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**A STUDY OF THE PASTORAL MISSION OF THE CATHOLIC CHURCH TO
HAITIAN MIGRANTS IN THE COMMONWEALTH OF DOMINICA IN LIGHT OF
CATHOLIC TEACHING ON MIGRATION AND THE TREATMENT OF MIGRANTS.**

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ABSTRACT

The purpose of this study is to explore the pastoral mission of the Roman catholic church vis-à-vis Haitian migrants in the Commonwealth of Dominica. The commonwealth of Dominica constitutes a major destination for Haitian migrants during the last decade. Consequently, the arrival of a significant number of Haitian migrants creates a pastoral need which the local church has to take care of since she is both missionary and pastoral by nature. A pastoral mission of the Roman Catholic church is the way in which she brings God's dimension to those who are in need especially migrants as vulnerable people. In light of migration theology and the teaching of the church on the treatment of migrants, the study seeks to critically analyze and assess the pastoral program from its beginning to the current state and thereby to make a meaningful contribution to the development of a migration theology corresponding to the reality of the region.

Chapter 1

Introduction

1.1 A global issue with regional and local(national) resonance/relevance or concern.

International migration becomes increasingly a worldwide social phenomenon¹ which can no longer be ignored because of its multifaceted and contentious nature. So much so the recent European migrant crisis² bears witness to the severity of the matter at hand³. In fact, the 21st century has been referred to by some scholars as “the age of migration” (Groody 640). The complexity of migration can be illustrated in the ability to reveal the true colors of certain people when their interest is in danger especially when the source of danger is considered to be foreign to a particular national border. The clash of cultures, identities, and religions, along with debates over economics, resources, and rights, has polarized public discourse, making the migration debate convoluted and confused (639). Generally, the fate of migrants of any kind is at the mercy of civil authorities especially immigration policymakers who often times try to be politically correct resulting in treatment which is not in line with catholic teaching (663). In the terms of Bridget Anderson who draws a parallel between vagrancy and migrancy:

“Migrancy, like vagrancy, is above all a crime of status, of refusing to accept one’s position. Nowadays, however, this is not cast as one’s position as a serf, as belonging to a master, but one’s position as belonging to a state. Thus, tying individuals to territories also ties them to a particular position in the hierarchy of global inequalities.” (40-41)

¹ In 2013, the number of international migrants worldwide reached 232 million, an increase of 57 million, or 33 per cent, compared to 2000. UNFPA. 2013."International Migration 2013 (wall chart)". United Nations, 2013.

² Is a term given to a period beginning in 2015 when rising numbers of people arrived in the European Union (EU), travelling across the Mediterranean Sea or overland through Southeast Europe. “Migrant Crisis: Migration to Europe Explained in Seven Charts”. BBC News, 2016.03.04.

³There are more displaced people and refugees now than at any other time in recorded history — 60 million in all. Norland, Rod. “A Mass Migration Crisis, and It May Yet Get Worse.” The New York Times, Oct. 31,2015.

In a similar vein, as a consequence of global financial and economic crisis, immigrants are usually the first to be blamed when hosting nations are going through such difficult times (Olney and Cholewisnki 273). They are often described by all sorts of derogatory terms in migration literature and referred to as alien or parasites who have nothing to offer to the receiving country (BBC News)⁴. They are exposed to rejection, discrimination, to violation of human and labour rights including human trafficking and smuggling due to the mere fact of being migrants or the crossing of the borderline which separates them from the hope of a better life. Migration therefore can be compared with the transplantation of an organ on the social body of a country which can be sometimes the cause of negative reactions or other forms of social rejection such as xenophobia. It may also lead to rising of tensions between extremist factions of the local population and immigrants (Olney and Cholewisnki 273).

In addition to the fact that migration is a common thread in every group and civilization, in the now globalized single world, which in a certain sense has become one big village, globalization represents a contributive vector or carrier which leaves no region or nation in the global village immune from this phenomenon, including the Caribbean (Groody 638). Migration is one of the defining features of the modern Caribbean since colonization, slavery, and indentureship (Nurse 3). However, geopolitically speaking, Keith Nurse observes that in the last fifty years the Caribbean has shifted from being a net importer of labour to become a net exporter (3). In other words, emigration constitutes a dilemma for countries in the region because people's departure in large numbers is likely to create deficits in the reservoir of human resources with potential negative implications for national development (Thomas-Hope, 121).

⁴ Ruz, Camila. "The Battle Over the Words Used to Describe Migrants." BBC News Magazine, 28 August 2015.

On the other hand, given the existence of CARICOM⁵ which facilitates the free movement of people between the territories, internal migration poses a problem across the Caribbean itself. As a consequence, some small island states are subjected to a massive migratory movement from the heavily populated and less developed ones, which gives rise to the question of sovereignty, an emphasis on nationalism rather than regionalism. This situation is made even more burdensome by the fact that migration is in itself a complex and invasive phenomenon which does not require the scarcity of regional resources and immigration control to provoke strong reactions in a particular society or island nation (Holder C. see back cover page). Nevertheless, it reveals the complex nature of the process of integration within the region, which is a project at the heart of an idea embodied in a pan-Caribbean organization like CARICOM (Puri 166). In other words, migration describes the symptoms of a disease that threatens the very existence of CARICOM as a regional body (Holder 72). As a matter of fact, Haiti is one of the most affected member states by emigration (out migration) in the region (Nurse 3). The phenomenon is so rampant it can be described as a social hemorrhage. So much so, in Caribbean migration literature, it is known as the Haitian exodus (Nurse 4).

Haitians migrate conveniently to neighboring territories in the Caribbean such as Dominican Republic⁶, the Bahamas⁷, Turks and Caicos but also to the United States⁸ and Canada⁹ depending

⁵ The Caribbean Community Market (CARICOM) is an organization of 15 Caribbean nations established in 1973 whose main purposes are to promote economic integration and cooperation among its members, to ensure that the benefits of integration are equitably shared, and to coordinate foreign policy. LLamazares, Olegario edit. CARICOM. *Dictionary of International Trade. Key Definitions of 2000 Trades Terms and Acronyms*. <https://www.globalnegotiator.com/international-trade/dictionary/caricom/>. 2017.

⁶ According to statistics from 2007: 800,000 in the Dominican Republic. Pina, Diógenes (21 March 2007). "DOMINICAN REPUBLIC: Deport Thy (Darker-Skinned) Neighbour". Inter Press Service (IPS). Archived from the original on 2009-02-15. Retrieved 14 October 2008.

⁷ Up to 80,000 in the Bahamas. Davis, Nick (20 September 2009). "Bahamas outlook clouds for Haitians". BBC News. Retrieved 24 July 2013.

⁸ There are an estimated 881,500 in the United States. Bureau. U.S. "American Fact Finder- Results". Retrieved 14 Dec. 2016 (web).

on their socio-economic status [such as those in the middle and upper class] (Merilus 1). However, over the past decade, the Commonwealth of Dominica has become a chosen destination for thousands of Haitians (14). Consequently, according to the Preliminary Results of a census realized in 2011, Haitian-born nationals have become the main migrant population in Dominica (Central Statistical Office, 6). It is estimated that 3,000 to 4,000 Haitian were resident live in Dominica in 2010 (Merilus 21).

1.2. The whys and wherefores of Haitian migration in general but what explains particularly the choice of the Commonwealth of Dominica?

Apart from the general tendency for Haitians like others to migrate, various are the reasons that explain the trend of emigration of Haitians but especially to the Commonwealth of Dominica. From historical issues to chronic political instability¹⁰, in recent years both the socio-economic and the environmental deterioration contribute largely to a long list of challenges faced by the Haitian people in their homeland (Merilus 8-10). Unfortunately, the harsh reality they are facing makes of them an itinerant people, a people perpetually on the move. One might say: In the words of the calypsonian David Rudder who voices or laments about the conditions of Haiti, the situation of the country constitutes the price to pay for its historical initiative as the first black Republic to declare independence in the world (84). Thus, migration in the Haitian context is an example of Graeme Hugo's conceptualization of migration as one of the most important survival strategies adopted by peoples in the face of natural or human-caused disasters (105).

⁹100,000 in Canada "Ethnic origins, 2006 counts, for Canada, provinces and territories – 20% sample data". Archived from the original on 5 December 2008. Retrieved 2009-04-26, Statistics Canada ,2006 (web).

¹⁰ The cause of the Haitian exodus.

Many of the Haitian immigrants use Dominica as a stepping stone to move to either the French Antilles or to the British and/or the US Virgin Islands and ultimately to Metropolitan countries (22). However, common language and the welcoming atmosphere are additional factors which contribute to the choice of the Commonwealth of Dominica (Charles 2007). In fact, Haitians in Dominica are essentially labour migrants who were originally solicited in order to respond to a need of labour force as a result of a decline in the agricultural sector on the island (Merilus 33-34). Always entrepreneurial, the Haitians have opened several business ventures such as barber shops, tailoring establishments, restaurants and handicraft store (Charles 2007). In so doing, the trend of Haitian migration in Dominica lately adopts various forms and lifestyles from individuals living on their own to family reunification. This variation of course leads to the formation of a community of Haitian migrants with both spiritual and temporal needs to care for. Hence, there arises a reality that needs to be taken account of by an institution such as the Roman Catholic Church which can take into consideration those integral dimensions of an individual or a group in need.

1.3 Aim of the research

The aim of the research is to shed light on the pastoral mission of the Roman Catholic Church in the commonwealth of Dominica with regards to Haitian migrants based on the guidelines and the teaching provided by the church on migration and the treatment of migrants. Motivated by my exposure to the study of a Catholic theology added to my personal experience as a migrant I understand the urgent need to contribute to the development of a theology dedicated to/corresponding to the needs of migrants but also capable of bringing the

transformation needed for their reality in the Caribbean. A theology of migration seeks to understand what it means to take on the mind and heart of Christ in light of the plight of today's migrants and refugees, in the present study, that of Haitian migrants in Dominica.

1.4. Methodology

In light of migration theology and the teaching of the church concerning the treatment of migrants, the research will make use of a mixed method approach to understand both the historical journey and the dimension of the pastoral reality that Haitian immigrants present in Dominica. In so doing, in addition to personal observation, statistical data collected from: government sources, local newspapers, and a thesis published on Haitian migration in Dominica will contribute to the quantitative aspect of the study. While the qualitative aspect of the research will be provided primarily from the interviews of the protagonists, the various issues of the Dominica catholic magazine in connection with pastoral care of Haitians in the country, and website sources. Additional information will be obtained from the writing of migration theologian like David G. Groody who highlights the fact that migration theology is largely undocumented even among theologians (640-641). The work of other contemporary writers will be considered. Furthermore, articles and conferences on intra and extra-regional migration will be consulted including information drawn from pastoral letters related to immigrants issued by the Vatican and the various episcopal conferences (641).

1.5 Order or Progression of chapters.

The research comprises 3 chapters which are organized as follows:

- The first chapter (1) introduces the topic by breaking it down into a series of sub-headings: A global issue with regional and local (national) resonance/relevance or concern, the whys and wherefores of Haitian migration in general, but what explains particularly the choice of the Commonwealth of Dominica? Aim of the research, methodology, order or progression of chapters.
- The second chapter (2) enters into the heart of the matter by exploring the presence of Haitian migrants in Dominica as posing the challenge of a theological imperative for the local Roman Catholic Church; the origin, nature and the structural dimension of the existing pastoral care or mission of the church in Dominica vis-à-vis Haitian migrants; execution in the past and the present reality; the pastoral program seen from the perspectives of the recipients or beneficiaries, as well as an exploration of the challenges facing in the pastoral mission.
- The third chapter (3) attempts to engage a critical assessment of the findings on the pastoral program implemented, in addition to the recommendations for a more effective pastoral care of Haitian migrants by the Roman catholic church in Dominica.
- Finally, the conclusion will be pulling together the different ideas exposed in the research while setting the benchmarks or paving the way for a theology of migration typically Caribbean.

Chapter 2

General Perception of Haitian Migrants

2.1- Haitian migrants in Dominica: the challenge of a theological imperative for the local Roman Catholic Church.

Migrants in general are considered to be among the most vulnerable groups in destination countries. They are often at risk of discrimination especially migrant workers in an

irregular situation. The working and the living conditions of these migrants must be scrutinized. Attention also needs to be given to migrant workers in the context of the present world economic situation so that exploitation of any kind might be avoided. Therefore, extra vigilance is needed to prevent and combat discrimination and abuse against migrant workers and ensure the protection of their human rights (Olney and Cholewisnki 273).

In the same context, it is an established fact that Haitian migrants are historically stigmatized at both regional and international level due to preconceived ideas about them such as the practice of voodoo, the carrying of disease as well as their increasing migratory pattern known as “Haitian boat people”¹¹ particularly during the 60s, 90s and the past decade (Merilus 6-8,46-47). This systematic discrimination against Haitians takes flesh in two major incidents during the last two decades. The first incident which tarnishes the reputation of Haitians migrants worldwide took place in the 1980s when Haitian immigrants were blamed for carrying HIV/AIDS to the United States (Merilus 7). The second one is the most recent denigratory statement¹² made by the current president of the United States of America, Donald Trump on the eve of the eighth anniversary of the Jan.12, 2010, earthquake that devastated Haiti (Gay). This is indeed a campaign of denigration which started with the former colonial empires and continues at the present time in their destructive neo-colonial belittling of Haiti as the symbol of freedom and emancipation (Merilus 5).

¹¹ Refugees from Haiti who fleeing poverty and political repression using rickety boat to reach mainly the US as their destination. Consequently, more than 25.000 Haitians were intercepted at sea during the 90s (Gavigan Patrick.” Migration Emergencies and human rights in Haiti”. www.oas.org, 1997. The US had well-established methods of intercepting, jailing, and repatriating Haitians by the time of the largest wave of people seeking refuge arrived. (Naomi, Paik, A. Rightlessness: testimony and redress in U.S. prison camps since World. 2016.

¹² US President Donald Trump has drawn widespread criticism after reportedly describing African nations as “shithole countries” and suggesting immigrants from Haiti should be removed from the country. BBC NEWS. “Donald Trump: Shock over US president's migrants remarks”. 12 January 2018.

The Roman Catholic Church therefore by virtue of her universal and missionary nature has a sacred duty not only to protect but also to ensure the integral development of vulnerable people like Haitian migrants who are exposed to or confronted all forms of trials in their quest for a better life. The church has noticeable concerns about the pastoral care of immigrants. So much so, Pope Francis the current spiritual leader of the church on the occasion of the 104th world day of migrants and refugees in January 2018, pleads for the noble cause of migrants around the globe in the following terms: “to welcome, protect, promote and integrate” migrants and refugees at every stage of their journey (Libreria editrice Vaticana 2018). Similarly, the universal teaching of the church in terms of pastoral care of migrants has resonance in the Commonwealth of Dominica as a local church which is dealing with an influx of Haitians migrants. Hence the necessity or the *raison d’être* of a pastoral mission in favor of migrants like the Haitians, but also all refugees and itinerant peoples. In so doing, a Catholic theology which is based on the Christian anthropological principle of “*Imago Dei*”¹³ is instrumental in the formation of a socio-pastoral consciousness favorable to the preservation of the dignity of people on the move in our region (Groody 661). For that reason, the study of theology from a Catholic perspective provides the tools necessary especially when it comes to a social challenge like migration that compromises the integrity of human existence. Therefore, migration is a reality to which theology must provide a response.

2.2 The origin, nature and the structural dimension of the existing pastoral care or mission of the church in Dominica vis-à-vis Haitian migrants.

¹³ In the Christian religion, *the imago Dei* - which is Latin for "the image of God" - refers to the unique imprint God placed upon humanity, identifying people as a special creation. Although several Bible verses and passages are relevant to this discussion, the foundational one is Genesis 1:26-27. “Imago Dei.” ReligionFacts.com. 22 Mar. 2017. Web. Accessed 21 Jan. 2018. www.religionfacts.com/imago-dei.

Commanded by the gospel values to make disciples of all nations, the church present in Dominica shares in this pastoral mission of the universal church. This is indeed an intrinsic pastoral mandate incumbent on the church. As pope Francis said in his continuing concern for migrants, “in all her being and actions, the Church is called to promote the integral development of the human person in the light of the Gospel” (McElwee). At the diocesan level the pastoral mission is internal and consists of bringing together people as one community of faith which includes immigrants. However, the same treatment required by the universal church is to be applied everywhere. Thus, the Roman Catholic Church in Dominica by establishing a pastoral structure to look after the Haitian community is fulfilling a mission and a prerogative imposed by its ecclesial nature.

The pastoral structure for immigrants from the point of view of Catholic social teaching is multidimensional. It should be designed in way that covers not only horizontal dimensions related to social issues migrants experience but should include the several vertical dimensions as well (Groody 1). This refers to the creation of possibility of work, development of spiritual, educational and socio-religious programs. Modelled after those basic requirements, the religious needs of Haitian immigrants from an early stage of the pastoral program were attended to by a local diocesan priest named Fr. Hermann Sharplis who became, in 2007, the pastor of the parish of St. John-Lewis in the town of Portsmouth. As a result, he is considered to be a pioneer in terms of pastoral care for Haitians in the diocese of Roseau especially the annual gathering for the celebration of Haitian Flag Day¹⁴.

¹⁴ The Haitian flag has long been a symbol of pride for Haiti. The flag not only reflects the pride in Haitian roots but it is the flag of the first black republic. Haitians in the diasporic communities across the globe celebrate Haitian Flag day every May 18. It is a major holiday in Haiti which is all about celebrating the culture and heritage of the Haitian flag, which is emblazoned with the country’s coat of arms and the colors red and blue, adopted from the French flag. Ross Philip. Haitian Flag Day History 2015: “The Real Meaning Behind the Country’s Red and Blue Stripes”.

Due to his fluency in speaking the creole language(*patois*), Fr. Sharplis has been able to develop a relationship with a large number of Haitians who are Catholics. Among them was an established choir which used to sing mostly in *patois* during mass at least one Sunday of each month. With the exception of the sermon which is delivered by the Priest in both English and *patois*, they were in charge of the entire liturgical celebration whenever there was a fifth Sunday in the month. The participation of the Haitian immigrants in the liturgical celebrations of his parish was a great contribution to their integration in the church. Furthermore, in the effort to encourage family life, he organized sessions of marriage preparation for many Haitian couples as well as Haitians who are married to local Dominicans. Other sacraments such as baptism, confirmation crucial for their spiritual growth were also conferred. In addition, he introduced an English learning program carried out by the volunteers of his parish with the view to help them to integrate in the parish and the society in general (Interview).

The pastoral concerns of the diocese for Haitian migrants takes a further step in 2009 when Fr. Louichard Lindor, a Haitian diocesan priest was ordained in Dominica primarily to engage in the pastoral activity related to the Haitians. In so doing, the pastoral dynamic of the Haitian pastoral program shifted to the cathedral parish where he was assigned. A very similar program had continued with an intensification of socio-cultural and religious activities like the celebration of typical Haitian commemorative events of Flag Day and Independence since these are two major occasions in which Haitians of all religious affiliations or background used to be gathered in Dominica under a Catholic initiative. After a brief period of discontinuity caused by the absence of Fr. Lindor, a new priest from Haiti who belongs to the Redemptorist religious

community, Fr. Jacky Merilan was appointed. Following his appointment in 2015, Fr. Jacky has been given the task to re-structure/ revivify the existing pastoral program.

Currently, the pastoral program is centered on a vision of empowerment declared the latter in an interview. Empowerment from his stand point consists of a series of steps taken to break barriers and facilitate integration. So much so, he understands language not only as a means of communication but also of integration. Hence, the implementation of a new English learning program executed by a team of pastoral agents operating predominantly between the parishes of St. Joseph and St Anne in the community of Massacre. “We actually started with a group of forty (40) students approximately, although the number dropped but we have seen a lot of progress because they show interest in learning the English language”, declares Madame Corina Laville, a retired teacher among the facilitators of the program (Interview).

In the same context, according to *Exsul Familia*¹⁵, the apostolic constitution on the whole catholic approach to migration and the principles by which practical efforts should be made, the preservation of religious integrity of immigrants is one of the threefold criteria to adjudge a successful program at their disposal (Newman ,207). However, although the primary concern of a migrant is not spirituality, says Fr. Jacky, it represents a major component of the integral development promoted by the program. Therefore, it must include a spiritual dimension which will ultimately contribute to a good spiritual life of the immigrant. In other words, spirituality is a *sine qua non* to overcome the existential problems an immigrant may be exposed to or experienced from both a psychological and an emotional perspective.

¹⁵ Redirected from *Exsul Familia Nazarethana*, *Exsul Familia* is the apostolic constitution written by Pope Pius XII on the topic of migration. It was released on 1 August 1952. The title of the document refers to the migrant Holy Family, forced to flee into Egypt, taken as the archetype of every refugee family. *Exsul Familia* is the only papal document in which Pope Pius himself outlines the nature and extent of Papal charities during and after World War II on millions of refugees and displaced persons. <http://www.papalencyclicals.net/Pius12/p12exsul.htm>.

Spirituality like any other exercises can become a habit only through repetition or constant practice. In consequence, various are the spiritual exercises directed at aiding the spiritual care of the Haitian immigrants in Dominica. In the villages of Mahaut, Massacre, and St. Joseph the Haitian community is being ministered to by partaking in the eucharistic celebration on a regular basis sometimes in their own language. In addition to a choir composed of men and women who sing in creole during a specific Sunday of the month, periodically, other forms of spiritual-activities such as retreats but also time and space for a weekly prayer meeting are made available to them by the priest in charge of their care. Commemorative events like Flag Day, Independence and 12th of January, which is the anniversary of the earthquake, all of them are celebrated in Roseau or environs. Similarly, the bishop who is the chief shepherd of the whole pastoral enterprise in the diocese of Roseau, welcomes or encourages the pastoral initiative extended to the Haitian community. This is made manifest in the commissioning of seventeen (17) Haitian men who are involved in the missionary activities of the Pontifical Mission Societies¹⁶ (Rivière 10). Further efforts of solidarity in many instances have been shown not only to the Haitian diaspora in Dominica but also to the church in Haiti. Following the passage of Hurricane Matthew in Haiti on October 4, 2016 a sum of US\$ 10,899.58 was donated by the Roman Catholic church in Dominica to the sister church in Haiti (Persaud). Additionally, food and/or other items have been collected and sent to assist the Haitian people especially children affected by natural disasters (Our Catholic Community, 15) (Malzaire, 2).

The preservation of cultural integrity is an additional element to measure or evaluate the effectiveness of a pastoral program concerning immigrants since language, culture and traditions

¹⁶ Association of priests, religious and committed laity , to awaken the passion of the Missionary church, encourage the Christian communities to cooperate and actively participate in the evangelization (http://www.vatican.va/roman_curia/congregations/cevang/p_missionary_works/index.htm). Retrieved 2/26/2018.

are part of people's personality, and they should not be required to strip themselves of them when they migrate from their mother country to another (Newman 208). To follow from that statement, the church in its pastoral concern for the Haitian community always caters for the celebration of those major events that mark their collective memory. Later on, after the tragic earthquake in 2010, the 12th of January was added to the list of commemorative days/events observed by the community. In so doing, the pastoral program is conducive to the promotion of the cultural expression of these Haitian immigrants in the diocese. In addition, around the diocese, Haitian immigrants are well spoken of for their flavored cultural input added to the liturgical celebrations in which they participate. "The expression of their rich historical and cultural heritage is much appreciated. They bring innovation while they bear witness to the common mission of the church" (Sr. Annita Sylvia Peter, Interview)¹⁷.

Due to the usual stereotyping of Haitian immigrants, Fr. Jacky estimates it is imperative that an integrative pastoral program should implicitly engage a sense of self-worth which empowers them to be fully integrated individuals in the receiving country (interview). In order to break the circle of discrimination of any kind their consciousness needs to be formed through education insists Reverend Jacky Merilan, the coordinator of the pastoral program. In so doing, the program envisions a psychological program which tends to cultivate an alternative consciousness among the Haitian immigrants in Dominica. The ultimate purpose therefore is to make them the best version of themselves while trying to dispel any preconceived ideas which determine people's approach to Haitian immigrants at least in the Diocese of Roseau.

¹⁷ Director of the Pontifical Mission Societies in the diocese of Roseau, Dominica. Rivière, Nadine "Men on Mission Commissioning Ceremony". Our Catholic Community. Volume 6 No. 1 November 2016.

2.3 The pastoral program seen from the perspective of some recipients or the beneficiaries.

The pastoral program is run by the Catholic Church and extended to all Haitian migrants in the diocese. In fact, the majority of the participants are affiliated with the evangelical churches directed by Haitian ministers. The program does not entail any proselytism though it is offered from a catholic perspective. “I am well pleased and integrated by the pastoral program put in place by the diocese”, said Misset Catile, a Haitian national who resides in the Parish of St. Andrew (Vielle Case) since he migrated to Dominica in 2004. “I find a new family in the parish church where the opportunity to maintain my catholic faith has been given to me” (Interview). Similarly, both Enerve Louis, the leader of the St. Joseph group and Nesly Delice who live respectively in the parishes of St. Joseph and Our Lady of Fair Heaven (Cathedral) describe the outcomes of the pastoral mission with a sense of gratitude. The latter believes more could have been done in the past but there was inconsistency between leadership style and personality which affected the realization of the pastoral program (Interview).

Additional feedback regarding the pastoral care comes from the fifteen interviewees who praise the positive impact of the program particularly the English course made available to the community free of charge (Responses given in the questionnaires). It fosters togetherness, inclusivity and boosts our self-esteem because prior to the participation in the program, the language barrier was a discouraging even a burdensome factor in the daily activities including participation in Sunday mass.

2.4 An exploration of the challenges being faced in the pastoral mission.

Migration to Dominica is usually a means to an end or a stepping stone in Haitians' process of migration (Merilus 22). This explains the problem of instability among the immigrants who live permanently in a transitory state or limbo. This situation constitutes an obstacle to the sustainability or the full development of a pastoral mission with subsequent effects on both the social and the family life of the Haitian migrants in Dominica (21). "Haitian immigrants on the island prefer to see opportunities outside while they are here", declares Msgr. William John-Lewis, a prominent member of the clergy who although not directly involved has been assisting Haitians from the embryonic stage of their immigration into Dominica. "Those who choose to stay and seeking citizenship in Dominica, I give them letters of recommendation while I help some others to find a job according to their ability" (interview). A number of Haitians are employed by Catholic related institutions such as infirmary (home for the aged), and school. This is the case of Cesar Gabriel, a Haitian with teaching experience whom I recommended as a qualified French and physical education teacher. He is currently a member of the catholic teachers' association. A lot of Haitian children are attending Catholic schools including young adults who did not complete their secondary education prior to migrating to Dominica. In the town of Portsmouth, a lot of Haitians are numbered among the participants of CALLS, which is a program put in place by the government together with the Roman Catholic church in favor of young people who dropped out of high school.

In addition to an immigratory amnesty granted to all Haitians who desired to stay or enter the country following the earthquake in 2010, they are usually given a work permit to be renewed every year (Leblanc, 5). "After a period of five years minimum in the country citizenship is also granted to those who apply and fulfil all established requirements. Most of them have agricultural skills which is needed in Dominica, a country with an agricultural-based

economy. Therefore, there is no just reason for Haitian immigrants to leave the island illegally”, said Elisabeth Alfred an interviewee who has assisted Haitian immigrants in many ways in the village of Giraudel (Interview). “The gospel values and my Catholic faith are the driving force behind all what I have done in the past and continue doing in favor of my Haitian brothers and sisters of all religious affiliations”.

In the same context, Fr. Jacky laments the fact that Haitians are leaving Dominica for other destinations. He said the first solution proposed to remediate this problem consists of giving them a voice as a social body. In so doing, a plan to restructure and strengthen a Haitian association that was formed prior to my coordination has not been realized as yet due to a lack of trust among the past and present members (Interview). Similarly, in order to discourage further departing of Haitian immigrants, a number of collateral services are provided and coordinated by Fr. Jacky who in tandem with the Haitian consulate in Guadeloupe facilitates the process of passport renewal, replacement of lost document such as birth and marriage certificate caused by the last two hurricanes that affected Dominica. All these efforts are also deployed as deterrent to illegal practices but also serve as a damage control mechanism to protect the most vulnerable from the abuse of those who want to take advantage of the process¹⁸.

In spite of those structural and procedural challenges, the question of the uncertainty about their presence represents the main challenge to confront in the implementation of the pastoral program. Moreover, the educational level of the participants poses a relative concern in terms of outcome of the English learning program according to Davilma Mahautiere and Madame Corina Laville, two former teachers who were given responsibility to facilitate this

¹⁸ This refers to the attitude of some ill-intentioned persons within the Haitian community who pretending helping those who do not know or are not familiar with the process but taking advantage of them by charging more than the required fee for the renewal of passport and other important documents.

section of the pastoral care. The former was a creole teacher in Haiti who attributes the problem to the high rate of illiteracy and lack of access to education especially in the rural areas where most of those who migrate to Dominica come from (Interview). Hence the need for a more appropriate methodology for teaching a foreign language to migrant workers whose primary concern is financial survival especially in the context of a South-South migration¹⁹. Associated with an adequate teaching strategy for those involving in the English learning program, is the problematic of the age group of the learners. As opposed to the younger generation, among the adults the process of integration is far slower due to their severe attachment to traditional and cultural values, a phenomenon typically common among Haitian immigrants in the diaspora.

Chapter 3

Findings and Recommendations

3.1 A critical assessment of the findings on the pastoral program implemented.

Table 1: Number of Haitian immigrants who are currently registered in the English program.

N	Male	Female	Age	Educational Background	Oral Interview	Questionnaires Distributed	Returned completed questionnaires	Facilitators
22	17	5	30-55	Primary	2	25	15	5

¹⁹ Migrants from developing countries who reside in other developing countries. Ratha, Dilip and William Shaw. South-South Migration and Remittances. Development Prospects Group World Bank. January 19, 2007. P.3. <http://siteresources.worldbank.org/INTPROSPECTS/Resources/South-SouthmigrationJan192006.pdf>.

The table above shows an approximate figure concerning the number of participants who are currently registered in the English program and their educational background. In addition to the number the facilitator, it also gives an idea of the gender, the age, the type of interviews conducted as well as the number of questionnaires distributed and returned with answer.

There is an urgent need for a new methodology in the implementation of the various dimensions of the pastoral program. In the first place, the poor educational background of the participants of the English learning program constitutes a source of concern for the facilitators who can only teach the language orally. The next issue attached to the program is detected in the learning outcome which is negatively affected by the demands of family life, and the grinding monotony of work and other responsibilities of the immigrants. In consequence, Corina Laville, one of the facilitators of the English class suggests a financial contribution from the beneficiaries because she estimates that some of them just take it for granted (Interview). Furthermore, there is a noticeable lack of collaboration from church members which hampers the progress of the pastoral program. To be successful or to produce the desired effect, a program of such a magnitude requires the involvement of parishioners or lay people to rally around the cause of immigrants in the diocese. Hence one of the deficiencies of the program is also the fact that it is largely priest-centered rather than being the product of a combined effort between priest and lay people as it is the case in some other ministries of the church.

Additionally, one of the fundamental instrument that governs the Church's policy in questions of migration is the biblical tradition especially expressed in Catholic Social Teaching²⁰. Through the see- judge- and act approach of her Social Teaching, the Roman

²⁰ This is the Catholic doctrines on matters of human dignity and common good in society as expressed in "social encyclicals" of Popes since 1891 when Pope Leo XIII issued his encyclical letter *Rerum Novarum* to the present day. The ideas address oppression, the role of the state, subsidiarity, social organization, concern for social justice,

Catholic Church made clear the pastoral responsibility incumbent on her to look after the well-being of migrants in every respect. As a matter of fact, one of the problems related to migration which the church has to deal with is the impact it creates on family left behind but most importantly the socio-economic and political challenges migrants have to face in the hosting country. According to a survey realized in 2009 by the UNICEF on *The Impact of Migration on Children in the Caribbean*, besides children left behind, migrant children are also impacted by migration. They are an at-risk group of children. According to social workers in the Bahamas, Haitian immigrants tend to experience a lot of psychosocial distress (Bakker and Elings-Pels 10). Haitian children constitute a significant vulnerable group, in fact 8% of Haitian immigrants are under the age of 14 and 21% between 15 and 24.²¹ In terms of education, migrant children often face difficulties due to language barriers, stigmatisation and ridicule by native children, causing disadvantage in the school system (11). With regards to birth registration, the Government of the Commonwealth of Dominica has tried to address the issue of stateless migrant children. Children born in Dominica to Haitian parents are granted full rights including birth certificates, immunization, access to public health care, and the right to education from pre-school level upwards. This model has resulted in a positive effect on the integration of Haitians in the Dominican society (12). Increasing evidence is showing that migration has profound negative impacts on the family, and even more on the child in particular (14). Thus, the integrity of families must be safeguarded and ideally immigrant families should be able to find welcome

and issues of wealth distribution. Its roots can be traced to the writings of Catholic thinkers such as Thomas Aquinas and Augustine of Hippo and is also derived from concepts present in the Bible and the cultures of the ancient Near East. Nardoni, Enrique, translated by Sean Martin. *Rise Up, O Judge: A Study of Justice in the Biblical World*. Baker Books 2004.

²¹ While no official statistics are available for the percentage of children of Haitian migrants in Dominica appendix three list current head of families, as distinct from single individual currently in the pastoral program.

in the Church in various countries (Newman 208). This is a task stemming from the nature of the Church, as being the sign of unity in diversity (*FC 77*)²².

As compared to the principles of the Catholic social teaching implemented throughout the world, the findings of this research reveal certain inadequacies observed in the pastoral program carried out by the Roman Catholic Church in Dominica vis-à-vis Haitian migrants. One of those inadequacies is noticed in the context of family life or the absence of a family-oriented program (see appendix 3). Haitian immigrants in Dominica like any migrant group have unfulfilled dreams or unmet needs which may not be satisfied due to the socio-economic conditions of the island. Consequently, their financial dissatisfaction often leads to separation, family dysfunctionality and domestic violence. This is a pastoral reality the program is not equipped to handle while those issues are the symptoms of something deeper which requires professional help to be resolved.

Moreover, a person is intimately connected to the physical environment in which he or she lives even for a short period of time. Therefore, as a result of a series of natural disasters that happened in their homeland, a lot of Haitians who would have migrated to Dominica after 2010 undergo post-traumatic stress disorder (Marcus). Moreover, to make a bad situation worse, Dominica has been affected by two consecutive hurricanes respectively Erica in 2015 and Maria 2017²³ which are considered as the deadliest and the worst natural disasters in the history of the nature island since Hurricane David in 1979 (Pasch and Penny 2-3). In addition to the post-traumatic stress disorders they would have carried from home, Haitian immigrants in Dominica

²² *FC* is an abbreviation for *FAMILIARIS CONSORTIO*: An Apostolic Exhortation of Pope Saint John Paul II to the Episcopate, to the Clergy and to the faithful of the whole Catholic Church on the role of the Christian Family in the modern world. https://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_19811122_familiaris-consortio.html.

²³ Paul, Pritha. "Hurricane Maria, Now Category 5, Blows Away Roof of Dominica PM's House". International Business Times. September 19, 2017). Retrieved September 18, 2017.

have built-up a great quantity of both emotional and psychological baggage caused by the severity of the above-mentioned hurricanes. To follow from those experiences, the human psyche is obviously exposed to the development of potential for socio- and psycho-pathology at the individual and communal level. As a matter of fact, it is scientifically proven that individual losses can give rise to pathological grief and mental illnesses and, in like manner communal grief can give rise to lasting problems which may permeate the society in which they arise (Hunter 286). Unfortunately, the pastoral program implemented in their favor is unable to provide the psychological assistance necessary to help them to cope with this situation.

Closely related to the absence of family-oriented program in the pastoral care for Haitian immigrants, is also a noticeable lack of a youth development program. Parenting under migration conditions oftentimes poses a challenge because children who migrate between the ages 3-18 are routinely referred to as “vulnerable” (Van de Glind, 30). Multiple reasons often coincide. When parents migrate or separate, children may move to another place or country with one or both parents, or they might be left behind by their parents and are then indirectly affected by migration (30). The issue of leaving children behind in the process of migration is prevalent among Haitian immigrants in Dominica because the island is often used as a stepping stone to their ultimate intended destination. Therefore, young Haitian immigrants in Dominica should be a principal target of a pastoral program which aims at changing or dispelling negative perceptions of Haitian immigrants in the island. Without being deterministic, the same cause will often produce the same effect unless the root causes of the problem are properly dealt with. In so doing, family- life enhancement program constitutes a desideratum in the context of the pastoral care of this community in the diocese of Roseau.

3.2 Recommendations for a more effective pastoral care of Haitian migrants by the Roman Catholic Church in Dominica.

To be more effective in responding to the pastoral needs of adult Haitian migrants in Dominica particularly those who are living in reduced circumstances, the program would need to develop a wholistic or multifaceted approach. Firstly, given the inadequacy of the education system in their country of origin, their insufficiency of schooling and their age group, the most appropriate teaching methodology to be applied in this case should be andragogical²⁴ rather than the traditional school-based type education for children or pedagogy. It must be admitted that the teaching of a foreign language like English especially to adult immigrants is a very demanding process. However, regardless of age and the scant educational background, there are motivations on which this method may capitalize as an incentive for the immigrants to learn the language more effectively. From the accomplishment of tasks, using English in real-life situations or the realization of activities related to work, family, community or leisure, and other daily life experiences, this methodology tends to explore the needs of the immigrants to identify themselves with the community that speaks the language while they are being equipped to meet their own needs and goals. As a result of that, the immigrant's self-confidence would be increased including feelings of well-being but ultimately a better achievement of their integration.

Secondly, the effort to integrate immigrants in the life of the Church, or offering hospitality as a whole, should be the result of a common effort on the part of church members. A campaign of sensitization throughout the diocese is therefore strongly recommended, because

²⁴ Andragogy refers to methods and principles used in adult education. "andragogy - definition of andragogy". Oxford Dictionaries. Retrieved 1 January 2017.

taking care of the needs of the foreigners in the land or offering hospitality is a Christian responsibility commanded to all in the book of Deuteronomy (10:18-19; 24: 24: 17-18) no less than by Jesus (Mat. 25 :35).

Thirdly, taking into consideration the existing brokenness, the new social challenges and the complexity of family life, in the program there is room for the implementation of a pastoral psychotherapy for family and children who wish to seek therapeutic assistance. To be more pragmatic in providing this type of assistance, group counselling might prove helpful. This is the desire of Sister Annita Sylvia Peter, the director of the local branch of the Pontifical Mission Societies who believes that more can be done to improve the pastoral care of the Haitian community in Dominica especially in the area of counselling. She expresses concerns in this regard while suggesting the identification and the formation of Haitians who are capable of doing counselling with the purpose of serving the community in this aspect of their pastoral life (Interview).

Fourthly, taking into account of the demands of parenting especially under migration condition, the pastoral program should give more priority to young Haitian immigrants. The aim here is that they should not be isolated from the broader community but to help them to preserve their heritage while embracing or integrating in the local culture. Moreover, their enrollment in recreational and cultural activities is suggested in order that they might assume the responsibility in the future and foster a sense of commitment to the cause of their own community's subculture.

Furthermore, with regards to spiritual development, while Fr. Jacky, the coordinator of the Haitian pastoral program presents a spiritual program²⁵ twice weekly which is aired in Creole on the Catholic radio station, it would be helpful to train at least a couple of young Haitian immigrants in the field of media broadcasting to whom would be delegated the responsibility to broadcast the spiritual program even in the absence of the coordinator. In this vein, also, the establishment of a personal parish²⁶ and the accessibility of liturgical material in Creole for the maintenance of the tradition and the teaching of catechesis is recommended. In addition, Sister Annita advocates for a program focused on human development and the involvement of migrants in every aspect of the church. She estimates that they have a lot to offer to both liturgical and the spiritual life of the Roman Catholic Church in the diocese of Roseau. Ideally, “the Haitian pastoral program needs to become an integral component of the general pastoral plan of the Diocese”, affirmed the director of the Pontifical Mission Society in the Diocese of Roseau (Interview).

Finally, the needs of the Haitian migrant community in the area of ecumenism should be addressed since the Roman Catholic Church is promoting dialogue with the other Christian denominations. One way to begin to achieve this dialogue is to put in place for example a yearly ecumenical service which will engage the relationship with other Haitian Christian religious leaders and groups present in the island.

²⁵ Put in place to reach out spiritually to the Haitian immigrants on the island by making use of mass media particularly the local Catholic radio station. In the spiritual program, prayers are offered for the specific needs in the community, meditation on the scriptural reading of the day followed by a praise and worship session.

²⁶ Canon 518 As a general rule, a parish is to be territorial, that is, it is to embrace all Christ's faithful of a given territory. Where it is useful however, personal parishes are to be established, determined by reason of the rite, language or nationality of the faithful of a certain territory, or on some other basis. Vatican. *The Code of Canon Law* 1983. The 25th day of January 1983.

3.3 Summary/ Conclusion

The paper follows the journey or the odyssey of migration from an international to a regional level. At an international level, the journey of migration is made possible by globalization but also by the natural impulse of people to move around the globe. International migration most of the time stems from the urgent needs of people to survive and improve their quality of life. People whose existence is threatened by natural or human-made disasters will find a way to move in order to preserve their life no matter the difficulties encountered or the walls built on their journey. Migrants of all kinds are usually subjected to many forms of hardship. In like manner, regional migration within the Caribbean is a reality, and it is motivated by similar causes while facilitated by the idea of regional integration associated with CARICOM. However, migration remains a very complex and controversial phenomenon especially in the receiving country particularly in the Caribbean small island States. In fact, in Dominica, the increasing number of Haitian arrivals during the last decade poses a challenge which the Roman Catholic Church has to accept by virtue of her pastoral nature. Hence the need to develop a program to care pastorally for Haitian immigrants in the diocese. From its beginning to the present time, efforts have been made by various church leaders in this regard but it is a work in progress which leaves room for improvement.

In developing such a program, the Catholic Church in Dominica echoes the teaching of the universal church concerning migration and the way migrants should be treated in the hosting country. In the theological enterprise this is described as a theology of migration in which the church compares the journey of migration with the Christian journey she is engaged in as pilgrim

Church²⁷. The driving force behind this theological initiative is the dignity of the human person and the intrinsic rights that follow from it as expressed in Catholic social teaching. The Catholic Church acknowledges that migration is not only about people who are seeking economic opportunities or a materially better way of living but affirms that migration entails factors which go beyond economic expectation. Migrants are spiritual beings too who have a spiritual need to satisfy. Migration requires the development of a spirituality and pastoral response of its own. Hence the importance of a migration theology conformed to or specific to the peculiar realities of the Caribbean.

The Roman Catholic Church looks with favor on migrants regardless of creed or nationality. Therefore, as a diasporic region, the Caribbean Church must recognize the need to develop a migration theology adapted to its ethos and its socio-cultural reality. The purpose of a theology for inner-Caribbean migration is to raise awareness of the fact that Caribbean people are connected as one people although separated by water, religion, race, culture but not living in splendid isolation. The size of the islands does not matter because where there is love there is always room for welcome. Therefore, the Caribbean is the right place or the richest soil to develop a welcoming culture wherein to commiserate with others who are experiencing hardship and to offer generous and multi-faceted hospitality to them.

²⁷ A pilgrim is a traveler (literally one who has come from afar) who is on a journey to a holy place while the word church is used in reference to the whole people of God. From the perspective of the second Vatican Council, the Catholic Church on earth is said to be on pilgrimage toward the Church Triumphant in heavenly glory. In other words, the church is the pilgrim people of God, led by the Holy spirit to the kingdom of their Father. Downey, Michael edit. *The New Dictionary of Catholic Spirituality*. The liturgical Press. 1993. PP.565-566.

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Appendices

Appendix 1 Questionnaire for Haitian Migrants (beneficiary of the pastoral program).

1- How long have you been living in Dominica?

Most of the people who answered that question have been living in Dominica for a period of 12 years maximum and 2 years minimum. This question is important to test the level of stability and integration in the church and the larger society.

2- Why are you living in Dominica?

This question was predominantly answered by the following phrase that generally pushes people to migration: “in search of a better life”. Their presence is also motivated by something particular they admire about Dominica which is the peaceful way of living experienced in the island.

- 3- What is your religious affiliation, are you Catholic?

The answer given to that question was generally Catholic and two non- Catholic in between. The importance is to raise awareness of a necessity for an ecumenical approach in the pastoral program.

- 4- What kind of program you are offered since you living in Dominica, are they interesting? Here the responses were expected as an evaluation of the pastoral program from their perspective and they responded accordingly by making suggestions for the betterment of the program.

- 5- How do you perceive the care of the Catholic Church vis-à-vis Haitian migrants in Dominica?

There is a high level of satisfaction for the existence of the pastoral program particularly in terms of the implementation of the English learning program made available to them free of charge. It is perceived as an instrument to facilitate their integration process, but they estimate that more could have been done.

- 6- What would you like to see the Catholic Church in Dominica do for Haitian?

Three key phrases dominated the answers: Continuity in all aspect of the program, more faith building activities and Integration.

- 7- Are you living with your family in Dominica?

There is a slightly positive affirmation among those who answered that question.

- 8- What type of document do you have to stay in the country?

All the participants are holders of a work permit which is a one-year valid document renewable. It is issued by the State with the approval of an employer unless the immigrant is self-employed and capable of providing proofs of a reliable source of income.

- 9- Do you think that the church here in Dominica take spiritual care of the Haitian?

There is a mixed feeling in the answers given to that question between those who find the spiritual care of the Haitian community is not enough. Those who believe their spiritual need is cared for, but also those who estimate that spiritually a much better job could have been done in favor of the community.

- 10 Would they stay if they were better cared for?

They are positive in responding to that particular question but the main motivation of the migrants which is financial is often prevailed or the choice of the destination of interest will be given priority. This can be noticed in table1 where a small number of participants in the English learning program is registered as comparing to the number that started the program. Therefore, the number drops significantly because of the deliberate decision to leave no matter the structure put in place.

Haitian Creole version:

- 1- Depi kombyen tan wap viv nan la Dominik?
- 2- Poukisa wap viv la Dominik?
- 3- Nan ki legliz ou mache depi wap viv la Dominik, Eskew se katolik?
- 4- Ki pwogram yo ofriw-depi wap viv la, epi eske yo interesew?
- 5- Kijanw ou legliz katolik nan la Dominik ankadre ou pran swen Ayisyen?
- 6- Kisa-w ta renmen ou legliz katolik nan la Dominik fe pou Ayisyen?
- 7- Eske-wap viv ak fanmiw nan la Dominik?
- 8- Eske-w genyen papye pou-w ka rete la Dominik epi kijan de papye ou genyen?
- 9- Eskew panse legliz la nan la Dominik pran swen lavi spirityel Ayisyen epi?
- 10- Eskew panse Ayisyen yo tap renmen-l si legliz la ta pran swen yo pi bien?

Appendix 2 Synopsis of the interviews

Interviews ordered by date

Interview I

Interviewee: Elisabeth Alfred

Role: Benefactor

Location: Giraudel, Commonwealth of Dominica

Date: May 29, 2017

Duration: 1:11: 8

Assistance/ hospitality offered to Haitians

They came to Dominica around the end of the 90s because they came in as migrant workers as a result of a shortage in the banana industry. Most of them were most in the North- Eastern side of the island in places like Wesley, Marigot, which are in the banana belt. At this time, Dame Eugenia Charles was the prime minister followed by the government of “ROSIE” Douglas. Because of the shortage of labour, they were negotiating for agricultural laborer since the banana industry was booming at the time. They were debating if they should be bringing in workers from Guyana. Because they had Guyanese also needing employment or the Haitians. They feel that the Haitians will be better suitable for Dominica because we have the common cultural background in terms of the French creole language. It would be better for the Haitians language wise. Although Guyana is English speaking too but the Haitians were preferred.

They had a system of recruitment because they had a gentleman to go out to recruit. He went to Haiti and worked with IICA. He looked for persons who come from the rural areas who have a background in agriculture. I don't know how he selected them if he interviews them. They came specifically for the banana industry and capable of working in the area of agriculture. The first migrant really resided in Wesley and after other farmers of other parts of the Island started to employ them. However, as soon as the first group came, they themselves started to make

arrangement for the member of their families and their friend to coming. Thus, they started to work in other part of the island. Actually, Izme Olus and Alexis Vestal were among the first who came to reside in Giraudel while working in a poultry farm. Followed by Barreau and the others who came here in 2000. The gentleman who went to Haiti to recruit them, took the responsibility to do all their legal arrangements. The person who employed them, would pay them every year sufficient money to pay for their document. Afterwards I do not know too much about what happened before, but when they came to us, the place in which they placed them, they were not satisfied of the conditions where they were in terms of the housing and the hours of work. The gentleman who actually brought them down from Haiti with a one-way ticket and they did not know that they needed a return ticket.

They had to provide a medical report for work permit application and I helped them to sort it out but also provided a place for them to live. Although they came as agricultural workers but there was a stigma from them towards agricultural work and also very concerned about their external. They were concerned about family their family left behind. Some of the Haitians have a tendency to see the US as their final destination. Even though you prepare their work permit, but still believe that they have to go somewhere else especially the US. They are very good in terms of agricultural and forestry work: what is the reason to leave Dominica which is an agricultural based-economy country? The opportunities are there but they feel not to integrate and not taking advantage of them.

I take care of them properly and pay their social security contribution and a fair wage for their labour. We saw the need to integrate them. However, I thought that Haiti was predominantly Catholic but those who worked me are protestant. They cannot say anything bad about Catholic because of the way we treat them as Catholic Christian. I encourage them to bring their family

over in order to build family life which is important as church. We employed the whole family when they came and helped in their daily living. I did all what I did for them out of my Catholic faith. I wonder if I was not Catholic if I would have been the same? I have learnt from an early age to be concerned about others because of my faith and my Catholic way of life. However, the church does not help them enough because the church is not just the pulpit. The works of mercy have to be carried out because we boldly proclaim to be Catholic: I was hungry you fed me, I was a stranger you cared for me, when I was in prison you came to visit me. The fact that they are there and we understand that migrant are people in search of a better life. Now our relationship with them is more than a relationship between employer and employee but a family relationship has been formed.

II

Interviewee: Nesly Delice

Role: Participant/ beneficiary

Location: Roseau, Commonwealth of Dominica

Date: May 30th, 2017

Duration: 0:22:00

Translated from Creole to English

Prior to the ordination of Fr. Lindor as a priest, the pastoral program of Haitian immigrants in the diocese was project which has begun under the initiative of Fr. Herman Sharplis in the parish of St. John Lewis, in the city of Portsmouth. In addition to an English learning program, every May 18th, the celebration of the Haitian flag day was attached as a cultural activity which used to be preceded by mass. I was among those who were present from the beginning together with Anaila Frederic. Following the ordination of Fr. Lindor, all the activities related to the pastoral was moved to Roseau. The presence of Fr. Was a benefit for the Haitian Community because he began to create a sense of community around him. However, his personality came into play and his performance was affected as a result including all forms of relationship he was involved. Therefore, there was inconsistency between leadership style and personality which affected the realization of the pastoral program. Concerning the English program, as a participant, I receive it with a sense of gratitude.

III

Interviewee: Davilma Mahautiere

Role: Facilitator

Location: Roseau, Commonwealth of Dominica

Date: May 30th, 2017

Duration: 0:15: 32

Translated from Creole to English

In terms of my contribution in the pastoral care of the Haitian community in Dominica, I was a founding member of a choir called “Haitian Apostolic” which literally means in Creole *Apostolat pour les Haitiens*. In collaboration with Fr. Lindor Louischard the choir was founded to serve as an instrument of participation in the various events we normally celebrate such as flag and Independence Day. The apostolate group was also involved in the effort relief following the earthquake in Haiti in 2010. However, due to the absence of Fr. Lindor, the Haitian pastoral went through a period of inactivity. The help of the members of the local clergy of the diocese during that period has not stopped but the problematic of language limited their contribution. Now with the appointment of Fr. Jacky we started back the program. Thus, we have also been able to identify a series of challenge faced by the community. One of the challenges was related to mass attendance primarily because the mass was in English. Some preferred to go to evangelical churches where they could participate in the service done in Haitian Creole. The next challenge in the community which I have been able to detect based on my experience as a teacher is the scant educational background caused by the high rate of illiteracy and/or a lack of access to education especially in the rural areas where most of those who migrate to Dominica come from.

A very important dimension of the new pastoral agenda for the Haitian community is the implementation of the English course. In addition to my participation as a facilitator, the program is made possible by the contribution of four (4) retired Catholic teachers (Agatha Eloi, Aphina Charles, Corina Laville, Toussaint Ravelot) who volunteering their time to the cause. The pastoral care of Haitian immigrants reveals the good will of the diocese especially the

Coordinator who is Fr. Jacky including the Bishop who welcomes any initiative related to the care of Haitian migrants. My wish is to see the community flourishes in the area of church and also their faith. Based on the progress made in the program so far, I a m praying for further progress like the establishment of a chapel where the community can worship every Sunday in their native language.

IV

Interviewee: Fr. Jacky Merilan C.SS. R

Role: Coordinator

Location: Belfast, Commonwealth of Dominica

Date: June 5th, 2017

Duration: 0:30:20

Translated from creole to English.

At the end of my clerical studies, I was appointed by my community to take care of the Haitians immigrants in the diocese of Roseau. This decision was prompted by Brother Samuel Leonard a member of my religious community who saw the need to appoint a priest to minister to them in their migration process. Although I used to visit Dominica during my formation process in the seminary, but it was difficult to gather the Haitian community due to the fact that they are disseminated or living in the various villages or communities of the diocese. Indeed, that was the price we had to pay or the sacrifice to make in order to revivify the pastoral program when I came to the diocese in 2015. Currently, the program is about implementing a vision of empowerment to break the barrier of discrimination and facilitate their integration through an English learning program. Language is an instrument of participation and integration upon which I have to place emphasis. Although spirituality is not the primary concern of a migrant worker but it is an integral dimension of their lives promoted by the program. Spirituality is a *sine qua none* condition which will help them to cope with the problem of existence they may be exposed to or experience from both a psychological and an emotional perspective. A good spirituality comes through practice. Hence the implementation of a series of spiritual exercises especially the celebration of mass as the highest form of worship and prayer meeting.

There is a functional choir which sings during mass every Sunday and/ or during the celebration of special events such as independence, and flag day in addition to the 12th of January when we pay tribute to the victims of the 2010 earthquake. As a way to deal with the usual stereotyping of

Haitian immigrants, it is imperative that an integrative pastoral program engages a sense of personal value to empower them in this aspect but also to help them in a way that they do not feel reluctant to integrate in the hosting society. Any form of discrimination against them can be dispelled by creating an alternative consciousness in the community and re-establish confidence among them. A psychological element in the program is important to help in fulfilling this goal.

However, the major problem or challenge we are facing in the pastoral mission is the fact that they are leaving the island gradually to go somewhere else. My concerns are also caused by the means through which they are leaving the island while this creates an obstacle to the full development of the pastoral program in spite of the structure put in place to facilitate any procedural process. Therefore, I am praying and hope that God can send more laborer in the vine yard and a better assistance may be offered to them in their journey of faith but this journey to self-fulfillment.

V

Interviewee: Msgr. William John-Lewis

Role: benefactor

Location: Roseau, Commonwealth of Dominica

Date: June 26th, 2017

Duration: 0:17:32

When the Haitians began to migrate to Dominica, it became clear that the church would have to attend to them. Among them we had people who spoke English or very little English but we communicated in Creole. I felt that we had to put things in place so that we can attend or minister to them. Then came the application from father Lindor to be incardinated in our diocese and he was given an opportunity to prove himself up to the task. He was taught English and eventually he was ordained while the view was that having been ordained now we will have a Haitian priest who would be able to help us in the ministry to the Haitian community. However, the plan did not work out too well. Subsequently, he left the diocese for medical treatment overseas and has never returned since. Fortunately, in the interim among the Haitian community things were happening and groups being formed especially in Portsmouth where mass has been celebrating with them in Creole.

In the meantime, they were other people who came to the church for assistance whether looking for employment or seeking for reference letter or sometimes just looking for financial assistance. They tried to find a place to stay. There were people who came qualified overseas but would have had to take menial job just to allow their family to survive. One of the people who came to me was Cesar and he was looking for a job and I found out that he spoke French very well and he could be a French teacher so immediately put him in contact with Covent High school where he was employed as a French teacher. In fact, he is still employed today. That was one of the individuals who came. Another moment also I have been requested by his wife also to do

something similar. I am speaking for myself but I know that there are many other who are able to offer those kinds of service to them. Of course, I met you Frantzo who is interested in the priesthood which delighted me as it is now you are studying for the diocese. Which is an assertion that you receive from the diocese in terms of encouraging you and encouraging you in the discernment of your vocation.

The difficulty is still there because one of the problems is that a lot in the Haitian community is in flock. In the initial days, the Haitians used Dominica as a transit point. They will come for a short time and make their way either to Guadeloupe or Martinique, St Martin somewhere else. So, it was difficult to have any sustained ministry. Because the people themselves were always moving. I think things have slowed down a little bit now. Those that have remained, have remained. Some of them have a job and become part of the society. It seems that they have settled to be part of the Dominican society.

Now there is another thrust to capture those who are there and to attend to them. In my own parish now, I know of one family and another young person in the Newtown area. There is another family up in the Giraudel area. They come to church and they are there. Fortunately, they speak English fairly well. The family that is in the Newtown area, some of them are employed by the church and others are employed otherwise but they have their children in church. One the children make first communion last Sunday plus another child from the Haitian community. This past Sunday also I had one of them who served as an altar server for me and they have others in other community. So, they are there and I think they are participating. But in terms of specific ministry to them, I don't have that in the parish. The other positive thing is with advent of Fr. Jacky Merilan, who is also Haitian, and who belong to the Redemptorist community. He too has given himself more fully to the Haitian Community. I know that he has had masses specifically

for the community in Creole for the difference celebrations either for the independence and other celebrations. He brings them together and they can celebrate in Creole and experience the faith as Haitians.

In addition to that, with our Catholic Radio, he has two programs both in Creole in two separate days, Tuesdays and Thursdays where he offers prayers and people calling to talk with him and to pray with him. It is fast to assess how far these programs reach but I listen to them but I know that they have touched the lives of many. What the future holds is not very clear to me. As long as Fr. Jacky is there, I think that more attention will be paid to the Haitian community. As I said, those who are here now are simply settled. They are not moving back and forth. I speak basically of two areas that I know of which Roseau area and Portsmouth. What is happening in the rest of the diocese I don't have much information about that.

In terms of their legal status, I allow them to have enough documentation to process their stay here or some have applied for citizenship and they required that I can attest my knowledge of them and give them a certificate of good character. I think for me in sense that is a Christian thing to do. Once they are in need wether in terms of financial assistance or assistance in legalizing their stay in the country. Whether it is that I can open a door by giving them a reference to find occupation. Whatever it might be. I act not only on my own but it is also for the church. Because I understand what the church teaches and our obligation to help all those in need.

Interviewee: Cesar Gabriel

Role: Haitian who is employed by a catholic Institution (Convent High school). His name is mentioned in the previous interview given by Msgr. William John Lewis as an example of Haitian potential to integrate in the Dominican society.

Location: Roseau, Commonwealth of Dominica

Date: June 26th, 2017

Duration: 0: 15:51

Translated from Creole to English

As an employee of a Catholic institution like Convent High school, I see it as an opportunity given to me in order to flourish from a human, Spiritual and financial stand point. It represents a professional and intellectual opportunity which I am grateful for. However, although I was involved in the area of physical education and the teaching profession in Haiti prior to the decision to migrate, but the reality in Dominica is different. When I came, I was introduced to Msgr. John Lewis by a common friend. It was a positive encounter in which I was wholeheartedly given a reference letter and ultimately made the obtention of a teaching job possible. This is up to the moment my main source of income that help to sustain my family. Additionally, the school's principal is always keeping in touch to ensure that we are financially well. In so doing financial assistance is often made available to us in case of need but the salary is reasonable enough to satisfy our need.

Concerning the pastoral approach of the Roman Catholic vis-à-vis Haitian migrants in Dominica, I was one of those involved in the first attempt to establish a Haitian association with an

incorporated pastoral agenda. This was an idea supported by the Bishop of the diocese who was fostering the agenda. At the beginning I worked collaboratively with Fr. Lindor but after a period of time following his absence the pastoral program became relatively dysfunctional. Currently, there is a new Haitian priest who is already working in favor of Haitian immigrant. In spite of the Patois spoken in Dominica but I shall confess that the language remains an obstacle for the integration of Haitian community.

VII

Interviewee: Corina Laville

Role: Facilitator

Location: Mahaut, Commonwealth of Dominica

Date: June 27th, 2017

Duration: 0:14:05

What really prompted me to volunteer in facilitating the English for them is the fact that I have a son who went to school in England. Therefore, he had a very difficult time to integrate. Finally, he made it because people helped him along. I said to myself I can do something to give or pay back because of the assistance my son received in England. There is something that I can do to help somebody or a group of people. Really, I am motivated by the experience of my son. I have been teaching the Haitian migrant now over a year because I started from March or April 2016. The number of learner fluctuates because we started with a pretty much large group over forty (40) I have to say or maybe more.

However, over the months they started coming regularly but some of them were having a lot of challenges following. Sometimes they came in at odd time. They were at different levels and some of them had difficulty. It was such a big group, I thought oh my God!! I talked to Fr. Jacky and Davilma Mahautiere and I told them the better thing to do is to divide them between the most advanced and the lesser ones. Therefore, we had to groups. Then I took the more abled or advanced ones. The group was already in existence when I came in. As a retired teacher I wanted so much to return into teaching and this was an opportunity to seize as a matter of fact.

With regards to their religious affiliation, many of those who are in the class are not Catholic. The variety of Christian denominations they belong to is not because of a lack of pastoral concern from the Church but some of them came with their faith. The main thing is that we are not looking at what church they go to but the purpose is to help them with the language. When I question them they were Baptist, Jehovah witnesses, so I left that aspect of faith-based thing out of my class. Not faith-based but doctrine. Although we always begin with a prayer. Some of the songs we sing they would be familiar with them or they sing it themselves but the bottom line is we are all Christians and that is all we do and out of that, that was it.

I used the words of the Lord's prayer which is universal and everyone knows it. My experience with them though, I found that a lot of the Haitian men they were Catholic and well involved in the Church. The choir has a lot of them. It was really amazed to see the number of men. It even has more men than women. They showed up at every event. You know when they celebrating Flag day and other things, the men were in large numbers. In terms of the improvement of the program, I think we need a more formal program. We really need something more formal because I like to do things *ad hoc* also. We need more material to work with. I don't know if they give a financial contribution, they should give a financial contribution somehow. This might

motivate them to come. Because some of them they drag their feet. My concern is really when Fr. Jacky is leaving who will be in charge or take care of them? However, I think the Haitian community itself needs to do more to bring awareness.

VIII

Interviewee: Sr. Annita Sylvia Peter, f.J.

Role: Collaborator of the Haitian Pastoral Program/ Director of the Pontifical Mission Society of the diocese of Roseau.

Location: Pointe-Michel, Commonwealth of Dominica

Date: June 27th, 2017

Duration: 0:22: 28

A few years ago, Fr. Lindor was here in our diocese. I was very impressed by the work he tried to with the Haitian community. As I have some sort of affiliation with the Haitian community because Our sisters are in Haiti and I have been to Haiti in about six (6) times, so I decided to give my support to Fr. Lindor and to the celebrations that the Haitians community held. Since Fr. Lindor's departure, I became very aware that our Haitian community did not have the support that they needed and so just recently when I assumed my responsibility as the director of the Pontifical Mission society of the diocese of Roseau. I decided you know the Pontifical Mission society speaks about the universal Church to foster a universal missionary spirit among the people of God. Therefore, all of God's people must be part of that movement. All of God's people must be part of this evangelization and so I decided to reach to the Haitian community

more specifically the men. Because our Holy Father requested in 2015 that we pray in a very special way for family life. I thought not only pray for family life but help to empower families.

I started in our diocese women on mission and men on mission. The first men on mission group was the Haitian group and still is the only group we have so far. About seventeen (17) of them were commissioned to pray for family life every day in Dominica and throughout the world. That is the group's mission. The lovely commissioning ceremony which was attended by his Lordship Gabriel Malzaire and he commissioned them. We have been having a challenge through that because one of the things that they must have is a bible. They were given an English bible but of course most of them do not speak English fluently, so it is a challenge. I really wanted to get copies of Haitian's or French bible for them but we were not able to have that. I spoke to Fr. Jacky but he told me how difficult it was to get Haitian's bible, so that is a problem. Secondly, the next challenge that we have was to translate the prayer for family life into Haitian Creole. We need to give them this card which contains the prayer. We need the prayer and the commitment to be translated.

Mr. Davilma translated it but it seems that it was not an accurate translation. Thus, we have been waiting to have the transmission itself translated so that it could be part of the card. Because of the fact that has not been done, up to now we have not yet published the card for them because of that is the challenge we have. Then it would seem that generally, that the Haitian group would prefer that I come regularly to their meeting which is difficult for me because most of them are in the St. Joseph area it would mean that I would had to drive to go down there but also, I am so busy with a school I am in charge of and the diocesan work and everything. That is why it is really difficult to meet often with the group. I ask Fr. Jacky because he is able to meet them

because of the English classes he has with them. I ask him if can really make an effort to get things going.

The Men really are very committed. I formed with them a committee about five of them who would lead the group but they are not strong enough to get the group going. They need formation and I ask Fr. To have a session with them on "*Lectio Divina*". That has to be done in their language. Those challenges really keeping back the process. There are also some Haitian in Portsmouth have also express desire to be part of the group because they were told about the group. It would mean to reach out to them down there and all the travelling associated with that.

I am hoping to get some assistance from the team in St. Joseph that they could go down with Fr. Jacky and reach out to them. It is all men and let the men reach out to the men. It is really unfortunate because a lot of Haitians have left the church. A lot of them came as staunch Catholic but have joined other religion because we have not responded sufficiently to their need. They do not really feel welcome enough in our Church in Dominica. We do not cater for them and it is unfortunate because we share the same faith. It is so important for the diocese to rally around them and to include them.

Their presence also helps us to experience the universality of the Church. They bring something rich. The richness of their faith. In fact, women on mission here who are Dominican speak about the fact that the Haitians are so involve in Church. They were invited to one of our ceremonies and they sang the Magnificat as a group and they were so well dressed. They conducted themselves well in Church. They sang with so much faith, so much vigor. It became a witness for the people who were there. They bring something to the evangelization process here. It is unfortunate that we are not tapping into that to help them.

They come to English mass of course but they do not fully understand the language. I know in Portsmouth Fr. Sharplis, he reads the gospel in Creole and then he reads it in French or Creole. He speaks in Creole to accommodate them which is fantastic but it is still not the same as having somebody from your country who knows your culture well to share the faith with you and to give that little extra color to your celebration. I would really like to see something happens and they are willing. Right now, I have a Haitian in the Legion of Mary group and there is a Haitian lady who just join together with her husband. She told me “I was a legionary in Haiti”. “This is why I decided to come and join the Legionary here”. It is the same Church and she can identify with what we doing. I would really like to see the doors opened to them. I would really like to help them a lot. However, I need somebody who knows the language fluently and the culture to assist in that.

The pastoral care of the Church towards the Haitians is again too limited. I don't know of any pastoral plan specifically for the Haitian community and we would need something like that. Even have them included in our overall pastoral plan to cater to them. Currently, we are focus on the Eucharist and worshipping in the liturgy. We should have somewhere, some session with the Haitians Catholics on the liturgy. The same thing that we are teaching other people in Dominica. We should do the same thing for them in their language. To help to empower them and to help build their faith. Some of them have been in their choir. we should invite them to come to our parishes. To come and sing as a choir. Let them share a little bit of their faith. I think more should be done. Some of them just come to Church and they sit there and that is it. we are not catering specifically to their spiritual needs.

This what I would like to see the Pontifical Mission society pushes through the small groups. Because the intention was to have the Haitian men on mission to go to the different parishes to

meet other Haitian men. To tell them about the group and to set up men on mission group of Haitians in every parish. With that you can have a rally with them once a year. Would have to do more retreat and other formation session. It is a need because we are losing them. We have the responsibility to make feel a sense of belonging to the family of God. I would suggest a revision of the program. Get them involved. It would mean the involvement of a Haitian liturgy. Why not encourage them in all ministry? It would be good to identify a Haitian who is qualified to do course on counselling so that we have that ministry we can offer to them. The people would know there is somebody who knows my culture and language and who would be able to talk to me. Even the week day masses for them can be promoted at least once a month.

IX

Interviewee: Misset Catile

Role: Participant

Location: Vielle Case, Commonwealth of Dominica

Date: July 12, 2017

Duration: 0:09:56

Translated from Creole to English

My experience so far in the Roman Catholic Church in Dominica is comparable to a family life experience. I find a new family in the parish where the opportunity to maintain my Catholic has been given to me. In reality, there is nothing to complain about because I have been involved in

the choir of Vielle Case parish since 2004. I am well pleased and feel integrated by the pastoral program implemented in favor of Haitian immigrants. Generally, Haitian immigrants are welcomed especially in the Church circle in addition to the universality of the Catholic faith.

X

Interviewee: Fr. Herman Sharplis

Role: Former Parish of St John-Lewis

Location: Portsmouth, Commonwealth of Dominica

Date: July 13, 2017

Duration: 0:24:11

When I came to the parish nine (9) years ago, I met a group of Haitians coming to Church. They had a group led by Paul as the president. They were there and would be at prayer meeting on Tuesdays. Once I saw that I realize that there was a need to care for them. I accommodated them and gave them a particular day for prayer meeting. The parish would have the prayer meeting on Wednesday and they would have their own on Tuesday. Once they established that after having a day, they would come more often. Of course, at that time we had a large number. I cannot put an exact number but it was a lot. That allowed them to feel that they have a home now in that parish.

The next thing I did was, I tried to accommodate them on Sunday where they would lead the liturgy. We had established groups for the liturgy on Sundays and they became one of the

groups. Whenever also there was a fifth Sunday, they took charge of the liturgy. They would choose the songs and those who could read would do so. We began to have them as altar servers. Once I was able to do that, then I began to see a lot more Haitian's participation in the parish. As the leader of the group, I got Paul in the parish council. Now they had a voice in the parish council. They were represented by Paul in the parish council. I had a constant dialogue and contact with Paul. Regularly we would meet and he will tell me what is going on. I could not attend all the sessions but I keep myself informed in order to know where I could assist. Once I gave that to the group, they became not only not only a group but very well recognized and appreciated. Eventually, the rest of the parish embraced them. My ability to embrace them brings a blessing where people began treat them not as foreigners but as parishioners. That makes such a big difference. They just became very involved. As the number began to grow, we began to have Haitian marriages and the celebration of other sacraments including the required preparations. Paul was one them I did the marriage. One of the mechanics called Toto I did his wedding. We also had Haitians funerals in the parish. That opening just gave the Haitians. It allows them to be totally integrated in the pastoral life of the parish

As a priest it gave me an opportunity to see the church bigger than those who you would consider as the people of this particular parish. It gives the church an opportunity to be more hospitable, more merciful, more open to others. What can be deduced from that is the fact that when a group of people comes to a parish they will feel at home only when the parish priest takes the lead in welcoming them. The rest of the parish would learn from that. If you embrace them, they are part of us. I pioneered this because it is the first parish in the diocese to have that kind of pastoral level.

When Lindor came to Dominica as a seminarian, he heard of what I was doing and contacted me. Once he was able to contact me I was excited because I said there you have a Haitian who can do much more than I do. One thing we can pride ourselves on in terms of what has been done towards the Haitian community in Portsmouth was the Haitian Flag day. We hosted that celebration because in Portsmouth there was an organized group not because there was a large group of Haitians involved in the Church and carried a lot of responsibility in the Church. It was not only a celebration for Catholics because who came were not only Catholics.

It was a celebration for all Haitians from the island gathered in Portsmouth on that day. Now Fr. Jacky is in charge and he consults me on various occasions. Every so often he would call me for the use of the church, for meeting. In truth and in fact, the ministry has not stopped. It still continues. When the large body of Haitian Catholics who were in Portsmouth at the time they have established the pastoral but we have lost a lot of them because they migrated to the various islands and the US. We lost basically most of them. This is kind of affected the ministry here. The lack of continuity comes from the fact that most of them are transitional people. While you want to begin a serious ministry but you have the consequence of it being affected. However, an English learning program carried out by some volunteers of the parish was introduced in order to facilitate their integration in both the church and the society.

Appendix 3 Names of heads of families that participate in the program based on a

random personal survey.

#	Names	#	Names	
1	Adeline Barreau	31	Odlain Rosier	
2	Ametha Midi	32	Olga Delice	
3	Anaila Frederic	33	Petit Louis	
4	Antoine Desir	34	Pierre Luckner	
5	Aurore Dorval	35	Rolande Derolus	
6	Bachmi Louima	36	Ronald Dupre	
7	Baunard Joseph	37	Roseline Alcide	
8	Bruno Vital	38	Roselore Jude	
9	Chamali Lindor	39	Rosette	
10	Davilma Mahautiere	40	Saintilus Fresnel	
11	Daniel Pierre	41	Sonthonax	
12	Dieujuste Joseph	42	Sony	
13	Dumond Casseus	43	Sophonie vital	
14	Elius Vernilus	44	SophonieJeanBaptist	
15	Enard Joseph	45	Suffrant Furant	
16	Frantz	46	Venette Timathe	
17	Fritz	47	Veronique Toussaint	
18	Guilene Olis	48	Welvensky Gilles	
19	Guilmond Gus	49	Widmaier Diogene	
20	Izmee Olus	50	Yonel Dossous	
21	Jacqueline Fleury	51	Yousvel Wamwrith	
22	Jean-Renald Mahautiere	52	Zigy	
23	Joubert Cazeneuve			
24	Magda Pierre			
25	Marie Marthe Arthiste			
26	McDonie Delice			
27	Micheline Philien			
28	Misset Catile			
29	Morius Estime			
30	Nesly Delice			



ANTILLES EPISCOPAL CONFERENCE

9a Gray St, Port of Spain

Trinidad & Tobago, West Indies

President: Most Rev. Patrick C. Pinder, Archbishop of Nassau, Bahamas

Vice President: Most Rev. Francis Alleyne., Bishop of Georgetown, Guyana

General Secretary: Fr. John D. Persaud

Telephone: (868) 622-2932 Fax: (868) 628-3688 e-mail: FrJohnPersaud@aecrc.org

Web site: www.aecrc.org

January 26, 2017.

Chibly Cardinal Langlois
President
Conférence Episcopale De Haïti
B.p. 1572, Angle rues et Lammarre
Port-au-Prince
Haïti

Your Eminence,

Dioceses of the Antilles Episcopal Conference stand in solidarity with our brothers and sisters in Haiti who suffered from the effects of Hurricane Matthew last year.

Some of the Dioceses have organized their support in various ways and others have forwarded to the AEC Secretariat monies collected from the faithful.

I wrote to you asking how you would like me to send the money but got no response. However, I received information from Archbishop David Macaire details of your bank account and was able on Monday 23rd January, 2017 to transfer **US \$75,000.00** to that account.

Attached is a detailed list showing the amounts contributed by the various Dioceses. I would appreciate if you can acknowledge that you have received the money.

With every prayer and blessing,

I remain,

John D. Persaud

Fr. John D. Persaud
General Secretary
Antilles Episcopal Conference

Contributions from the Dioceses of the Antilles for Hurricane Relief in Haiti

Archdiocese of Port of Spain, Trinidad	
– Archbishop Joseph Harris, archbishopharris@abpos.org	US\$
13,707.18	
Archdiocese of Kingston, Jamaica,	
– Archbishop Kenneth Richards, bishopkdrichards@gmail.com	US\$
11,545.76	
Diocese of Roseau, Dominica	
– Bishop Gabriel Malzaire, bishop@dioceseofroseau.org	US\$
10,899.58	
Diocese of St. George's, Grenada	
–Fr. Clifford Harris	
Diocesan Administrator, friarcliff@gmail.com	US\$
8,295.79	
Diocese of St. John's, Antigua	
–Bishop Robert Llanos	
Apostolic Administrator, dsjb@candw.ag	US\$
6,155.84	
Diocese of Bridgetown, Barbados	
– Bishop Jason Gordon, bshopcjb@gmail.com	US\$
5,444.00	
Diocese of Belize City & Belmopan, Belize	
– Auxiliary Bishop Glancy, chrishglancy@yahoo.com	US\$
4,379.55	
Diocese of Georgetown, Guyana	
– Bishop Francis Alleyne, rbishopgy@gmail.com	US\$
3,867.00	
Diocese of Paramaribo, Suriname	
– Bishop Karel Choennie, bisschop@isdomparamaribo.org	US\$
3,716.00	
Diocese of Montego Bay, Jamaica	
– Bishop Burchell McPherson, frburchell@yahoo.com	US\$
3,025.40	
Diocese of Kingstown, St. Vincent	
– Bishop Gerard County, bishopgerardsvg@gmail.com	US\$
1,852.00	
Diocese of Mandeville, Jamaica	
– Archbishop Charles Dufour Emeritus	

	Apostolic Administrator, diosofmville@gmail.com	US\$
1,427.58		

	Antilles Episcopal Conference	
	- Fr. John D. Persaud	
	General Secretary, FrJohnPersaud@aecrc.org	US\$
694.22		

	Total:	US\$ 75,000.00
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