In this case more than any other, we must literally be voices for the politically voiceless.

The Church and many others recognize the legal infraction of undocumented entry, but argue for some other means of restitution than deportation. One important principle of justice – whether just war or justice in our legal system, is that a punishment be proportionate to a crime or offense. The punishment of deportation of the undocumented – or continuing to live in the shadows – is disproportionate to the crime. The Church and other proponents of a path to legalization call for the undocumented to pay a fine, get in line, learn English and civics, and sign up for selective service.

In addition to full participation in society, migration as a family unit is critical for integration. The Church teaches that families are the “core unity of society.” Indeed, they are a “school of deeper humanity.”43 As a “privileged agent of the common good,”44 governments have a responsibility to protect families. The second policy prescription called for by the Catholic Church’s Justice for Immigrants campaign is that the government expedite visas for family members and undertake policies that keep families united. Nearly 75% of authorized immigration to the United States is family-sponsored. However, the backlogs in several family-based visa categories extend for many years.

In addition to this backlog, many families are adversely affected by immigration enforcement mechanisms. In 2009, 4 million U.S.-born children of unauthorized immigrant parents resided in this country.45 To deport unauthorized migrants is to deprive these children of their parents. Theirs is a dream denied. Policies that divide families – whether immigration raids, visas that preclude accompaniment of family members, or significant caps on family visas that lead to long waits for legal migration – impede integration of migrants and undermine the community’s most fundamental building block. As a result, the Church calls on the US government to expedite processing of family-based visas to reduce these backlogs.

44 Dr. Thomas Leininger, personal email. July 18, 2008.
Finally, authentic communion with brothers and sisters overseas would require a significant rethinking of trade policies, immigration enforcement – in fact, our global economic systems. If we lived out authentic development, people would not have to migrate. In fact, *Pacem In Terris* tells us that people have a right not to migrate.46

The US Church carries out attempts for such authentic development through its international relief and development agency CRS. CRS fosters community-based, quality, economic growth in nearly 100 countries so that vulnerable people have viable alternatives to migration. One nearby example that demonstrates solidarity is the connection between Broetchje Orchards apple farm in Washington state and apple farmers in Villa Camacho, Mexico. CRS and Mexican workers from the orchards have helped to enhance the quality and competitiveness of apple farmers in Villa Camacho. They help farmers to produce higher quality apples. Training to read the market ensures high value for the fruits. Investments in needed technology enhance productivity. Finally, farmers join together in a co-operative to establish a regular customer base. Farmers in Villa Camacho appreciate learning from Mexican migrants – their own kin. And some of them have been so successful that family members have repatriated to help run the growing family business.

**CONCLUSION**

Robert Wuthnow contends that the increasingly internalized practice of religion in recent decades “has severely limited whatever potential American religion may have had for making us a better society.”47 Now is the time for Catholics to prove otherwise. Whether through mutual language courses, travel by established communities to the developing world, through small faith-sharing groups like Kerygma or mothers’ groups, faith communities can pull facilitate the integration of newcomers into our society by building bridges. As I have attempted to illustrate today, authentic communion with newcomers would also revitalize our church.

Migrants are the face of globalization today. The United States will lead migrant-receiving countries toward one of three types of relationships with newcomers: 1) “xenophobia and exclusion; 2) marginalization and discrimination; 3) or solidarity and integration.”48


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