

GRUPE II

Les devoirs individuels d'un catholique envers les immigrants nouvellement arrivés

Duty of individual Catholics towards newly-arrived immigrants

Chairman : Reverend John W. Stewart (Canada)

Secretary : Dr. Ly Trung Dung (Vietnam)

Thèmes étudiés : Pourquoi les catholiques doivent-ils aider les immigrants
nouvellement arrivés ?

Que doivent-ils faire ?

Topics : Why should Catholics help newly-arrived immigrants ?

What should they do ?

Background Reports — Rapports de documentation

MIGRATORY MOVEMENTS AND CATHOLICISM IN LEOPOLDVILLE

by Rev. F. Joseph M. Boute, s.j. (Belgium)

Among the cities of sub-sahara Africa, Léopoldville figures as one of the most developed, wide-spread, and populated. Since 1925, when its African population was 28,018, it increased to a 1957 population of 345,845, and since then it has again increased. (1) In fifteen years, the city tripled its size.

We have not to analyse here the reasons for such an increase. Let us content ourselves with recalling three functions which, successively, have played the leading role in the development of the city. Commerce gave birth to the

(1) In proportions which are difficult to evaluate, in view of the changes made in the manner of taking the census. Cf. G. Noirhomme, *Paroisses Congolaises de Léopoldville*, (mimeographed thesis) Lovanium ; 1959 : pp. 59-62.

Léopoldville complex, and reigned there supreme for almost 40 years; then, starting in 1929, the function of administration acquired an increasing importance. But it is to industry that we owe the spectacular development whose result we see today. (2)

In the prodigious increase of the African capital, the overwhelming part is to be found in the immigrant population. Because of the intensifying industrial activity of the post-war years, the greater part of the present population has its origins elsewhere. 80% of those who have always lived in Léopoldville are less than 15 years old. One can form some idea of this migration by adding to the annual figures for the population growth of the city, the number of deaths there, and by subtracting from the annual figures the number of births. Between 1951 and 1955, the average number of people brought to the city was 25,000. (3) The Congolese population of the city is the object of an annual census. The count is taken door to door by the men in charge of each district. The statistics are published at the end of the year, but they have been established during the course of the year in question. Now, it is a fact that each year there are many changes of address, especially when the numerous housing units constructed by the Office for African Housing (*Office des Cités Africaines*) are put up for sale or for rent. Many people are not at all willing to be entered on the census lists, for various reasons. It will readily be understood that these who have come to Léopoldville without having a legitimate residence permit prefer not to make themselves known. Among these, and also among legitimate immigrants, those who are out of work prefer not to be noted down, for fear of being sent back home. Consequently there is a considerable number of people not entered on the census. The strict and repeated check-ups carried out since the riots of January 4, 1959, reveal that the estimates of invalid residents were often below the real number.

Up to 1950, male immigration, for the most part, was responsible for the growth of Léopoldville's population. The arrival of male adults was considerably slowed down afterwards. Several facts explain this phenomenon. The economic recession reduced job opportunities; the administration took strict measures to check immigration; check-ups carried out in the different African sections sought out invalid residents, and the unemployed. A very large number of them were sent back to their village of origin. These different measures made themselves felt by a pronounced drop in the male population. If the population continues to grow, in spite of this, it is to be attributed to the arrival of women and children in the city, and especially to the large increase in the number of those born in Léopoldville.

Immigration of women has increased these last few years, and the equilibrium between the two sexes is tending toward normal. But it is especially births that recently have been playing the larger role. It must carefully be kept in mind that introduction into urban life (contrary to what one finds in the Occident) has not been balanced off, up to now at least, by a drop in the birth rate. The African population's attitude towards having children remains the same, despite the impressive drop in infant mortality: whether one lives in the city or in the country, children are held to be the sign of power and prosperity. The birth rate at Léopoldville is very high: fifty per thousand. This leads to anticipate that whatever the economic contingencies, the population will naturally grow in the years to come, as long as the present mental outlooks continue.

(2) J. Denis: *Léopoldville: A Study in Urban and Social Geography* (Léopoldville, Etude de géographie urbaine et sociale), Zaïre, No 6, June 1956, p. 566 and following.

(3) *ibid.* p. 583.

The African population of Léopoldville comes from all the regions of Central Africa, but chiefly from the Congo itself, a country which is three times the size of Texas. The existence of other urban centers, like Coquilhatville, Stanleyville and Luluabourg, no more than the demand for labor in the Katanga province, have not prevented the capital from extending its attraction to the limits of the country. The annual census of the communal administrations gives place of origin only by districts or by provinces. This in itself is very interesting ; but knowledge of tribal origin would be far more useful for us. Often there are several tribes in one district, and the differences between tribes are just as pronounced as the differences between Germans and French, Italians and Portuguese. Administrators have noted at Léopoldville the presence of "nationals" of almost 200 different tribes. These immigrants keep their links with their tribe of origin ; their outlook and conduct remain strongly influenced by tribal characteristics. A short time ago, every index led to believe that the mixture of many tribes would bring about the effacement of the traits proper to each. However, even people born at Léopoldville, and those who have already lived there some little time still remain markedly tributary to their ethnic allegiance. To be sure, the urban milieu implies the elaboration of new social organisms, specific to the city ; housing, and cost of rents in particular raise an economic barrier against a tribal regrouping. There is a very marked topographical dispersion of groups with the same customs. (groupes coutumiers) in the different communes. But all the political ferment of these latter years, the creation of parties according to tribal affinity, the open strife between tribes, the threats of schism along the lines of tribe show to what degree tribe as the norm remains dominant.

The languages which are spoken represent, fortunately, less variety than the ethnic divisions. Following the official figures of 1956, the autochthonous population of 232, 697 adults and children upwards of five speaks the following principal languages (1) :

French	27,754	11.93%
Lingala	217,570	93.50%
Kikongo	179,230	77.02%
Tshiluba	11,504	4.94%
Kishwahili	6,446	2.77%

Circumstances of history have given Lingala its priority ; the majority of the non Bangala have adopted Lingala as an official language. However, it is possible that this may be less true than has hitherto been thought. In-terracial tension is especially concretised in the rivalry between two great ethnic groups : the Bangala and the Bakongo. Up to the recent past, the Bangala played the leading role ; at the present time, the Bakongo are claiming it, and their success in the last elections shows their gains. It is certain that the Kikongo language will be spoken more and more in Léopoldville.

In view of this situation, what of the establishment of the Church in the capital ?

In 1954, the Catholic indigenous population of Léopoldville was 75,125. It has increased to 171,581 in 1958. The rapid growth of the population called for a religious organization proportioned to this development ; has it been forthcoming?

(1) *Missions de Scheut* (monthly) August-September 1959, No 8.

From 1934 to 1955, the number of African parishes in the capital grew from 2 to 9. In these recent years, it has increased more rapidly, to the point where there are now 15 parishes in African localities. (1) Estimates made for 1958 (2) lead to conclude for an average of 30,966 residents per parish. This average — a very high one — is close to that for the city parishes of Paris. (3) The parochial clergy is extremely limited in number: this lack of personnel has always existed in the Church at Léopoldville. Spend themselves as they may, the priests simply do not increase in numbers proportioned to the need for them; and therefore, neither do the parochial facilities. For the year 1957, there were 68 priests devoted to the direct apostolate among the Africans; 5 were occupied in the direction of various Catholic works; 33 in teaching; there were left 30 for parish work properly so called. (4) Today, there are not three priests per parish, while in Paris the average is more than 6 priests per city parish (3). Each priest, therefore, finds himself charged with a considerable number of souls, a number which never stops increasing: in 1957, the average was 11,528; on January 1, 1959, 12,813 (5). In Paris (the city proper), each priest was charged with an average of 4,453 residents (3).

This situation involves considerable consequences. The multiplication of parishes is a good thing, for it increases places of worship. It has been observed that Sunday observance in the old parish in no way diminished, despite the attendance of Christians at Masses celebrated in the new church. But the present parishes still remain too densely populated and geographically too extended; the parish cannot form a true, living community. Their insufficient numbers prevent the priests from entering into contact with the crowds of new arrivals coming from another Léopoldville parish, or some country section. To take the new parishioners immediately in hand, to integrate them into the life of the community, a proportion of priests greater in the city than in the interior of the country would be necessary; for the Léopoldville priests have had facing them populations more disparate, unprepared for urban life, cut off from their customary forms of life. They have had not only to strengthen their Christians, but also to carry on the work of evangelizing the pagans. In these circumstances it is understandable that they hardly had the time for a breathing space, nor the thought to abandon some of the traditional forms of the missionary apostolate, in order to adopt others more adapted to urban life. Home visits, especially, of such great value for these simple, spontaneous peoples, remain virtually forbidden to the responsibility-charged clergy. Dispersion into more numerous parishes brings the clergy closer to the inhabitants, but the priest must occupy himself with routine administration, catechism, (men — women), the distribution of the Sacraments (confessions in the thousands; baptisms en masse, almost daily), straightening out the many and varied problems of parishioners, meetings with groups of Catholic Action, etc.

Contact, then, with the priest and the parish supposes the initial step to be that of the Christian. But the newly arrived are disoriented; very few betake themselves to the parish church. This reticence is linked to another, more ge-

(1) *Revue du Clergé Africain*, 1959, No 5, p. 500

(2) Noirhomme, *op.cit.* p. 97 and following.

(3) Yvon Daniel: *L'équipement paroissial d'un diocèse urbain: Paris, 1802-1956*; Spes, Paris, 1956. pp. 74; 80; 84.

(4) Noirhomme, *op. cit.* pp. 8, 19, 20.

(5) *ibid.*, p. 122; average calculated on the basis of priests attached exclusively to parish work in Congolese parishes as of 1/1/59.

To my knowledge, there is no Catholic organization — on the parochial or the diocesan level — specifically occupied with the problem of immigration. This is explicable by the fact that the general population has its origin elsewhere; everything, therefore, that is done for the population is directed towards people who are immigrants of more or less recent date, who must be helped to adjust to urban life. Catholics here find abundant matter for their attention, and this on all levels, on the individual or in the various official organizations, private and public, already in existence. In several parishes, bureaux (secrétariats populaires) have been established where some more educated Catholics are at the disposition of the residents, to help them in everyday difficulties of life; supplying information, writing letters to some administrative office, helping in the search for employment, looking for a house, receiving family subsidies, or any sort of benefits. (1)

The desire to know better the social and economic situation in Léopoldville is a fact of some few years' standing now. We know nothing definite of the population movements in the interior of the African communities, of the territorial dispersion of tribes, of the social classes springing up, the activity of African associations and movements of every description. There has recently been created the beginnings of a research group to study the problems of religious sociology. It is perfectly clear that there we have one of the best means to know how to act without wasting the apostolic strength which is so closely counted. It is by a deepened knowledge of the problems that activities appropriate to the urgent needs of the population will originate.

In the present state of our knowledge, the chief problems presented by immigration are those of housing and work.

The actual reception into the city is without real difficulty. The immigrant almost always knows someone of his tribe already living there, who will take him in, out of a tribal solidarity, or who will find for him at least a temporary makeshift lodging and board. The ethnic group makes its influence felt everywhere during the first stage of urban residence. If reception centers are desirable, it would seem to be along these lines that the best hope of success lies.

Young men who have come looking for work, and who have genuine qualifications, find employment far more easily than the unqualified youth from the country. The former generally are youths who have had the benefit of a year, or several years schooling, but who cannot continue their studies, because the shortage of educational facilities makes it impossible to keep any more than the very best students. These young men cannot forever remain a burden to their co-tribesmen, and yet they have not the means to pay for decent food and housing. Besides, after a short time, they want to be more independent. Some of them get together, and rent a "door", (*une porte*) that is, a plot where each one will have enough space to stretch out for the night. They find their food in random bananas and chickwangles . . . ! The JOC has set up an inexpensive youth's restaurant, in order that they can get a hot meal at a reduced price : but this is the proverbial drop in the bucket.

Unemployment has grown at Léopoldville with the economic recession. It was at the root of the disorders of 4 January, 1959. Independent of any economic modification that independence may bring with it, some foresee

(1) Rev. de Schaetzen, C.I.C.M. : *Un centre aux multiples cités*, Léopoldville : XXVI^e Mission Week, Louvain, 1956. (See : Report of the Semaine Missionnaire, 1957 : p. 82)

stable employment for only a third of the valid immigrants ; the others will be reduced to idleness. What then of the invalid immigrants ! Juvenile delinquency is still at a low, but pre-delinquency is quite marked. In 1959, the administration sent back a good many jobless youths to their home village, but many of these young men try to come back. Others have enrolled in camps for agricultural training, where an excellent atmosphere reigns. But here is raised an organizational problem, and also a placement problem, after the envisaged two years of training. Agriculture will hold these young men only if it gives them the chief advantages to be found in city life. A formula must be found which will educate, but at the same time, will also settle them and start them off.

Mention must also be made of the cultural backwardness of the Congolese women, despite the effort made by the schools and the social centers. In one stroke the city does away with most of women's activities in the traditional milieu. There is here a want of considerable adaption to be met, by means of Catholic Action groups and centers for women.

Conclusion

The present situation in the Congo (July 1960) permits no prediction for the future of the capital. But there is no doubt that we shall have to :

- try to know better the concrete situation of the immigrants in the essential sectors of urban life ;
- study the possibilities of integrating the newly arrived *via* the ethnic group, whose role at the beginning of city residence is essential ;
- stress the importance of the potential apostolate of the laity, of their individual or collective influence upon the religious and parish life of the immigrants.

Résumé — Summary

MOUVEMENTS MIGRATOIRES ET CATHOLICISME À LÉOPOLDVILLE

par le Rév. P. Joseph M. Boute

Depuis 1925, la population africaine de Léopoldville (Congo), qui comptait alors 28.000 âmes, est passée à 345.845 habitants en 1957. Entre 1951 et 1955 l'apport moyen est estimé à 25.000 par an. L'immigration, jusqu'à présent surtout masculine, se transforme actuellement en immigration de femmes et enfants. La tension entre les diverses races d'immigrants noirs s'est surtout concrétisée dans la rivalité entre deux grands groupes ethniques : les Bangala et les Bakongo.

En regard de cette situation d'accroissement démographique rapide, l'auteur analyse le développement de la vie religieuse et la communauté catholique. En 1958, le nombre des catholiques indigènes s'élevait à 171.000 et on comptait 15 paroisses africaines. En moyenne, il y a seulement 3 prêtres par paroisse, ce qui est insuffisant. En raison du nombre élevé de paroisses

siens et de l'étendue territoriale des paroisses, ces dernières ne constituent pas de véritables communautés vivantes. Seuls un petit nombre parmi les immigrants qui arrivent prennent le chemin de l'église, étant donné qu'arrivés à Léopoldville, ils se détachent des liens de l'autorité coutumière. La religion catholique est considérée par beaucoup comme une affaire des blancs.

Le rôle que peuvent jouer les immigrants catholiques blancs est essentiel, car ils peuvent suppléer au manque de prêtres par des visites à domicile, le repérage des nouveaux venus, en exhortant les nouveaux paroissiens à la fidélité aux devoirs religieux, et en les mettant en contact avec le clergé et les oeuvres paroissiales.

Aucune organisation catholique paroissiale ou diocésaine ne s'occupe spécifiquement du problème de l'immigration. Les principaux problèmes posés par l'immigration sont ceux du logement et de chômage.

L'INTÉGRATION DES RÉFUGIÉS CATHOLIQUES AU SUD VIETNAM

par Dr. Ly Trung Dung, (Vietnam)

On peut d'ores et déjà considérer l'intégration des réfugiés catholiques dans le Sud-Vietnam comme résolue, puisqu'après l'intégration politico-économique de tous les réfugiés catholiques et non-catholiques, les dernières mesures en vue de l'incorporation de plus d'un demi-million de catholiques nouveaux-venus dans les diocèses au dessous du 17^e parallèle, viennent d'être prises.

Pour plus de commodité et de clarté de l'exposé, nous allons diviser cette étude en trois parties : l'importance numérique des réfugiés au Vietnam, leur intégration politico-économique et leur intégration religieuse.

I. L'IMPORTANCE NUMÉRIQUE DES RÉFUGIÉS CATHOLIQUES AU VIETNAM

L'Eglise catholique du Vietnam comprend 16 vicariats apostoliques dont la situation (à la conclusion des Accords de Genève qui ont divisé le pays en deux zones¹) était la suivante :

Vicariat	Population	Catholiques
Lang-Son	320,000	3,500
Hung-Hoa	1,100,000	67,500
Hai-Phong	1,300,000	135,000
Bac-Ninh	1,000,000	68,000
Hà-noi	2,100,000	190,000
Thai-Binh	1,900,000	106,864
Bui Chu	895,000	209,000
Phat Diem	450,000	99,904
Thanh-Hoa	1,350,000	45,300

Vicariat	Population	Catholiques
Vinh	1,400,000	188,000
Huê } coupé en deux au 17 ^e	800,000	20,000 Nord 58,503 Sud
Kontum	605,000	29,528
Qui-nhon	2,400,000	78,150
Saigon	4,200,000	154,000
Vinh Long	890,000	50,185
Cân-tho	1,602,000	90,000
<i>Total</i> =	22,312,000	1,593,434

A la signature des Accords de Genève, les catholiques vietnamiens, au-dessus du 17^e parallèle, étaient au nombre de 1,133,068, groupés dans 10 vicariats et dans la moitié-nord du vicariat de Huê, et au-dessous de cette ligne de démarcation, de 460,366, groupés dans 5 vicariats et dans la moitié-sud du vicariat de Huê.

Le nombre de réfugiés, arrêté à l'expiration des délais prescrits par les Accords de Genève pour le choix de résidence, était de 860,242, et ainsi recensés d'après les confessions :

Protestants	1,041
Bouddhistes	182,817
Catholiques	676,206
<i>Total</i>	860,242

(Il est à noter que les réfugiés continuent chaque jour souvent au prix de leur vie même, à venir grossir ce nombre déjà important à cette date ; mais je ne mentionne pas ici les nombres de réfugiés isolés).

Ces réfugiés, (défalqués de 70,000 militaires et 89,512 indépendants dont la plupart fonctionnaires, commerçants, artisans, ouvriers spécialisés . . . qui se sont réinstallés à leur gré et par leurs propres moyens dans des centres urbains) sont réimplantés par les soins du Commissariat Général aux Réfugiés, avec l'aide des pays amis, dans les vicariats du Sud-Vietnam, et ce dans 286 villages (dont 265 villages catholiques, 18 bouddhistes et 3 protestants) :

Vicariats	Réfugiés réimplantés	Catholiques réimplantés
Huê	47,276	10,000
Kontum	—	30,000
Qui-nhon	54,462	30,000
Saigon	565,669	450,000
Vinh-long	22,273	16,000
Cân-Tho	—	52,000
Nha-Trang	—	36,000
<i>Total</i> =		624,000

Les chiffres ci-dessus sont avancés à titre indicatif car ils sont souvent sujets à des modifications en fonction des déplacements de réfugiés entre les centres de réimplantation.



(STUDIO C. MARCIL, OTTAWA)

Rt. Rev. Msgr Edward E. Swanstrom, Executive Director, National Catholic Welfare Conference, Rt. Rev. Msgr Leopold Ungar, Director Caritas Vienna, H. E. The Most Reverend Joseph M. Gilmore, Bishop of Helena, Rev. Fabian Flynn, C.P., Mr. James J. Norris, President of I.C.M.C.

Parmi les réfugiés, outre la présence de 3 évêques, de nombreux clercs, séminaristes, religieux et religieuses, on compte 710 prêtres séculiers ainsi repartis d'après leur diocèse d'origine dans le Nord :

<u>Vicariat d'origine</u>	<u>Nombre</u>	<u>Vicariat d'origine</u>	<u>Nombre</u>
Lang-son	12	Thai-Binh	65
Hung-Hoa	23	Hai-phong	76
Bac-ninh	56	Hà-nôi	89
Thanh-hoa	58	Phat-diem	120
Vinh	61	Bui-xchu	150

Ainsi donc le nombre des catholiques qui ont fui le Nord-Vietnam pour aller s'établir dans le Sud atteint les dimensions suivantes : 60% de la population catholique totale du pays, une fois et demi la population catholique des diocèses au-dessous du 17^e parallèle au moment de la division du territoire national.

II. L'INTÉGRATION POLITICO-ÉCONOMIQUE DES RÉFUGIÉS CATHOLIQUES

Contrairement à certains pays qui ne considèrent le problème des réfugiés qu'au point de vue purement social, et ne cherchent à le résoudre qu'à ce point de vue seul, le Vietnam l'a posé comme normalement inhérent à sa structure économique-sociale de pays sous-développé.

En effet, le Vietnam, pour reconstruire son économie ébranlée jusqu'à la base (qui est essentiellement agricole) par 9 ans de guerre et de malheurs, a besoin de main d'oeuvre, et doit recourir à cet apport que constituent les réfugiés. C'est ainsi que l'on a vu le Vietnam procéder à une réimplantation définitive des réfugiés sur de nouvelles terres qui constituent de véritables centres d'appel démographique.

Pour parvenir à cet objectif, dès le début de 1956, après le 1^{er} Congrès des Réfugiés, le Commissaire Général aux Réfugiés s'est préoccupé d'élaborer des projets de parachèvement des centres de réimplantation.

Ces projets ont été mis en chantier en tenant compte du plan de développement et d'aménagement du territoire, du potentiel économique du pays, et surtout des possibilités d'exploitation des réfugiés. Ils visent, non à donner à ces derniers un secours matériel temporaire, mais des moyens propres à leur permettre de se suffire, tels que :

- mise à leur disposition de machines pour le défrichage des terres,
- distribution des moyens de subsistance jusqu'au moment où ils peuvent en retirer de leurs ressources propres.
- construction de voies de communication, écoles, infirmeries, maternités.
- distribution d'instruments aratoires, d'engrais, de semences, de cheptel, etc . . .

Grâce à cette aide judicieuse et rationnelle reçue et également à leur volonté tenace, les réfugiés du Nord-Vietnam catholiques et non-catholiques, sont main-

tenant considérés comme déjà intégrés, ou en d'autres termes, ils sont maintenant en mesure d'exercer sur cette terre nouvelle leurs activités physiques, intellectuelles et morales en harmonie avec leurs compatriotes du Sud.

Au terme de cette réalisation longue et laborieuse, il n'est pas sans intérêt de retracer sommairement les étapes parcourues.

Comme il a été dit plus haut, l'intégration s'est identifiée à la réimplantation. Or celle-ci a été progressivement résolue dès les premiers mois de l'exode. On pourrait diviser son évolution en deux périodes :

- a) Période d'amorçement (du mois de Juillet 1954 au mois de Décembre 1955).

On sait qu'après la publication des Accords de Genève l'affluence des réfugiés vers le Sud-Vietnam s'est accrue de plus en plus, et à partir du mois d'Octobre 1954, les centres d'accueil à Saigon étaient insuffisants pour les héberger. Pour venir en aide à ces sans-abris, on les a dirigés dans les provinces, sur les hauts plateaux, sur des terres appartenant au domaine privé de l'État.

Des comités de réimplantation se sont aussitôt formés par voie d'élection, à tous les échelons, depuis les centres, unités de base, en passant par les secteurs, formés de plusieurs centres, jusqu'aux zones, formées de plusieurs secteurs.

Ces comités sont composés d'un chef spirituel, le plus souvent le curé du village d'origine, comme président ; de deux représentants des réimplantés, comme membres. Ils sont chargés de l'administration du centre, de veiller à la sécurité, et à l'hygiène publique, et proposer à l'échelon supérieur les besoins collectifs.

Spirituellement les comités de réimplantation sont placés sous l'autorité d'un Comité Central d'Aide à la Réimplantation dirigé par Mgr Pham-Ngoc-Chi, Evêque replié de Bui-chu, désigné à ces fonctions par décision du Conseil des Evêques en date du 29-8-1954.

Administrativement et financièrement ces comités dépendent du Commissariat Général aux Réfugiés, créé par le décret du Président du Conseil.

- b) Période de parachèvement (de Janvier 1956 à la fin de Décembre 1957).

Le premier stage de l'intégration ayant été franchi, c'est-à-dire lorsque la réimplantation des réfugiés fut terminée on s'est préoccupé de la parachever.

Avec le concours des experts de l'Université de Michigan de l'United States Operation Mission, de la Mission d'Aide Technique et Economique Française, on a procédé successivement :

- 1) à une redistribution des terres pour permettre aux réfugiés (dont la majorité est agricole) d'accéder à la propriété, condition primordiale d'une intégration humaine et définitive ; et ce grâce à la politique de réforme agraire.
- 2) à l'incorporation des centres de réimplantation au sein des formations administratives locales et régionales afin de parvenir progressivement à l'effacement de quelques différences régionales entre Nordistes et Sudistes. Le Commissariat Général aux Réfugiés qui était depuis le début de l'Exode en 1954 chargé de l'administration des réfugiés, fut en effet dissous à compter du 16-12-1957, pour devenir le Commissariat Général au Développement Agricole.

III. L'INTÉGRATION RELIGIEUSE DES RÉFUGIÉS

Tout en prodiguant aide et secours aux réfugiés du Nord-Vietnam, l'Eglise catholique s'est particulièrement intéressée à leur problème religieux.

C'est ainsi qu'en désignant Mgr Pham-Ngoc-Chi pour assumer la direction du Comité Central d'Aide à la Réimplantation, le Conseil des Evêques lui a délégué en même temps les pouvoirs juridictionnels sur tous les catholiques réfugiés, prêtres et fidèles, sans distinction de leur diocèse d'origine.

L'intégration religieuse des catholiques évacués du Nord-Vietnam, nous l'avons dit au début de cette étude, s'est opérée au fur et à mesure que s'achevait leur intégration politico-économique. Aussi dès que les centres de réimplantation furent incorporés dans l'Administration locale, des mesures similaires ont été prises par le Saint-Siège pour intégrer les catholiques dans les diocèses sur le territoire desquels ils s'étaient réinstallés.

Parallèlement avec les mesures gouvernementales visant à l'intégration des réfugiés, une lettre circulaire en date du 20/8/1956 de Monseigneur Giuseppe Caprio, alors Régent de la Délégation Apostolique au Sud-Vietnam, a publié les décisions de la Congrégation de la Foi relatives aux statuts des prêtres et fidèles réfugiés !

- 1) A partir de la publication de la lettre, tous les catholiques, prêtres et fidèles sans exception, doivent être soumis à l'autorité juridictionnelle de l'ordinaire du lieu où ils se sont réimplantés.
- 2) Seuls les séminaires repliés sont autorisés à relever de leur évêque d'origine; mais tout grand séminariste appelé aux ordres doit solliciter auprès d'un évêque d'un diocèse au-dessous du 17^e parallèle l'admission dans son diocèse et comme membre de son clergé, tant que les circonstances ne permettent pas au nouveau prêtre de regagner son diocèse d'origine;
- 3) En vue de faciliter et d'harmoniser l'intégration des réfugiés, il est constitué un comité consultatif composé de supérieurs des diocèses repliés. Ce comité est appelé à donner ses avis sur les questions relatives aux réfugiés.

Enfin et tout récemment, aux mois d'avril et de juin, sur la proposition du Conseil des Evêques du Vietnam, le Saint Siège a décrété des mesures portant sur la réorganisation des séminaires :

- 1) Les petits séminaires repliés du Nord-Vietnam seront progressivement dissous dans un délai de 3 ans.
- 2) Dès la prochaine rentrée, de grands séminaires régionaux seront mis sur pied pour se substituer progressivement aux anciens séminaires diocésains (qui appartenaient soit à des diocèses du Sud-Vietnam, soit à des diocèses repliés du Nord-Vietnam).

Avec cette dernière réforme, on peut dire qu'à présent les catholiques évacués du Nord-Vietnam sont canoniquement intégrés dans la communauté religieuse du Sud. Il convient cependant de signaler en passant, quelques observations pour bien saisir combien cette oeuvre est délicate :

Bien que Nord et Sud Vietnamiens ne forment qu'une seule nation homogène aux divers points de vue : racial, linguistique, culturel . . . , il existe toutefois quelques différences de détails en ce qui concerne les cadres de vie, les ambiances psycho-sociales, les tempéraments . . . , ce qui fait que l'intégration n'était pas chose facile et naturelle.

Il en est de même sur le plan purement religieux : le catéchisme et les prières, identiques dans le fond, diffèrent cependant quant à la forme entre Nord et Sud ; le climat religieux n'est pas le même partout au Vietnam, chaque diocèse, ou même chaque paroisse, a ses institutions et ses pratiques de dévotion propres, l'intégration religieuse, pour être menée à bien, a demandé et demandera encore de la part des autorités responsables beaucoup de patience et de sagesse.

Soulignons enfin que l'intégration religieuse des catholiques réfugiés a contribué dans une large mesure à l'uniformisation de la formation du clergé et, partant, à davantage d'efficacité du travail d'évangélisation, de cette partie de leur terre ancestrale.

Au terme de ces quelques notes succinctes, il est de mon devoir de profiter de cette occasion pour rappeler les nombreuses aides venues de tous les côtés, sans lesquelles, cette grande oeuvre qu'est l'intégration des réfugiés du Nord-Vietnam n'aurait pas pu être réalisée.

Ces aides, en espèces, en nature, en personnel technique, en moyens de transport etc. . . . ont été apportées généreusement par l'Armée Française, la Marine Américaine, la Grande Bretagne, l'Australie, la Nouvelle Zélande, le Japon, la République Fédérale d'Allemagne de l'Ouest etc. . . . et par les nombreux organismes internationaux tels que le National Catholic Welfare Conférence, la Mission CARE, le Secours Catholique, l'UNICEF, la JAYCEE etc. . . .

Je me permets de formuler ici, à leur intention, et au nom de tous les réfugiés du Nord-Vietnam, catholiques et non-catholiques, notre profonde reconnaissance.

Résumé

THE INTEGRATION OF CATHOLIC REFUGEES FROM NORTH VIETNAM (RESUME¹)

by Dr. Ly-Trung-Dung

The author of this report states that the integration of Catholic refugees in South Vietnam can be considered as entirely solved.

His report is divided into three parts : the numerical importance of refugees in South Vietnam, their politico-economic integration and their religious integration.

Its economy shaken to the foundations by nine years of war and calamity, Vietnam needs man-power to rebuild herself and is resorting to the new contributions represented by the refugees from the North. This is the reason why Vietnam has proceeded to a definitive re-implantation of refugees on new lands.

Projects put into action by the Commissariat to the Refugees have not only given the refugees temporary material aid but appropriate means which allowed them to become self-supporting including : placing at their disposal machines for reclaiming land and the distribution of agricultural tools, fertilizers, seeds, etc.

The religious integration of refugees from North Vietnam was carried out as soon as their politico-economic integration was assured. Thus, immediately after the re-implantation centers were incorporated into local administration, similar measures were taken by the Holy See to integrate these Catholics into the diocese of the territory in which they had resettled.

The author remarks that the religious integration of Catholic refugees contributed towards establishing a uniform training system for the clergy and consequently to a higher efficiency of evangelizing work.

THE PARISH AND THE DUTY OF INDIVIDUAL CATHOLICS TOWARDS NEWLY-ARRIVED IMMIGRANTS

by R. J. Smithbower (Canada)

The Catholic Church, as the Mystical Body of Christ, has definite social obligations. The Bishops, shepherds of the flock, assume these obligations in their respective dioceses. They, in turn, allocate and pass on these obligations to the parish and individual Catholics in the parish, which is the Catholic Church in a given area.

The immigrant is a special concern to Holy Mother the church. Very Reverend Dean H. Murphy of Sudbury in an address delivered at the conference of Catholic Immigrant Services Workers at Toronto in November last, pointed out "From the earliest time, the church has realized her obligations to care for the immigrant. In the first years of Christianity there were no immigrants in the strict sense of the word, but rather refugees and prisoners of war". He further stated — "Church legislation favouring the immigrant dates back to the Lateran Council of 1215. At this council the bishops were reminded that if they had within their diocese ethnic groups, speaking different languages or accustomed to different rites, they must provide these groups with priests who spoke their tongue and celebrated the Holy Sacrifice in the rite to which they were accustomed.

In the pioneer days of our country, priests accompanied the settlers from France, to assure that the settler continued to live a Catholic life.

In 1952 Pope Pius XII issued the Apostolic "Exsul Familia" the Magna Carta of catholic immigrants. Our Lord Himself, seemed to be thinking of the immigrant when we read in the 25th Chapter of St. Matthew of the day of general judgment, when our Lord will say "I was a stranger and you took Me in" and the saints will ask "When did we take you in Lord" and our Lord will reply, "As long as you did it to one of these the least of my brethren, you did it to Me". Since immigrants like all Catholics are part of the mystical Body, they share in the Divine Life of Christ. We must treat them as we would treat Christ.

We do then have social obligations, but does not the state look after every citizen? A number of social service benefits are available from the state which in part and under certain circumstances relieves the individual Catholic of some of his obligations. It should be one of our duties to inform newly-arrived Canadians of these services and their conditions. At the conclusion of this paper we give a list of places where citizens can get various forms of help.

There are some ten kinds of social welfare benefits for which immigrants can qualify after they "establish residence" in a province and municipality.

The principal ones are unemployment assistance, blind and disability allowances, Mothers' allowances, family allowances, hospital insurance and tuberculosis care.

All these except family allowances are federal-provincial programs, administered by the provinces and open to "residents". In some, municipalities pay a share and have a hand in administration.

The amount of time a family has to live in a province to "establish residence" varies. Where the municipality is involved, residence requirements vary from city to city.

The average minimum period required is one year. These and other agencies relieve the parish and individual Catholics of some of their social duties but only after the immigrant has "established residence". Hence the "newly-arrived" qualification in the title of this paper. In addition to these social obligations we will consider as well some emotional, spiritual and cultural duties.

Christ gave us as His second great commandment "Thou shalt love thy neighbour as Thyself" to be obeyed by performing spiritual and corporal works of mercy. All the ordinary deeds done every day to relieve the corporal and spiritual needs of others are true works of mercy, if done in the name of Christ.

One in every seven persons in Canada is a new Canadian, and their spiritual and corporal needs are much greater than those of the Canadian born. This is especially so during the first year or two of these newly arrived Canadians' residence in our parish.

Native born people own their country by right of birth, they were reared in it, and through a course as natural as growing up, are part of its way of life. They move in it with the grace and ease of being at home and rarely worry about how to be a better Canadian.

The immigrant with difficulty, renounced the land he called home. He left jobs and home, friends and relatives, familiar ways and familiar places to venture into a strange land with different customs, and in many cases, different language. Due to many reasons, he decided to leave all and through a free will choice to become as good a Canadian as the native born, if possible.

Many individual new Canadians have a complexity of reasons for uprooting themselves and families. Certainly most of them would have one element in common — a degree of adventurerosomeness, and this is an attribute which we Canadians always have rated highly. Some arrived to join relatives who had emigrated earlier. Some, to be part of the shaping and developing of a new nation. Some came because they were rebellious against social and economic restrictions in their own country or felt there was a greater sense of freedom and mobility in Canada. Some feared future European wars. Many came because they felt that their children would have greater opportunities in a new and vigorous land. Others we enticed with the promise of providing greater scope for their particular skills and abilities. All, no matter what the reason or reasons, did so with misgivings and difficulties.

The immigrant enters our midst with the culture of his native land, its language, its habits of family life, its clothing, its ideas on housing and working. He finds a strange, almost frightening land where his culture cannot be used. He must establish a new existence, find a job worthy of his talents, put together a home, found a new family. He must adopt this strange culture, this new language, these new customs and a whole new way of life. He sees and hears many success stories and can see great opportunity to find a place in our economy and our society that will provide the challenges the amenities and the

satisfactions for which all strive. It is important to us, to our church and community, that they attain their goals as far as possible, for their happiness and prosperity is indivisible from our own.

Of course, it should be realized that adjustments and integration do not happen quickly. Few of us, if we migrated to Denmark for instance, would become real Danes in our life time, but our children would. Consequently, we must exercise the virtues of patience and understanding. We must realize that before he finds a satisfactory place within our society, difficult personal problems must be faced. This to him has been a jump away from his circle of relatives and friends who practised certain moral obligations within that circle.

He may start with little in the way of possessions and have obligations to fulfil to family or others who may have helped him emigrate.

He must like every immigrant make occupational adjustments, the farm hand from Hungary has to relearn farming under Canadian conditions, the carpenter from Belgium must learn Canadian materials and building codes and these adjustments must be made under sometimes unfriendly atmospheres with a language barrier. We have all seen letters to the editor, pamphlets and articles on how the new Canadian takes jobs from the native born. Few of us have ever experienced the animosities on the job when this erroneous opinion prevails with fellow workers. It is the oft expressed view of reputable economists that there is little or no connection between immigration and unemployment. In an address by the Honourable Ellen Fairclough, Minister of Citizenship and Immigration before the Montreal Chapter of the American Marketing Association the following facts were used: — In 1958 there came to our shores 124,700 immigrants — 61,600 were dependants leaving 63,100 who were workers including those who came here to establish enterprises. Some 25,000 were sponsored by manufacturing concerns or individuals. The self-establishment group made up of farmers, business and professional men numbered 19,500. The balance of 18,600 were workers in our terms of reference and included nurses, teachers, librarians, stenographers and other workers in short supply in Canada. The balance did not equal the number of workers who emigrated to the United States from Canada in 1958. These 124,700 people in 1958 contributed to the production of wealth in Canada as consumers of Canadian products out of all proportion to the number of jobs they took that could have been manned by unemployed Canadians.

We see these new Canadians gradually responding to the challenges with adjustments but each appears traitorous to him, and he goes through many trials and errors. This total establishment of a new existence is indeed a momentous undertaking, tied closely to hardship. It becomes a reality very slowly. The first discovery that conditions here are different creates bewilderment, timidity and some rebellion. Some of these situations are small; the learning of when to shake hands and simple common greetings, the location of bus stops, the fare, the route and transfer points and so forth. It may be to conform to dress for work, for church, for social activities and for recreation.

Every immigrant is faced with making untold numbers of physical adjustments during his first year — to the climate, the physical environment of his place of work, his residence, his church, the physical demands of his job,

In Canada as a whole, in our church in Canada and particularly at the parish level there is a shameful lack of information, literature and discussion on how we native-born Canadians can and must do our share to make the integration and assimilation of new Canadians complete. The immigrant is given pamphlets, talks, etc. from the first day he applies to come to Canada, but our libraries and pamphlet racks carry little or no instructions for the other side of the coin. Nearly all the information from Ottawa is statistical, the newspaper stories give statistical figures. Nowhere are we told we have obligations and duties. Actually we should be the best informed because every Canadian is an immigrant or a descendant of an immigrant. Even the Eskimos and Indians are said to have emigrated from Asia. This, of course, is obvious, but some of us two or three generations removed tend to forget this in our attitudes to and our dealings with new Canadians.

Sir John A. MacDonald was an immigrant as were Stephen Leacock and Robert Service. More recently a talented and resourceful ballerina from England — Celia Franca — came to Canada in 1950 and one year later formed the National Ballet. German born Herman Geiger-Torel is the full time, artistic director of Opera Festival Company of Toronto. Dr. Neel who came to Canada in 1953 is Dean of the Royal Conservatory of Music in that same city. In Halifax the symphony orchestra was founded in 1952 by Latvian-born Alfred Stromberg.

In the theatre, architecture, crafts, music, medicine, in fact in every field we have had valuable and irreplaceable assistance from foreign-born Canadians.

It is not our intention here to go into the many reasons why Canada needs immigrants, has always needed immigrants and will need them for some time to come. For Catholics the tremendous imbalance of population in the world and the vast uninhabited spaces in Canada, our surplus foods and resources in the presence of starving millions should be sufficient reason for our welcoming God's creatures to this generously endowed land.

The most important element in any society is people. Without them you have no community, no parish.

Your parish will be happy and prosperous only if all in it share in that happiness and all welcome opportunities to share with more and more people. We must share in the work of welcoming new Canadians and know their needs under eight broad categories: reception, physical adjustment, employment and employment adjustment, economic adjustment, education, social, psychological, emotional and cultural.

We know how first impressions have a lingering effect. Consequently, the immigrants first impressions of the parish, will colour to no small extent, and for some time to come, not only his attitudes but the manner in which he will adjust to almost every aspect of parish life. Sometimes a cup of tea or a piece of bread will symbolize acceptance. We should give him the kind of reception and welcome that we ourselves would like to have were we to move to a new country.

Nearly every immigrant entering your parish would like advice on how to keep a house warm in winter and cool in summer, and what to expect in advance of seasonal changes of weather — the scores of little obvious things which we know about through having lived for some time in our parish and which we deal with automatically and almost unconsciously.

Many of the immigrants we receive seem overly ambitious and inclined to work too hard and be in too much of a hurry to get ahead; we can help other members of the parish to understand the reasons for these exhibitions

in action of those great old Canadian Catholic virtues — hard work, initiative, industry, adventuresomeness and thrift. He is starting from scratch again and often feels that he has a lot of lost time to catch up ; he must try to pull himself up to the material level of his fellow parishioners.

All immigrants have to make some economic adjustments. A great number of them will start in jobs at a level lower than the one they had in their homeland. They will also have to learn something of the banking system in Canada — for many a quite new experience. Perhaps one of the great dangers to the new immigrant is our extensive system of credit buying. Many immigrants are surprised and often disappointed to find how backward Canada is as far as social services are concerned especially in the field of protection against illness, loss of employment and other personal tragedies. Many come from countries in which the church is supported by the state and these do not understand the necessity of adequate giving to the parish church.

The immigrant has to be informed of the variety of social opportunities and services provided by the church. The number and variety is frequently greater than that of the church in his home land i.e. family bureau, Children's Aid, etc.

We must be mindful of the efforts of other groups, who try to win immigrants to their faith and these proselytizing forces use any methods to prey on these Catholics in need. Attempting to have them lose the faith of their fathers.

In conclusion may we repeat that the building of social relationships is a two-way process and the receiving society — your parish — must go at least half way. Every human being wants to be accepted as a person and an individual. We want to be accepted for what we are — with our abilities, our achievements, our interests, even our shortcomings. The object in helping a newly-arrived to your parish is to help him establish an identity and a status that is satisfactory to him, as well as to your parish. One of the grave dangers, no matter how well intentioned, is that some of us will assume, often unwittingly, a patronizing attitude towards the immigrant. This cannot but irritate him and perhaps result in his building up defences against other approaches and help. His identity and integrity as an individual should be respected.

It is not so much doing something for him as it is doing something with him, or helping him to do something for himself. It is much better that individual families invite immigrants into their home for a meal or a social evening the same way that they would invite any other friend rather than an organized tea by some parish group. There is nothing wrong in the latter but in many cultures, to be asked "to break bread" is tantamount to being accepted. Such an invitation conveys a measure of acceptance of the immigrant by the family, not just as an immigrant, but as a fellow human being.

"Deal your bread to the hungry and bring
the needy and homeless" into your house.

Then shall your light break forth as the
morning, and your justice shall go before
your face".

LA PAROISSE ET LES DEVOIRS INDIVIDUELS
D'UN CATHOLIQUE ENVERS DES IMMIGRANTS
NOUVELLEMENT ARRIVÉS

par R. J. Smithbower

Le point de départ de ce rapport est l'enseignement de l'Eglise sur l'obligation de prendre soin des immigrants. L'auteur décrit ensuite certains problèmes d'intégration auxquels l'immigrant doit faire face et conclut en remarquant que le devoir le plus important d'un catholique dans un pays d'immigration est de conseiller l'immigrant ou d'être simplement un ami pour lui. Les conseils iront des renseignements généraux aux problèmes les plus délicats; ils pourront être donnés par un voisin, et parfois ce sera le prêtre la personne la mieux indiquée. L'intégration est un double phénomène qui affecte d'un côté les immigrants et de l'autre les Canadiens de naissance. L'auteur met donc en garde contre le danger d'exercer une pression illégitime sur l'immigrant pour l'amener à se conformer à son entourage, et il condamne des réflexions comme : « S'ils n'aiment pas le pays, pourquoi ne retournent-ils pas d'où ils viennent ? ». Il ne refuse pas aux Néo-Canadiens le droit de critiquer, de se plaindre et de murmurer. L'Eglise et les groupes ethniques sont tout indiqués pour amortir le choc psychologique des pressions exercées pour que les immigrants s'assimilent. Dans l'ensemble, l'auteur constate au Canada un manque d'information, de littérature et de discussions au niveau paroissial sur la manière pour les Canadiens de naissance de contribuer à rendre complète l'intégration des Néo-Canadiens. Aider à l'intégration ce n'est pas tant une question de faire quelque chose pour le migrant, mais de faire quelque chose avec lui, ou d'aider l'immigrant à faire quelque chose pour lui-même.