

AFRICAN AND CARIBBEAN CATHOLICS IN THE UNITED STATES

**A Study Conducted for the
Office for the Pastoral Care of Migrants
Refugees and Travelers (PCMRT)**

2008

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS



Secretariat of Cultural Diversity in the Church

3211 FOURTH STREET NE • WASHINGTON, DC 20017-1194

May 15, 2008

Dear Friends,

I am delighted to share with you the latest resource for pastoral care and planning in the service of African and Caribbean Catholics in the United States. The Office of Pastoral Care of Migrants, Refugees and Travelers, a division of the Secretariat of Cultural Diversity in the Church, requested that this Study of African and Caribbean Catholics be undertaken by respected researchers Dr. Dean Hoge and Father Aniedi Okure, OP, of the Life Cycle Institute of the Catholic University of America.

The first step in developing a pastoral plan is familiarity with the reality in question. The human sciences provide instruments for encountering the reality and developing practical pastoral responses for the Church's actual experiences in the light of sacred scripture, tradition and contemporary ecclesial teaching.

The pastoral care of newcomers is an historic priority for the Catholic Church in the United States. This reality and the need to respond are as pressing today as ever. It is hoped that this tool will be of help to the growing African and Caribbean Catholic communities and to all who serve them.

Special thanks to Sister Joanna Okereke, HH CJ, Program Specialist for the Secretariat of Cultural Diversity, for shepherding this project to completion.

Sincerely in Christ,

Reverend Allan Figueroa Deck, S.J., Ph.D., S.T.D.
Executive Director

**African and Caribbean Catholics
in the United States**

**A Study Conducted for the Office for the
Pastoral Care of Migrants, Refugees
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By

**Aniedi Okure & Dean Hoge
Life Cycle Institute
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2008

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Secretariat of Cultural Diversity in the Church

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Appreciation

The Office for the Pastoral Care of Migrants and Refugees initiated this survey to highlight the demographic information and the unique sets of challenges concerning pastoral ministry to African and Caribbean born Catholics in the United States. The results from this survey show that African and Caribbean Catholics make up a significant proportion of the Church in the United States.

We wish to express our profound gratitude to Fr. Aniedi Okure, OP and Dr. Dean Hoge for accepting to conduct the survey on behalf of the Office for the Pastoral Care of Migrants and Refugees (PCMR).

The result of this survey will help the Office for the Pastoral Care of Migrants and Refugees (PCMR) to focus on areas where pastoral care and support are mostly needed. It will also help PCMR to bring to the attention of Local Ordinaries and pastoral care providers the pastoral care needs of the African and Caribbean Catholics who now form part of their local church.

It is our hope that the result of the survey would enhance the pastoral outreach to newcomers in different dioceses. We are confident that when Catholic newcomers are received and integrated into faith communities, they would enrich the local church with their spiritual gifts.

Sincerely yours in Christ,

Sr. Joanna Okereke, HHCJ
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African and Caribbean Catholics in the United States

Executive Summary

Brief History

The Church in the United States has a long history of providing pastoral care for newcomers. Over the years, the provision of pastoral care to newcomers has taken diverse forms, including the establishment of national churches, language specific parishes, and ethnic parishes. Whatever the form, the Church's effort has been consistent. With the publication of *Pastoralis Migratorum Cura* by the Pontifical Council for Migrants and Itinerant People in 1973, the Church intensified its effort by creating a structure at the national level – The Office for the Pastoral Care of Migrants and Refugees (PCMR) – to coordinate the pastoral care activities to newcomers.

Pastoral care to African and Caribbean-born Catholics was initiated in the 1980s and was expanded in the 1990s with the appointment of a national coordinator at PCMR. It received a new impetus following the Bishops' publication of *Solidarity With Africa* in 2001.

Locations of African and Caribbean-born populations

The 2000 US Census shows that between 1990 and 2000, there was a sharp increase of African and Caribbean-born populations in the United States (142% for African-born and 53% for Caribbean-born); an increase that has brought new challenges to existing pastoral care structure especially at the local levels.

In recognition of these new challenges, the Office for the Pastoral Care for Migrants and Refugees (PCMR) at the United States Conference of Catholic Bishops (USCCB) commissioned this study to gather demographic information about African and Caribbean-born newcomers, where they are located, whether they are provided pastoral care, the type of pastoral care they are provided, and ways in which PCMR can better assist dioceses in their pastoral care of newcomers. We designed the survey in consultation with Sister Joanna Okereke, Coordinator of African and Caribbean ministries and Cecile Motus, Interim Director of PCMR at the USCCB. The report is based on information received from about half of the dioceses in the United States.

We used data from the US Census Bureau, American Community Survey, Migration Policy Institute and the Department of Homeland Security. African and Caribbean-born populations concentrated in major metropolitan areas and in select states. The top ten states with African and Caribbean-born populations are alphabeti-

cally: California, Florida, Georgia, Maryland, Massachusetts, New Jersey, New York, Pennsylvania, Texas and Virginia. The data also show major increase of African and Caribbean-born between 2000 and 2005, over and above the sharp increase in the 1990s. In some states – Arizona, Delaware, Indiana, Kansas, South Dakota, Tennessee, Washington, West Virginia, and Wyoming – the number of African-born populations doubled between 2000 and 2005.

This study focused mainly on dioceses located in major metropolitan areas. The Diocese of Brooklyn has the most; over half a million. Twelve other responding Arch/dioceses; Atlanta, Boston, Chicago, Los Angeles, Miami, Galveston-Houston, Newark, New York, Norwich, Orlando, Venice, and Washington indicated that they had 20,000 or more African and Caribbean-born Catholics in the diocese. Seven reported having 5,000 or more. Six reported 2,500 or more. The remaining twenty-one responding dioceses reported 1,000 or less.

Challenges to Dioceses and Visibility Issues

Many dioceses have difficulties providing data on foreign-born members. About fifty of the dioceses reported that there were no African or Caribbean-born populations within their territories. Most of the reports were different from census data which showed significant numbers of African and/or Caribbean populations within many dioceses reporting their absence. There seem to be a general lack of visibility of African and Caribbean-born Catholics in many dioceses. Some dioceses acknowledged there were significant numbers of African and Caribbean-born populations but indicated they did not have the statistics on them. This was a major challenge of this study.

The data in this report – from government sources, from diocesan staff and from community leaders – are conservative estimates, and should be seen as a platform for examining the pastoral care issues in this study.

Type of Pastoral Care Provided

About forty percent of the dioceses that reported they have African and Caribbean-born Catholics also indicated that they provide regular pastoral care for them. Regular pastoral care basically consists of assigning a priest-chaplain to the community, or appointing a priest coordinator who speaks the same language as the community, or assigning a place for the community to gather.

About fourteen percent of the dioceses provide ad-hoc pastoral care, consisting of gatherings on special occasions. The reasons given for providing ad-hoc pastoral care included lack of resources and personnel, or that they were spread throughout the

dioceses and mingle in parishes

About forty-five percent of the diocese indicating they have African and/or Caribbean-born populations also reported that they did not provide them separate pastoral care because they were integrated in parishes and did not request special liturgy or that the group was small or the diocese did not have the resources and the personnel.

Issues of Identity

African and Caribbean-born persons do not feel that the designation “Black” or “African American” identifies who they are. They prefer ethnic or national based identity to racial (black-white) based identity. They tactfully resist the racial-minority status imposed on them by the American society. Their preference for their home country majority (higher) status calls for understanding by pastoral care providers so as not to confuse the multifaceted dimensions of culture and ethnicity with simple racial categorizations.

Recommendations

Fifty-three percent of responding dioceses indicated that they needed assistance with outreach programs, raising awareness in parishes and educating parishes on welcoming newcomers. About twenty-five percent need assistance with resources and statistics on African and Caribbean Catholics in their dioceses. Twelve percent indicated that acculturation programs for newcomers would be helpful.

We hope that the results from this survey will serve as stepping stone to an increased understanding of the pastoral care needs of African and Caribbean born Catholics in the United States.

I. INTRODUCTION

Early Beginnings

Following the publication of *Pastoralis Migratorum Cura* by the Pontifical Council for Migrants and Itinerant People in 1973, the Church in the United States intensified its efforts in the pastoral care of Catholic newcomers through its national Office for the Pastoral Care of Migrants and Refugees (PCMR). As part of that effort, the Church initiated a process for the pastoral care of African and Caribbean newcomers by appointing national chaplains for African and Caribbean Catholics. More specifically, the Church appointed chaplains for Haitian Catholics, and the Ethiopian (and Eritrean) Ge'ez Rite Catholics throughout the United States.

Strengthening of Ministry

The ministry to African and Caribbean newcomers was further strengthened in 1995 by the appointment of the first National Coordinator of Ethnic Ministries for African and Caribbean Catholics in the Office for the Pastoral Care of Migrants and Refugees, and the convocation of the first African Conference in Boston (May 31 – June 1995). The conference, which was jointly sponsored by Office for the Pastoral Care of Migrants and Refugees and the National Secretariat for African American Catholics in cooperation with the Archdiocese of Boston Office for Ethnic Apostolate, examined the pastoral care needs of African and Caribbean Catholics in the United States.

Over the years, the Church continued to increase its pastoral care efforts by raising awareness through workshops and conferences at the national, regional and local levels; by designating places of worship for African and Caribbean newcomers and appointing chaplains who shared the same cultural background as these newcomers; and by providing language and culturally appropriate liturgy for those who would otherwise not be served. The Church's pastoral care effort received a new impetus following the Bishops' publication of *Solidarity With Africa* in 2001.

Challenges to Ministry

However, pastoral ministry to African and Caribbean Catholics in the United States poses unique sets of challenges vis-à-vis other newcomers, and calls for a special approach. In recognition of these challenges, the Office for the Pastoral Care of Migrants and Refugees initiated this study to enhance its planning and pastoral outreach programs.

In order to better understand these challenges this study highlights:

- (a) the demographic profile and general characteristics of African and Caribbean-born persons in the United States;
- (b) the general practice of African and Caribbean Catholics in regard to their “belonging” to a parish community;
- (c) the distribution of African and Caribbean Catholics in Arch/dioceses throughout the United States.

In regard to their distribution in Archdioceses and Dioceses in the United States, the study focuses on select Arch/dioceses (large, medium and small) with significant African and Caribbean populations.

II. METHODOLOGY

The data for this study was collected from several sources: The US Census Bureau; American Community Survey; Department of Homeland Security Office of Immigration Statistics, Migration Policy Institute Washington, DC, ninety-two Arch/Dioceses; National Consultants for the Office for The Pastoral Care of Migrants and Refugees; The National Center for Haitian Apostolate, Ethnic Community Leaders; and Chaplains to African and Caribbean Catholics.

We designed two sets of questionnaires in consultation with the staff at the Office for the Pastoral Care of Migrants and Refugees. The first set was designed to collect information from Arch/Diocesan officials. The second set was sent to PCMR African and Caribbean National Consultants representing various nationalities and ethnic groups throughout the United States.

In addition we conducted telephone interviews with select diocesan officials, PCMR national consultants, African and Caribbean community leaders and chaplains to African and Caribbean Catholics.

There are discrepancies between data from the various government and non-governmental sources, especially information from community leaders and chaplains to African and Caribbean Catholics. We believe that reports from community leaders and chaplains are the most accurate estimates of the African and Caribbean population in the United States. However, since government sources have provided the most comprehensive information on African and Caribbean-born persons in the United States, and for reason of consistency, we have based our general calculations on information from official government sources even though we believe they undercount these populations.

In regard to responses from diocesan officials, we have retained the actual figures they sent. Where data providers gave ballpark figures of African and Caribbean-born populations but were unsure of the Catholic component of the population, we extrapolated the number of Catholics based on percentage of Catholics from the country of origin. The figures in this study are estimates. Rather than focus on the figures themselves, the reader is invited to note the areas where these populations are located, to pay attention to the cultural and identity issues and to focus on the pastoral care concerns raised by diocesan officials and community leaders in regard to the pastoral care of African and Caribbean Catholics in the United States and the suggestions they have given.

A PROFILE OF AFRICAN AND CARIBBEAN-BORN POPULATIONS IN THE UNITED STATES

A. AFRICAN-BORN POPULATIONS IN THE UNITED STATES

The 1980s and 1990s saw a dramatic increase of African-born immigrants in the United States.

According to the 2000 US Census report, the number of African-born persons in the United States increased by 142 percent between 1990 and 2000.

The bulk of the increase was the large number of foreign-born immigrants from Western African countries. They increased by 214,941 (192.7 percent) over the 1990 figure; of which Nigeria accounted for 71,285 new arrivals.

Table 1
TEN STATES WITH THE LARGEST FOREIGN-BORN POPULATION FROM AFRICA, 2000

State	Number	% of African Foreign-born
New York	116,936	13.3
California	113,255	12.9
Texas	64,470	7.3
Maryland	62,688	7.1
New Jersey	59,917	6.8
Massachusetts	47,770	5.4
Virginia	42,509	4.8
Georgia	40,423	4.6
Florida	34,495	3.9
Minnesota	34,469	3.9

¹ African-born and Caribbean-born includes naturalized African and Caribbean-born persons, and African and Caribbean-born persons with immigrant and non immigrant visas

² Source: The data that follow were obtained from the US Census Bureau, Census 2000; American Community Survey 2002 and Migration Policy Institute Washington, DC (2007).

Table 2
Ten States with the largest foreign-born population from Western Africa, 2000

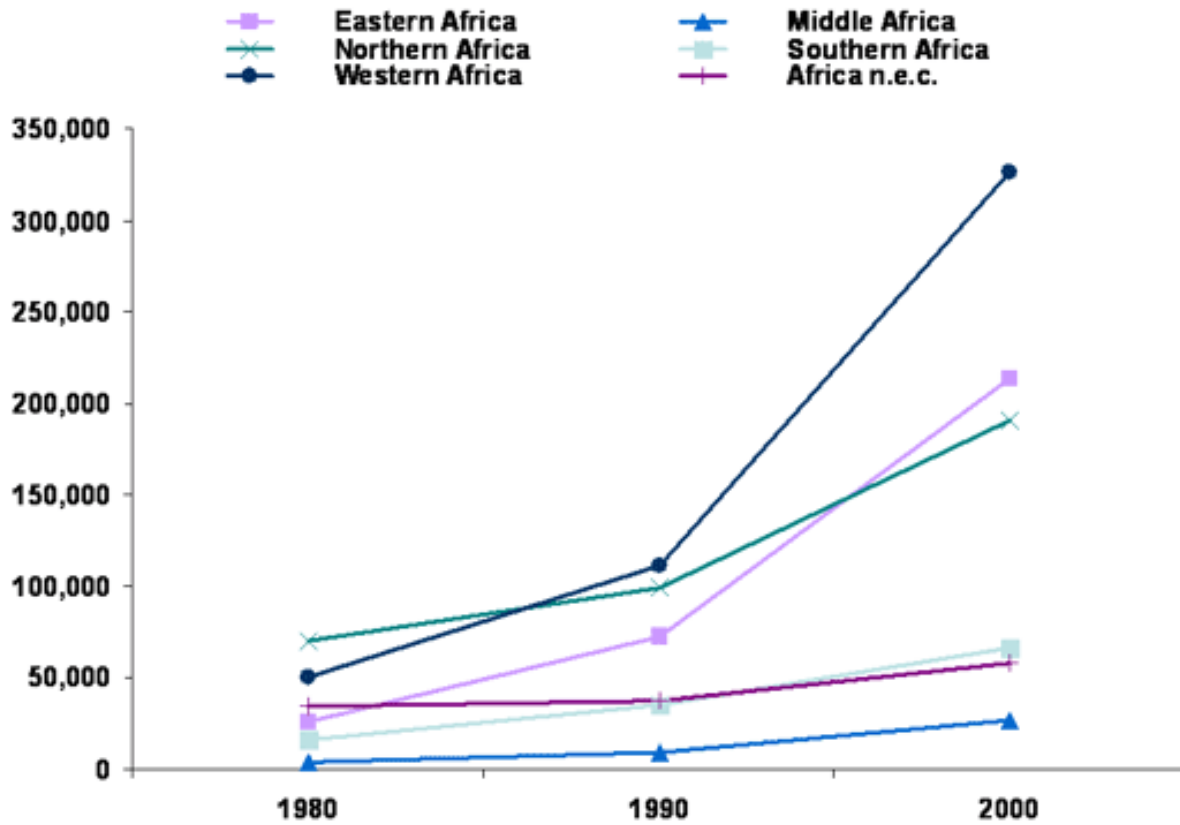
State	Number	% of West African foreign-born
New York	55,226	16.9
Maryland	35,455	10.9
Texas	27,726	8.5
Massachusetts	27,396	8.4
New Jersey	22,582	6.9
California	22,031	6.7
Georgia	17,605	5.4
Virginia	12,987	4.0
Illinois	12,338	3.8
Rhode Island	10,288	3.5

Between 1990 and 2000, the US Census data indicate that 36,545 African-born persons arrived from Angola, Somalia and Mauritania. The new immigrants from these countries constitute about 91 percent of their total populations residing in the United States in 2000. Compared to other African-born, a majority from these three countries are recent arrivals.

Table 3
PERCENTAGE OF TOTAL IMMIGRANT POPULATION FROM THREE AFRICAN COUNTRIES WHO ARRIVED IN THE UNITED STATES BETWEEN 1990 AND 2000

Country	% arriving 1990 – 2000
Angola	91.6
Somalia	91.1
Mauritania	88.5

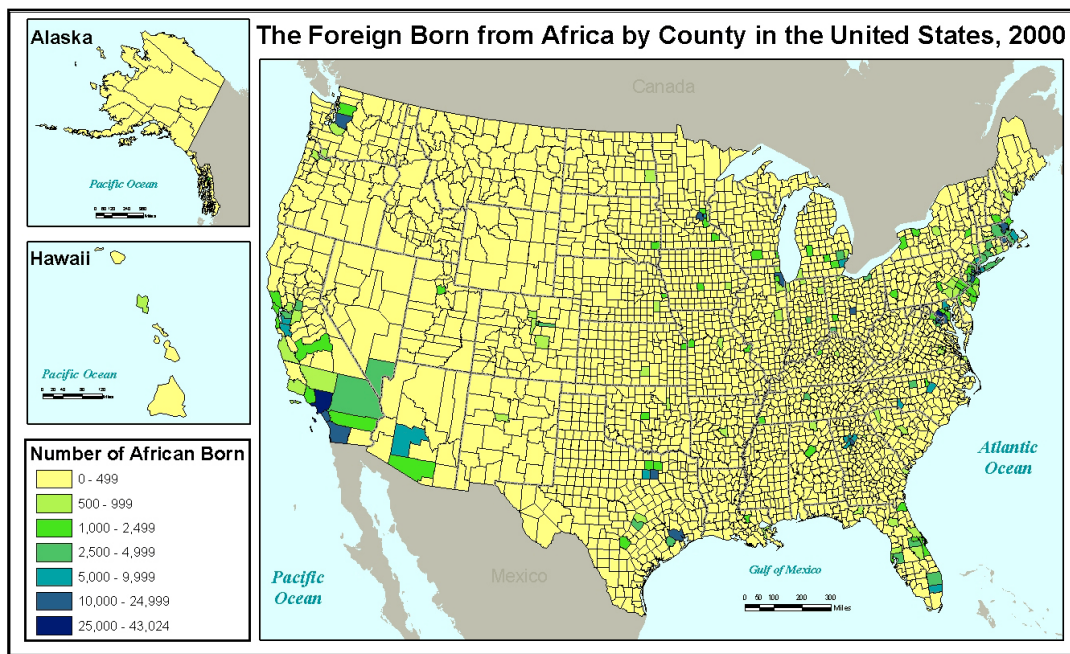
Figure 1
NUMBER OF AFRICAN-BORN IN THE UNITED STATES: 1980-2000



Source: Compilation by Migration Information from US Census Bureau, Census 2000 and Gibson, Campbell and Emily Lennon, US Census Bureau, Working Paper No. 29, "Historical Census Statistics on the Foreign-Born Population in the United States: 1850 to 1990." Note: Africa n.e.c = not elsewhere classified

Census data show that 56 percent of all African foreign-born persons arrived in the United States between 1990 and 2000, and 26 percent entered between 1980 and 1989. The US Census Bureau indicates that 34 percent of all African foreign-born were naturalized citizens in 2002.

Figure 2
MAP SHOWING LOCATIONS OF AFRICAN-BORN IN THE UNITED STATES



Migration Information Source © 2006

Source: From Migration Information Source 2006; Migration Policy Institute Characteristics of the African-born in the United States; Who is Where in the United States. The map shows that most African-born reside in the eastern half of the United states, in California and in the far northwest.

Recent African immigrants, who are mostly from sub-Saharan Africa, represent a wide variety of nations, cultures, languages, and religious denominations. Despite these differences, African-born populations in the United States have many commonalities. They are overwhelmingly Christian.

The US Census 2000 data also report that “As a group, African immigrants

- Were more likely to be proficient in English and had higher educational credentials than the overall foreign-born population in the United States.
- Work in higher-level occupations and had higher earnings than the over all foreign-born population.

However, closer examination of African-born immigrants from specific countries reveals a great deal of diversity in migration patterns, political conditions and group histories”

³ www.migrationinformation.org/USFocus/display.cmf?ID=366

Foreign-born from Regions of Africa

Tables 4 to 7 show the number of African-born persons in states having the largest numbers. See Appendix B for definitions of the regions of Africa by the US Census Bureau.

Table 4

TEN STATES WITH THE LARGEST FOREIGN-BORN POPULATION FROM EASTERN AFRICA, 2000

State	Number	% of Eastern Africa foreign-born
California	32,522	15.2
Minnesota	19,489	9.1
Texas	16,374	7.7
Virginia	14,420	6.8
Maryland	13,342	6.3
Georgia	12,776	6.0
Washington	10,852	5.1
New York	10,334	4.8
Ohio	7,642	3.6
Massachusetts	7,517	3.5

Closely following immigrants from Eastern African foreign-born are Northern, Southern and Middle Africa respectively (see Tables 4 and 5). With the exception of North African-born persons who are the longest residents in the United States, African-born populations in the United States were less likely to be citizens than the foreign-born populations generally.

Table 5

TEN STATES WITH THE LARGEST FOREIGN-BORN POPULATION FROM NORTHERN AFRICA, 2000

State	Number	% of Northern African foreign-born
California	36,101	19.0
New York	31,475	16.5
New Jersey	23,052	12.1
Florida	12,679	6.7
Virginia	10,751	5.6
Texas	8,411	4.4
Massachusetts	6,536	3.4
Pennsylvania	5,559	2.9
Maryland	5,003	2.6
Illinois	4,516	2.4

Table 6

TEN STATES WITH THE LARGEST FOREIGN-BORN POPULATION FROM SOUTHERN AFRICA, 2000

State	Number	% of Southern Africa foreign-born
California	14,556	21.9
Florida	6,246	9.4
Texas	5,728	8.6
New York	4,477	6.7
Georgia	2,721	4.1
New Jersey	2,340	3.5
Massachusetts	2,315	3.5
Illinois	1,983	3.0
Maryland	1,872	2.8
Pennsylvania	1,844	2.8

Table 7

TEN STATES WITH THE LARGEST FOREIGN-BORN POPULATION FROM MIDDLE AFRICA, 2000

State	Number	% of Middle Africa foreign-born
Maryland	4,212	15.7
California	2,563	9.5
New York	2,310	8.6
Texas	2,108	7.8
Massachusetts	1,580	5.9
Georgia	1,453	5.4
North Carolina	1,320	4.9
New Jersey	1,236	4.6
Virginia	1,224	4.6
Pennsylvania	886	3.3

The immigration experiences of African-born persons in the United States are very diverse. Some are economic immigrants seeking a better life in the U.S. Many came as students and stayed on to work as professionals. Others were forced to flee their home countries because of threatening political situations and armed conflicts, and they came to the United States as refugees or as asylum seekers. The latter are relatively recent and come mostly from Eastern Africa. The experiences of African-born in the United States are impacted by their level of education, their area of specialization and their immigration status.

Credentials and Recertification

Although the US Census data reports that African foreign-born have the highest educational attainment of all immigrant populations to the United States, many African immigrants with professional training often face a devaluation of their credentials and previous work experience or have to start all over to be certified for the American system. In the meantime, to maintain a lifestyle they feel is commensurate with their professional training, and to enable them provide for extended family members in their home country, they become overextended across several jobs. As a result, many of these immigrants have little time to connect with the new culture and the community in which they live; they become invisible to the public.

Discrepant Census Data

Significant discrepancies exist between official sources providing data on African-born populations in the United States. Differences exist between US Census Bureau of 2000, the American Community Survey, and Migration Policy Institute for the same year. The US Census Bureau puts the number of African-born in 2000 at about 1.3 million. The American Community Survey and Migration Policy Institute base their calculations for African foreign-born populations in 2000 at about 900,000. The latter figure is about 400,000 less than the official figure from the US Census Bureau. Community leaders on the other hand put their estimate at between 2.5 and 3 million.

Several reasons account for the discrepancies. (a) Many African immigrants do not have legal residency status. A majority of the African-born persons in this category are those who have overstayed their legal residency or the duration of their visitor's visas. (b) While US Census Bureau neatly defines foreign-born, community leaders generally include their US born children in their calculations. (c) The process of collecting census data does not provide a clear category for identifying African-born immigrants residing in the United States, a situation that leads to the identification of some African-born as "other" in official census records. The same applies to Caribbean immigrants of African ancestry. This issue is related to status and identity, which we describe later in detail under "identity for African and Caribbean-born populations."

In most government official records, African-born populations in the United States are categorized as "black," "African-American" or "other." In addition to the reason stated earlier, the categorization accounts for the discrepancies between official government data for African-born populations in the United States and figures from non-governmental sources.

For example, according to the US Census 2000 report, the greater Philadelphia area has 20,391 African-born persons. However, a study by the University of Pennsylvania in the same year put the number of African born in the Greater Philadelphia area at about 55,000; more than two and a half times the figure provided by the government. The latter figure was based on information collected from community leaders within the greater Philadelphia area. The University of Pennsylvania study identified over 40 African community associations (civic, national and ethnic) in the Philadelphia area representing 15 countries of origin. They have more accurate information on members. Besides being a more accurate measure of identity, their reports include the undocumented, who would not be included in the government census data.

Religion as a Social Network

Religious activities form an important part of daily life for most Africans. As with earlier immigrants, religion for them is more than worship. It provides a social network for newcomers and serves to provide a sense of continuity for uprooted people. By providing a culturally appropriate liturgy, the Church in the United States provides African immigrants a niche and a sense of belonging. Where this is lacking, some turn to other religious denominations that provide them with a welcoming community. Many community leaders that were interviewed for this study indicate that significant numbers have turned to other religious denominations that provide them a sense of belonging, or they have joined Pentecostal groups founded by African pastors.

Registration and Parish Affiliation

The general practice in most African countries is that Catholics do not have to register to belong to a parish or enter into the “envelope program” for weekly contribution to become members of a parish community. They are members of the parish community by virtue of their frequent attendance, financial contributions and participation in parish activities. Most African-born immigrants extend this practice to United States and do not register in parishes. They assume that by virtue of frequent attendance and participation in a particular parish, they are legal (registered) members of the parish.

The failure of African-born to register in a parish is a major reason why dioceses have difficulties accounting for African born Catholics within their dioceses. It is also a major reason for the discrepancies between the demographic figures provided by dioceses and that provided by African Catholic community leaders.

Living in the “Space-Between”

Although African immigrants have physically left their countries, most remain emotionally, politically, spiritually, and financially invested in their home countries. They are transnational individuals living in the space between. Persons with the financial means and appropriate travel documents shuttle between the two countries; maintain ties in their home countries and support the extended family, while forging a niche and comfortable life in the United States.

Regions, Population and Percentage according to US Census 2000

The African-born population accounts for about 5 percent of the total foreign-born population in the United States. This varies by census regions, with concentration in large metropolitan areas.

Eastern Africans (263,415) made up 26.0 percent of the African-born population. Most Eastern Africans in the US were born in Ethiopia (87,543), Kenya (40,680), and Somalia (35,760).

Middle Africa (26,900) in all accounted for 3.0 percent of the African-born, with those from Cameroon (11,765) accounting for the largest segment.

Northern African countries (204,728) accounted for 20.2 percent of the African born population. The foreign-born from Egypt (108,371) were the largest group of North African-born, followed by Morocco (34,680), and Sudan (19,790).

Southern Africans (71,883) made up about 7.1 percent of the African foreign born with most immigrants coming from South Africa (63,560).

Western Africans (357,360) accounted for 37.0 percent of the overall African born population in 2000. The main countries of origin are Nigeria (139,940), Ghana (65,570), and Liberia (39,030).

About 6.7 percent (92,501) of the African-born did not report their country of birth.

⁴Regions as defined by the US Census 2000. For details on the breakdown of regions see APPENDIX B.

⁵Source: US Census 2000; American Community Survey 2002

Table 8 is a breakdown of African-born populations showing the number from each region and the countries with major populations. The enclosed numbers indicate the country's foreign-born percentage within the region.

Table 8

All African-Born Residents by Region and Country of Birth for the US: 2002

Region/country	Number	% of African-born
Eastern Africa	263,415	26.0
Ethiopia	87,543	(33.2)
Kenya	40,680	(15.4)
Somalia	35,030	(13.6)
Other Eastern Africa	99,432	(37.8)
Middle Africa	26,900	2.8
Cameroon	11,765	(43.7)
Other Middle Africa	15,135	(56.3)
Northern Africa	204,728	20.2
Egypt	108,371	(53.0)
Morocco	34,680	(16.3)
Sudan	19,790	(9.7)
Other Northern Africa	42,941	(21.0)
Southern Africa	71,883	7.1
South Africa	63,560	(88.4)
Other Southern Africa	8,323	(11.6)
Western Africa	357,360	37.0
Nigeria	139,493	(39.2)
Ghana	65,570	(18.2)
Liberia	39,030	(11.0)
Other Western Africa	111,267	(31.6)
Africa not elsewhere classified	92,501	6.7
Total		100.0

⁶ Source: US Census Bureau 2000; American Community Survey, 2002. The breakdown does not add up to the 1.3 million US Census 2000 figure. However, it gives a general sense of distribution.

The Census data show that African-born had a higher percentage of educational attainment than other immigrants in the United States. See Table 9.

Table 9
Educational Attainment of African-born Population Age 25 and Older

Level of education	Percentage of African-born	Percentage of all foreign-born
High school or higher degree	86.4	61.8
Bachelor’s degree or higher	42.8	24.0

Those born in Egypt (59.7 percent), Cameroon (58.7 percent), and Nigeria (58.6 percent) were among the most likely to report having a bachelor’s degree or higher. Among the African-born population age 16 and older, 71 percent (565,370) participated in the civilian labor force, compared to 60.8 percent (17.3 million) of the total foreign-born.

The African-born represented about 6 percent of all immigrants who obtained legal permanent residence (LPR) in 2002. According to the Department of Homeland Security Office of Immigration Statistics, of the 1.1 million immigrants from around the world who obtained US legal permanent residence status in 2002, 60,269 were Africa born. Of these, 8,129 were from Nigeria, 7,574 from Ethiopia, 4,875 from Egypt, 4,537 from Somalia and 4,256 from Ghana.

B. CARIBBEAN-BORN POPULATIONS IN THE UNITED STATES

Immigration from the Caribbean to the United States dates back to the 1820s. However, the 1990s witnessed a large growth of Caribbean immigrants to the United States. According to the US 2000 census, the number of Caribbean-born persons living in the United States increased from 1,938,348 to about 3 million between 1990 and 2000, an increase of 52.3 percent. They constitute about 10 percent of the US foreign born population.

⁷ US Census Bureau 2000 Statistics, Migration Policy Institute – migrationinformation.org/USFocus/display.cfm?366#14

⁸ Source: Department of Homeland Security Office of Immigration Statistics

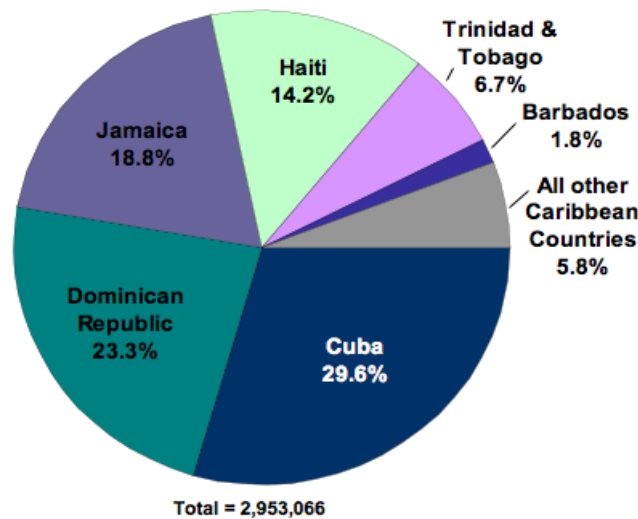
⁹ Source: US Census Bureau, Census 2000; Gibson, Campbell and Emily Lennon, US Census Bureau, Working Paper No. 29, "Historical Census Statistics on the Foreign-Born Population in the United States: 1850 to 1990."

Besides Cuba, most of the Caribbean-born are from Dominican Republic, Jamaica, Haiti, and Trinidad and Tobago. They reside mainly in Florida, New York, New Jersey, Massachusetts, Rhode Island and California. In the year 2005, 30,370 Caribbean immigrants entered the United States with temporary worker or student visas. In the same year, 108,469 Caribbean-born immigrants became lawful permanent residents (LPRs) of the United States.

Estimates of the Caribbean population in the United States from community leaders indicate a much higher number than the 3 million reported by the US Census 2000. The presence of Caribbean-born population is attested to by the annual celebration of about forty Caribbean carnivals throughout the United States. As with their African counterparts, many Caribbean immigrants are undocumented, so the U.S. census does not have accurate statistics on them.

Figure 3

Percentage of the foreign-born from the Caribbean nations, 2000



Source: Migration Information compilation from US Census Bureau, Census 2000. All Other Caribbean countries includes those reporting their birthplace as Dominica, St. Lucia, St. Kitts-Nevis, Montserrat, Aruba, the Netherlands Antilles, the Cayman Islands, the British Virgin Islands, Guadeloupe, Turks and Caicos Islands, Martinique, Anguilla, the West Indies, and St. Barthelemy.

¹⁰ US Census Bureau, Census 2000; Migration Information “Who is where in the United States”

Major Locations of Caribbean Populations in the United States

Caribbean immigrants live mostly in the New York, Miami and Ft. Lauderdale metropolitan areas. It is estimated that 6 of 10 Caribbean immigrants live these areas. More than half of immigrants from Barbados, Guyana, Haiti, Jamaica, and Trinidad live in Brooklyn and Queens, NY. Caribbean immigrants come to the United States for a better life and as such tend to maintain ties with their home country even if only culturally or ideologically. They tend to stress solidarity, welcoming new arrivals to the United States, Caribbean music ministry and involvement of youths.

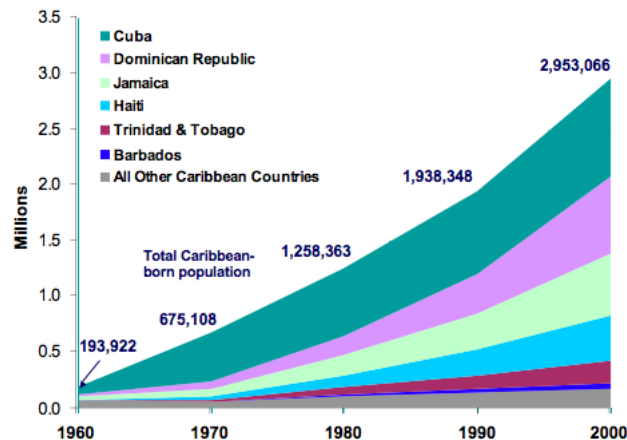
Table 10

Ten states with the largest foreign-born population from Caribbean, 2000

State	Number	% of Caribbean-born
Florida	1,105,079	37.4
New York	1,004,344	34.0
New Jersey	238,572	8.1
Massachusetts	112,116	3.8
California	70,135	2.4
Connecticut	52,716	1.8
Maryland	48,946	1.7
Texas	41,777	1.4
Pennsylvania	41,168	1.4
Georgia	39,100	1.3

Figure 4

Caribbean-Born Persons in the United States by Country of Birth: 1960-2000



¹¹CNS News Briefs August 27, 2007 of Caribbean Catholic Leaders meeting in Rochester New York, August 17-19, 2007

Source: Migration Policy Institute compilation from US Census Bureau, Census 2000; Gibson, Campbell and Emily Lennon, US Census Bureau, Working Paper No. 29, "Historical Census Statistics on the Foreign-Born Population in the United States: 1850 to 1990." Note: 1960 and 1970 data not available for Barbados, and 1960 data not available for Trinidad & Tobago

According to the 2000 US Census report, the number of African-born persons in the United States increased by 142 percent between 1990 and 2000. See Table 11 for a breakdown of number and percentage of total Caribbean-born populations

Table 11

State	Number	% of total
Florida	1,105,079	36.4
New York	1,004,344	33.1
New Jersey	238,572	7.9
Massachusetts	112,116	3.7
California	70,135	2.3

In 2000, Caribbean-born persons composed at least 15 percent of the total foreign-born populations in five states: Florida, New York, Rhode Island, and New Jersey.

Table 12

State	Number of All Foreign-born	Caribbean Percentage of all Foreign-Born
Florida	2,700,000	41.4
New York	3,900,000	26.0
Rhode Island	119,277	16.5
New Jersey	238,572	16.2

The Caribbean-born were more likely to be citizens than the foreign-born population in general. The US Census Bureau indicate that 1,459,585 (49.7%) percent of the Caribbean-born persons were naturalized US citizens in 2002.

In fiscal year 2005, 108,469 Caribbean-born persons became lawful permanent residents (LPRs) of the United States; and constituted 9.7% of all LPRs for that year. Their designated categories are shown in Table 13.

¹²Department of Homeland Security Office of Immigration Statistics

Table 13
Category of LPR status recipients from the Caribbean in 2005

Designation of LPR Recipients	Number	% of Total
Immediate family of US citizens	38,481	35.5
Refugees or asylees	33,727	31.1
Family sponsorship	29,379	27.1
Employer-sponsored	3,229	3.0

In the same fiscal year, 30,370 Caribbean-born persons entered the United States on nonimmigrant visas, excluding those visiting for business or pleasure. Most had temporary worker or student visas; about 46% of the visas were issued to Jamaican born persons, 23.2% to persons born in the Dominican Republic and 9.4% percent to persons born in Trinidad and Tobago. The types of visas are shown in Table 14

Table 14
Nonimmigrant visas issued to Caribbean-born immigrants in 2005

Nonimmigrant Visa Type	Number	% of Total
H visas for temporary workers	11,435	37.7
F visas for students	6,092	21.1
J visas for exchange visitors	3,315	10.9
K visas for fiancés of US citizens	2,819	9.3

The US Census 2000 data show that four Caribbean countries - Dominican Republic (297,235), Cuba (229,140), (Jamaica 174,360) and Haiti (164,180) had the largest number of foreign-born arrivals between 1990 and 2000. However, four Caribbean countries – Guadeloupe, Dominica, Dominican Republic and the Bahamas – have the largest number of recent arrivals relative to their total US resident populations: Guadeloupe 51.9%, Dominica 44.3%, Dominican Republic 43.2% and Bahamas 40.5%.

¹³Department of Homeland Security Office of Immigration Statistics

The states with the largest number of foreign-born from Haiti are Florida and New York. About 91 percent of Haitian-born populations in 2000 lived in Florida (182,224), New York (125,475), Massachusetts (33,862), New Jersey (31,963) and Connecticut (7,902). See Table 15.

Haitian Catholics are unique among Caribbean immigrants. As a group, they are well organized and they meet together more frequently than other Caribbean Catholics. The National Pastoral Center Haitian Apostolates help in coordinating Haitian pastoral ministry within the United States.

Table 15

Ten states with the largest Haitian-born populations in 2000

State	Number	Percent
Florida	182,224	43.5
New York	125,475	29.9
Massachusetts	33,862	8.1
New Jersey	31,963	7.6
Connecticut	7,902	1.9
Maryland	5,367	1.3
Pennsylvania	4,977	1.2
Georgia	4,909	1.2
Illinois	4,358	1.0
California	3,006	0.7

IV. IDENTITY FOR AFRICAN AND CARIBBEAN-BORN POPULATIONS IN THE UNITED STATES

African and Caribbean-born persons pose a challenge to the existing racial categorization in terms of black and white. They do not clearly fit the simple categories used by the US Census. The significance of ethnic identity for African and Caribbean-born populations on the one hand, and the failure to be cognizant of the importance of these ethnic differences in the US census categorization on the other, mean that many African and Caribbean-born persons are not correctly included in the census. As an

¹⁴ Source: US Census Bureau, *Census 2000*. The data are conservative estimates. Figures from community leaders are much higher. For example, figures from community leaders put the number of Haitian

identity category, African and Caribbean born of African ancestry generally do not feel that the designation “Black” or “African-American” identifies who they are. Their identity is generally anchored in ethnicity or nationality. In effect, the attempt to assimilate them into “Black” or “African-American” is perceived as a loss of identity and status.

In their home country they were the majority, but in the United States they are ascribed a minority status. The African and Caribbean immigrants (of African ancestry) prefer to retain their original status even when they are naturalized as United States citizens because they perceive their original (majority) status as higher.

Resistance to Ascribed Minority Status

The African and Caribbean-born (of African ancestry) are generally not race conscious. Rather, they are ethnic or national conscious. When they are thrown into a race conscious “Black-White” American society and assigned a minority status, they generally object to this imposed status and tactfully resort to other ways of retaining their identity and previous majority status, if only ideologically. They do so by choice and as a form of protest. In the case of Haitian born, the Creole language becomes a strategic tool in shaping and maintaining Haitian ethnic identity.

This preference to retain their original identity and status calls for careful understanding not only in the civic arena but also by pastoral care providers. When this strategic use of ethnicity by African and Caribbean-born becomes muddled up in “Black-White” or “African American” categorization in America, civic and religious leaders run the risk of confusing the multifaceted dimensions of cultural distinctiveness, ethnic diversity and class differences.

¹⁵ The issue of identity as a form of resistance has been discussed by many social science scholars including McDermott, Monica (2006), “Black Like Who?: African and Haitian Immigrants and Urban American Concepts of Race” Paper presented at the annual meeting of the American Sociological Association, Atlanta Hilton Hotel, Atlanta, GA, Aug 16, 2003 Online http://www.allacademic.com/meta/p106627_index.html;

Zephir, Flore (1996), *Haitian Immigrants in Black America: A Sociological and Sociolinguistic Portrait*, Westport CT, Bergin & Garvey; Zephir, Flore (2001) *Trends in Ethnic Identification Among Second-Generation Haitian Immigrants in New York City*, Bergin & Garvey

V LACK OF VISIBILITY AND DIFFICULTIES

Challenges facing Arch/dioceses

A major difficulty facing diocesan officials in providing pastoral care for African and Caribbean-born Catholics is the latter lack visibility. Of the ninety-two Arch/dioceses in this study, about fifty percent indicated they did not have the statistics for African and Caribbean-born Catholics, that they were unaware of their presence, that they were very few, or that there were no African or Caribbean Catholics in their dioceses.

In some cases, the information from diocesan staff accurately reflects the demographic situation of African and Caribbean-born populations in the dioceses according to the US Census 2000, other government sources and community leaders. In other cases the information does not reflect the actual situation. In one case, the official response from the diocese was that the diocese was unaware of the presence of African and Caribbean Catholics within its territory. On the other hand, American Community Survey and African community leaders reported several hundred Africans living in the city where the diocesan headquarters is located. Of these, 127 were identified as Catholics who participate regularly at Masses. It was further reported by the African community leaders that about one-half of these participants were regular attendees at the cathedral parish.

The discrepancy between the official diocesan report and that of Catholic community leaders is not unique to this particular diocese. Forty-seven dioceses responded that there were no African or Caribbean-born Catholics within their territories. Census statistics show that African and Caribbean-born are found mainly in major metropolitan areas, yet in reality significant numbers are found elsewhere.

While some dioceses (e.g. Duluth or those in the Dakotas, Idaho and Wyoming) may actually not have African or Caribbean Catholics, the majority of those who responded that there are no African or Caribbean Catholics in their diocese are due to the lack of visibility of African and Caribbean-born Catholics. Most African and Caribbean-born Catholics do not register in the parishes they attend.

In all, eleven Arch/dioceses reported 10,000 or more African and or Caribbean born Catholics in their respective dioceses, seven reported between 3,000 and 9,000, six reported between 1,000 and 2,500, twenty-one reported less than 900. They are listed in Appendix A.

VI PASTORAL RESPONSES

About forty percent of the Arch/diocese that responded indicated that they provide pastoral care to African and/or Caribbean-born Catholics. About seventeen percent provided pastoral care to both African and Caribbean Catholics.

Table 16
Nature of pastoral responses of Arc/dioceses to African and Caribbean-born Catholics

Type of Pastoral Response	Percentage of total by Arch/Dioceses
Total providing pastoral care regularly	40.4
Provides pastoral care to Africans only	11.9
Provides pastoral care to Caribbeans only	11.9
Provides pastoral care to both communities	16.6
Provides ad-hoc pastoral care about once a month or on specific occasion	14.2
Not providing any pastoral care	45.4
Total	100.0

The type of pastoral care provided varies greatly from comprehensive to ad hoc care depending on the number of newcomers and the availability of personnel and resources:

- Typically, full pastoral care involves appointing a full-time chaplain generally from the same cultural background as the community to serve as pastor. The community meets every Sunday and functions as a parish.
- Other dioceses appoint a priest coordinator who prepares the communities for the sacraments and serves as a liaison between the parish and the community in which it is located.
- Still other dioceses appoint a priest coordinator who speaks the same language and or shares the same culture with the community. The priest provides language specific liturgy (French, Ge'ez, Haitian Creole, Igbo, and Ashanti) for the community.
- Besides providing pastoral care to these communities, some dioceses have initiated twinning of parishes with "sister parishes" in the home country of the immigrants (Haiti). A diocesan official explained that twinning was a two-way exchange of gifts and friendship.

Some dioceses provide ad hoc pastoral care whereby the community gathers on special feast days. The three major reasons given for providing only ad hoc pastoral care are that:

- Newcomers are integrated in parishes;
- The Arch/Diocese lacks personnel;
- Newcomers are spread throughout the diocese.

About forty-five percent of the Arch/dioceses indicated that they had African and Caribbean-born Catholics in their respective dioceses but that it was impractical to provide pastoral care. They reported four reasons:

- Because of the small number (31%);
- Because African and Caribbean-born were integrated in parishes or mingle with the rest (38%);
- Because the group does not request special liturgy (21%);
- Because the diocese lacks resources (10%).

Voices from Community Leaders

Community leaders we interviewed expressed gratitude for the pastoral care provided to them by their respective dioceses. Some community leaders noted however that the chaplain assigned to them was also assigned other full-time duties; that their chaplain was overstretched and reduced to a sacramental provider for the community. The situation was exacerbated if the chaplain was not incardinated in the diocese. Some community leaders observed that the time slot allocated to them for Mass (mostly late in the afternoon) in addition to an overstretched chaplain make them feel like permanent guests within the Church. A part-time chaplain means that he is usually not available beyond Mass times on Sundays.

VII. RECOMMENDATIONS FROM PARTICIPANTS

Diocesan officials were asked how the Office for the Pastoral Care of Migrants and Refugees (PCMR) could better assist dioceses in their ministry to African and Caribbean Catholics. The majority of the respondents (53.2%) indicated that they needed assistance in raising awareness in parishes and educating parishioners, or that they needed a consultant to coordinate pastoral care ministry to African and Caribbean Catholics in their dioceses. The responses are summarized in Table 17.

Table 17

Type of Assistance need by Arch/dioceses to enhance pastoral care for African and Caribbean-born Catholics

Type of Assistance Needed	Percentage of Total Indicating the Need
Need a consultant/coordinator/outreach	29.4
Raise awareness/educate parishioners	23.8
Resources: material and personnel	14.2
Acculturation for immigrants	11.9
Need statistics on newcomers	9.5

One diocesan official from Brooklyn noted that the office for ethnic ministry in his diocese brings the voice and the needs of immigrants to the table of the central administration of the diocese. The coordinator of the office for ethnic ministry represents the bishop to immigrant groups and vice versa. He added that while the Church continues to advocate for changes in the federal law, she can only help people legally within the boundaries of the diocese. Being undocumented does not exclude anyone from being protected from those who would abuse their rights.

With the current anti-immigrant sentiment, many people equate immigrants with terrorism. The Church can assist the immigrants by embarking on a re-education program for the people on the truth about immigration. The Brooklyn diocesan official emphasized that only a true re-education program will solve the problem. The education program should be aimed not only at the native-born but also at immigrants. The undocumented do not identify themselves to parishes or government. Some take every possible step to remain anonymous. Many immigrants register in specific apostolates but not with the parishes. They feel they need to be in the apostolate linguistically and

culturally but do not feel the same in their parishes. Parish registration often means getting envelopes. Many immigrants do not believe that they need to have a barcode in an envelope to belong to a parish. In reality, the “barcode” gives a parishioner visibility and membership in the parish. Immigrants need to be educated to make themselves visible, to stay close to the Catholic Church no matter their immigration status; they need to know that the Catholic Church is a true mother which protects and provides for her children.

Further Observations

In many dioceses, African and Caribbean Catholics worship in different parishes on their own. In diocese where there are significant numbers, they tend to gather according to ethnic or language groupings. With limited resources, dioceses generally serve the larger communities that are present. Yet there is need to reach out to the smaller communities that are there. Some diocesan staff suggested combining communities according to language groupings. Some dioceses have done so with measurable success. For example, French-speaking Africans from different countries have been combined to form one pastoral community.

Resources (human and financial) are two key factors in providing pastoral care to newcomers. The problem of clergy availability is acute in many dioceses. Many communities have one or two masses a month but fall short on education about what is going on in the church and how they should be involved. The lack of financial resources hampers laity formation. Diocesan staff suggested that PCMR could help train lay leaders for newcomers.

There is strength in numbers. Dioceses are doing a good job in providing for larger groups but not so good at providing for smaller groups. One diocesan staff noted that African sisters are untapped resources in providing ministry to African born Catholics in the United States. They could provide catechesis and other non-sacramental ministry. She pointed out that other communities - Vietnamese, Brazilian and Haitian – have successfully tapped their religious sisters to provide pastoral care for their respective communities.

They Blend-in but Do Not Belong

Providing pastoral ministry does not necessarily mean providing language or culture specific liturgy. Many English-speaking African and Caribbean Catholics blend into American parishes but stay at the margins and are not being nurtured spiritually. Some work themselves into the main stream such as Eucharistic Ministry. These are exceptions and they are few. They rest blend in but without belonging. Case in point – a person arrives, attends mass regularly for several years, but never registered in the parish. Then comes the time for marriage or a child’s baptism, he or she is told he/she is not part of the parish. The person feels alienated and might opt out of church completely or opt into another welcoming church, usually a Pentecostal style community with majority from the home country.

Ministry to newcomers does not necessarily mean providing a priest-chaplain to the community. But there is need for special reaching-out to newcomers. Often, the appointment of a coordinator (a sister) for ministry outreach across parishes serves to create a sense of belonging among newcomers. The coordinator’s function would include bringing to the attention of the pastor the presence of newcomers in his parish, giving orientation to the newcomer concerning the protocol of belonging to a parish and linking the newcomer to others from their home country in other parts of the diocese.

APPENDICES

APPENDIX A

Alphabetical listing of Archdioceses/Dioceses reporting 10,000 or more African and Caribbean Catholics

Name of Diocese	Number of Africans	Number of Caribbeans	Provides P-Care	If no pastoral care, what is the reason?
Atlanta	72,031	38,767	Y-AC	Most integrate in parishes
Boston	50,000	70,000	Y-AC	Most integrate in parishes
Brooklyn	12,425	560,000	Y-AC	Most integrate in parishes
Chicago	9,760	18,582	Y-C	Africans spread & mingle
Los Angeles	50,000	13,000	Y-AC	Most integrate in parishes
Miami	15,000	250,000	Y-AC	Africans mingle in parishes
Minneapolis	16,000	1,000	Y-A	Most mingle in parishes
Houston	35,000	5,000	Y-A	Most integrate in parishes
Newark	12,000	99,000	Y-AC	Most integrate in parishes
New York	70,785	171,287	Y-AC	Some integrate in parishes
Norwich	5,000	7,000	Y-C	Africans mingle in parishes
Orlando	5,000	100 000	Y-C	Most integrate in parishes
Venice	N/A	50,000	Y-C	Africans mingle in parishes
Washington	20,000	20,000	Y-AC	Most integrate in parishes

¹⁷Although the respective Arch/Dioceses listed here provide culture and language specific pastoral care to African and Caribbean-born, they also indicate that most integrate in parishes. African and Caribbean-born community leaders also indicated that most integrate in parishes. The major reason they gave was (a) the unfavorable time slot for Mass – in the afternoon; (b) the chaplain was over-stretched and had little time for other pastoral care needs of the community beyond the Sunday Masses; (c) some ethnic groups were not large enough to form a community of their own.

¹⁸ Y-AC = Provides pastoral care to both African and Caribbean Catholic communities

¹⁹ Y-C = Provides pastoral care to Caribbean Catholic Communities only

Alphabetical listing of Archdioceses/Dioceses reporting between 3,000 and 9,000 African and Caribbean Catholics

Name of Diocese	Number of Africans	Number of Caribbeans	Provides P-Care	If no pastoral care, what is the reason?
Allentown	1,691	5,804	No	Need not raised by group
Bridgeport	3,145	3,277	Y-Ad hoc	Mingle with the rest
Harrisburg	500	5,300	Y-C	Lack of personnel
Louisville	3,200	1,600	Y-AC	
Oklahoma	5,000	1,000	No	Mingle with the rest
Philadelphia	2,585	3,251	No	Lack of personnel
Trenton	3,000	2,500	Y-AC	

Alphabetical listing of Archdioceses/Dioceses reporting less than 2,500 African and Caribbean Catholics

Name of Diocese	Number of Africans	number of Caribbean	Provides P-Care	If No pastoral care, what is the reason
Detroit	1,000	300	Y-A	Integrated in parishes
Gary	1,000	Unknown	No	They have not asked
Hartford	1,100	1,200	Y-AC	
Kansas C KS	1,300	Unknown	Ad-hoc	Meet once a month
Oakland	1,000	500	Y-A	
Santa Fe	50	1,000	No	Mingle with the rest

²⁰ Y-Ad hoc = Provides Ad hoc services about once a month or on special occasion to African community

²¹ Y-A = Provides pastoral care for African communities only

²² Y-AC = Provides pastoral care for both African and Caribbean communities

Alphabetical listing of Archdioceses/Dioceses reporting less than 1000 African and or Caribbean Catholics

Name of Diocese	Number of Africans	Number of Caribbeans	Provides P-Care	If no pastoral care what is the reason?
Dodge City	25	15	No	Small numbers
Dubuque	50	50	No	Small number
Fargo	182	N/A	Ad hoc	Mingle with the rest
Fort Worth	500	300	Ad hoc	Lack of resources
Gay Lord	50	50	No	Small number
Grand Island	100	Unknown	No	Integrated in Parishes
Jefferson City	50	15	No	Small number
Jackson	70 Families	35 Families	No	Assimilated in Parishes
Las Vegas	37	134	No	Integrated in parishes
Lubbock	60	Unknown	No	Mingle with the rest
New Ulm	10	1	No	Small number
Pittsburgh	320	70	Ad hoc	Integrated in Parishes
Raleigh	500	Unknown	Ad hoc	Mingle with the rest
Rockford	463	Unknown	No	Mingle with the rest
San Antonio	460	200	No	Integrated in Parishes
San Jose	11	1	No	
Santa Rosa	40	N/A	Y-Ad hoc	Once a month for Ge'ez
Spring IL	43	20	No	Lack of Awareness
Spring MA	200	150	Ad-hoc	Small number
Wilmington	100	N/A	No	Integrated in Parishes
Worcester	213 Families	N/A	Ad hoc	

APPENDIX B

Region of Africa	% of US African-Born Population
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Western Africa	37 percent
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Includes the countries of Benin, Burkina Faso, Cape Verde, Côte d'Ivoire, Gambia, Ghana, Guinea, Guinea-Bissau, Liberia, Mali, Mauritania, Niger, Nigeria, Senegal, Sierra Leone, and Togo

Eastern Africa	26 percent
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Includes the countries of Burundi, Comoros, Djibouti, Eritrea, Ethiopia, Kenya, Madagascar, Malawi, Mauritius, Mozambique, Rwanda, Seychelles, Somalia, Uganda, United Republic of Tanzania, Zambia, and Zimbabwe

Northern Africa	20 percent
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Includes the countries of Algeria, Egypt, Libyan Arab Jamahiriya, Morocco, Sudan, Tunisia, and Western Sahara

Southern Africa	7 percent
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Includes the countries of Botswana, Lesotho, Namibia, South Africa, and Swaziland

Middle Africa	3 percent
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Includes the countries of Angola, Cameroon, Central African Republic, Chad, Congo, Democratic Republic of the Congo, Equatorial Guinea and Gabon

²³Regions as defined by the United States Census Bureau 2000

APPENDIX C

African and Caribbean-Born Populations in the United States by State of Residence for the Years 2000 and 2005

The table includes only those persons who resided in households; it does not include persons who lived in group quarters such as college dormitories, prisons, or long-term care facilities.

Overall, the table shows significant growth in the number of African and Caribbean-born populations. In some states (Rhode Island and Idaho, North Dakota) the number increased about three times, in others (AZ, DE, IN, KS, SD, TN, WA, WV, WY) the number of African-born person doubled between 2000 and 2005, reflecting the overall increase (142%) in the number of African-born during this period.

State	African		Caribbean 2005
	2000	2005	
Alabama	3,995	4,584	4,363
Arizona	9,217	18,275	9,201
Arkansas	1,523	1,624	689
California	109,954	136,406	70,562
Colorado	9,247	17,306	2,389
Connecticut	8,204	14,700	58,971
Delaware	2,273	5,913	4,467
District of Columbia	9,283	7,027	7,053
Florida	34,325	53,107	1,237,628
Georgia	42,713	57,355	55,210
Idaho	406	1,356	313
Indiana	6,937	12,319	4,592
Iowa	3,603	4,995	590
Kansas	2,963	6,786	914
Kentucky	3,340	5,232	5,022
Louisiana	3,646	3,594	7,126
Maine	1,535	3,230	734

²⁴Extracted from compilation by Migration Policy Institute (MPI) 2005; *Source*: US Census Bureau; 2005 American Community Survey (ACS). The breakdown is based on the lower figures from MPI and ACS. The overall figure from the Census Bureau is higher.

²⁵Breakdown of census data not available for Caribbean-born for 2000

State	African		Caribbean
	2000	2005	2005
Maryland	61,307	96,152	48,902
Massachusetts	30,428	59,322	128,979
Michigan	17,579	30,898	12,291
Minnesota	33,826	49,836	3,237
Mississippi	1,040	980	2,484
Missouri	7,921	13,937	6,499
Montana	195	695	66
Nebraska	2,426	6,630	714
Nevada	5,022	6,677	9,633
New Hampshire	1,772	4,371	3,280
New Jersey	55,886	77,373	241,840
New Mexico	1,465	1,410	3,074
New York	114,933	135,228	974,793
North Carolina	20,607	35,628	19,136
North Dakota	381	1,645	440
Ohio	21,239	39,533	12,238
Oklahoma	4,869	5,334	1,533
Oregon	5,201	6,450	2,908
Pennsylvania	26,032	44,472	54,574
Rhode Island	5,552	15,940	21,360
South Carolina	3,407	8,312	5,464
South Dakota	950	1,931	0
Tennessee	8,826	17,976	7,938
Texas	63,714	90,628	49,989
Utah	2,129	3,249	588
Vermont	388	1,021	213
Virginia	39,404	62,078	20,779
Washington	17,947	34,151	6,177
West Virginia	552	1,135	827
Wisconsin	5,063	7,215	3,688
Wyoming	257	696	87

²⁶ Breakdown of census data not available for Caribbean-born for 2000



Migration and Refugee Services

OFFICE FOR THE PASTORAL CARE OF MIGRANTS AND REFUGEES
3211 FOURTH STREET NE WASHINGTON, DC 20017
202-541-3250 FAX 202-541-5417
EMAIL: PCMR@USCCB.ORG * WWW.USCCB.ORG

April 23, 2007

Your Eminence/Excellency,

As part of the ongoing process to implement the USCCB pastoral Statement *Welcoming the Stranger Among Us: Unity in Diversity* (November 2000) and in response to one of five USCCB priorities – to develop greater diocesan and parish capacity for welcoming cultural diversity in our local churches, the MRS Office for the Pastoral Care of Migrants and Refugees is compiling a national profile about African and Caribbean Catholics and their communities – where they are and how we as Church reach and affirm their presence in our dioceses.

In the last decade the United States has seen one of the largest immigrations take place, with people coming from different countries than previously. Immigration from African and Caribbean sending countries have increased exponentially. Many of them are Catholics but have unfortunately been in the shadows, have been invisible in most dioceses and parishes. Many have drifted away from the faith of their birth for one reason or another.

Keeping this in mind, PCMR is asking you to help us identify dioceses impacted by newly arrived (last ten years) families from countries in Africa and the Caribbean. Please request the most appropriate staff member to fill out the enclosed questionnaire as completely as possible. Please give it to the person responsible for pastoral outreach to newcomers. If you have any questions regarding the survey instrument, please contact Rev. Aniedi Okure, OP at (202) 319-5999 or e-mail him at 22okure@cua.edu.

The results of this survey will be shared with you in 2008. It is our hope that we can all learn from one another so that we are better at welcoming and nurturing the faith of the many faces in the pews and rectories of our Church today.

We are grateful for your assistance and we appreciate your dedication to promoting our Church's vision of welcome and unity among diversity.

Sincerely yours,

Ms. Cecile L. Motus
Interim Director



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**A SURVEY OF AFRICAN AND CARIBBEAN CATHOLICS
IN THE UNITED STATES**

April 2007

1. Name of Arch/Diocese _____

2. Name of person completing this survey _____

3. Position _____ Office _____

Address _____

Phone _____ Fax _____ E-mail _____

4. Approximately how many African and Caribbean Catholics are in your Arch/Diocese?

4.1. African _____

4.2. Caribbean _____

4a. Please name the major countries they come from

1. _____ 2. _____ 3. _____

4. _____ 5. _____ 6. _____

7. _____ 8. _____ 9. _____

10. _____ 11. _____ 12. _____

13. _____ 14. _____ 15. _____

16. _____ 17. _____ 18. _____

5. Does the Arch/Diocese provide culture specific pastoral care for them?

5.1. African Yes____ No____

5.2. Caribbean Yes____ No____

6. If yes in #5, which office is responsible for their pastoral care need? _____

7. What kind of pastoral care is provided? Please check all that apply:

7.1. The Arch/Diocese assigns them a chaplain

African _____ Caribbean _____

7.2. They meet every Sunday for Mass

African _____ Caribbean _____

7.3. Chaplain has same cultural background

African _____ Caribbean _____

7.4. They meet on Special feasts for Mass

African _____ Caribbean _____

7.5. The Arch/Diocese provides sacramental preparation

African _____ Caribbean _____

7.6. They meet for Bible study

African _____ Caribbean _____

7.7. Community gathers for cultural program

African _____ Caribbean _____

7.8. Other. Please explain _____

8. If the Arch/Diocese does not provide culture specific pastoral care, what is the reason?

8.1 Finance _____ 8.2 Lack of Personnel _____

8.3 Insufficient number of immigrants from this group _____

8.4 Other. Please explain _____

9. In your opinion, what are the main pastoral care needs of African and Caribbean Catholics in your Arch/Diocese?

African _____

Caribbean _____

10. How Can the Office for the Pastoral Care of Migrants and Refugees better assist you in your pastoral outreach to African and Caribbean Catholics in your Arch/Diocese?



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A SURVEY OF AFRICAN AND CARIBBEAN CATHOLIC POPULATIONS IN THE UNITED STATES
April 2007

1) Name of Country/Apostolate you represent: _____

2) Name of person filling out this form: _____

Address _____

Phone _____ Email _____

3) I am a PCMR National Consultant: Yes _____ No _____

4) I belong to or am a leader of an African or Caribbean association/organization:

Yes _____ No _____

4a. If yes, please provide the name of African/Caribbean association/organization:

5. Please provide the following:

5a. Estimate of the total number of persons (from the country (s) listed under no. 1 above) living in the United States _____

5b. Give a breakdown of the major cities where they live:

Name of City and State **Estimated Number**

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	

5c. Estimate the number of Catholics (from the country (s) listed under no. 1 above) living in the US _____

5d. Give a breakdown of the Arch/Diocese where Catholics live

Name of Arch/Diocese**Estimated # of Catholics**

1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	
13.	
14.	
15.	
16.	
17.	
18.	
19.	
20.	
21.	
22.	
23.	
24.	
25.	
26.	

5e. If you belong to an African/Caribbean Association, please answer the following:

5e-1. What is your role/position within the Association?

5e-2. What is the purpose of your association?

5e-3. List the work and activities of your association:

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For more information contact
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