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III. PRACTICAL THEOLOGY

IDENTITY AND DIALOGUE. A CATHOLIC PERSPECTIVE ON MISSIONS AND PARISHES IN THE DIASPORA

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ABSTRACT. When focusing on the Catholic view regarding mission and parishes in the diaspora, the author of this paper emphasizes some aspects of the historical development concerning this vision. The paper starts with a short overview of some historical tendencies and highlights the latest events and document of the Catholic Church regarding this issue. A first characteristic of the Catholic view on migration concerns the terminology. When speaking about missions and parishes, the author uses these notions in the sense of Church structures. The Catholic Church designates the local structures that are not yet parishes with the word 'missions.' In the Catholic view, it has a specific significance, but the author underlines that the missionary perspective is not entirely absent from this Catholic point of view.

Keywords: migration, parish, identity, unity, Catholic Church, missiology, diaspora

The topic of our symposium focuses especially on unity and identity, situating Romanian Orthodoxy in a geographical perspective between east and west. The question of identity and dialogue with the western world made me think especially of the situation of faithful living in diaspora. I think that in this sense, the Orthodox and the Catholic Church are both confronted with similar problems and challenges. Since I have been focusing my research on the situation of Catholics from the Eastern Catholic churches living in diaspora, the so-called Uniates, even if this notion seems no longer appropriate since the Declaration of Balamand in 1993[1], I could not ignore the phenomenon of migration.

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1 Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church, "Uniatism, Method of Union of the Past, and the Present Search for Full Communion," Balamand, June 23rd, 1993.

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In what follows, I want to present the view of the Catholic Church on migrants in general before focusing more precisely on Church structures; then, as a canon lawyer, the institutional aspects are of particular interest for me. The characteristics of the Catholic view are, at least for some of them, the result of theological foundations. However, we will present them only briefly, not entering into details, since the limits imposed on this paper do not allow it. When we speak of missions and parishes, we use these notions in the sense of church structures. The Catholic Church designates the local structures that are not yet parishes with the word 'missions.' So, it differs from the sense that Orthodoxy often attributes to this word.[2] In the Catholic view, it has a specific significance, but we also will see that a missionary perspective is not completely absent from this Catholic view.

I. Principles and characteristics of the Catholic view on migration

When focusing on the Catholic view, we should also keep in mind certain elements of the historical development concerning this vision. We would like to start with a short overview of some historical tendencies and highlight the latest events and documents of the Catholic Church.

Migration is, of course, a phenomenon that has been known through the ages. People have always been on the move – we only need to the pilgrims in former centuries. The ecumenical councils and different synods treated the phenomenon from the perspective of the hosting of pilgrims and of their pastoral care, which raised the question of the transfer of a cleric from one local church to another. During this period of church history, the migration phenomenon benefited only in a marginal way from the attention of the church.

In the following periods of church history, after the loss of communion between Rome and Constantinople, some attention was paid by the church in the west to the migration phenomenon especially through dispositions concerning pastoral care at the local level. Only since the 19th century has the Catholic Church used the terms "migrants" and "migration". We should also keep in mind that it was only in 1912 that an institution was created in the Roman Curia for the pastoral care of migrants;[3] however, this was not in an exclusive way. This situation lasted till 1952, when Pope Pius XII issued an Apostolic Constitution with the title "Exsul Familia". He established a centralised system of pastoral care for migrants, gathering all the different competencies into one institution.[4] This changed in the 1960s after the Second Vatican Council.

[2] See for instance Cristian Sonea, "Missio Dei – the contemporary missionary paradigm and its reception in the Eastern Orthodox missionary theology," *RES* 9, no. 1 (2017), 70-91.
[3] EMCC, n. 31.
[4] The Consistorial Congregation.

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The Council strengthened the position of the individual bishops and promoted the creation of bishops' conferences. This necessarily also had an influence on the organisation of pastoral care for migrants. In 1969 an instruction entitled "Nemo est" issued dispositions in this sense, relying more on the individual bishops and the conferences of bishops. In 1970 a new commission for migration questions and tourism was set up. However, it was not an autonomous institution at the time, being subordinate to the Congregation for Bishops. Only in 1988 did it acquire its independence, when a Pontifical Council for the pastoral care of migrants and itinerant people was created. This Pontifical Council produced an important document in 2004, entitled "Erga Migrantes Caritas Christi" (EMCC). It has the form of an Instruction, which means that it is a document issuing guidelines for the application of laws, addressing itself to those who have to implement the laws. We will refer to it in detail in what follows. In 2016, the Pontifical Council became part of a large dicastery for the promotion of integral human development, so the pastoral care of migrants and itinerant people started to be considered in the perspective of human development.

A first characteristic of the Catholic view on migration concerns the terminology. If we limit ourselves to the most important documents of the Catholic Church since 1952, we can observe the following.

Because of the fact that migration is a very complex phenomenon, one that has to do with different motives, concerns different geographical movements and does not cover the same duration in time, the Catholic Church on the one hand started to consider it in a very broad sense, speaking about human mobility. One sign of this broader perspective is the tendency to include different categories of people (such as pilgrims, seafarers on ships and in port, those working in airplanes and on airports, and even nomads, tourists and circus people) under the heading of migrants.[5] The only thing they have in common is the fact of being on the move.

On the other hand, the migration phenomenon also came to be considered in a narrower sense, as concerning all those foreigners who for a certain time and for any motive, even for studies, stay in a foreign territory. Also to be seen as migrants, in the Catholic opinion of that time, were descendants of the second generation, even when they had acquired the nationality of their new home country.[6] We can conclude from this description that there is a territorial criterion according to which people move from one territory to another, the latter being a foreign territory. Territory means the sovereign territory, migration within one country being excluded. A second criterion is the ethnic one: in the eyes of the Catholic Church, migration is not just moving from one country to

[5] See for instance John Paul II, Ap. Constitution "Pastor bonus", 1988, nos. 149-151, defining the competences of the Pontifical Council for pastoral care of migrants and people on the move.
[6] See Pope Pius XII, Ap. Const. "Exsul Familia", 1952, n. 40.

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another; it means moving from the home country to a strange, unknown and unfamiliar place. The place where one feels protected, at home, has to be abandoned to move into a place where everything is new, different and unfamiliar. Then thirdly, there is the criterion of duration of the stay abroad. The pontifical document of 1952 apparently considers that the integration process finishes with the second generation, after which the descendants are no longer referred to as migrants. At the same time, this shows that the accent is more on the ethnic criterion than on the territorial one. According to the latter, children of migrants who are born abroad and have even obtained the nationality of that country would no longer be classed as migrants. In 1952, however, the pontifical document considered them as such. And finally, since the motive for migration does not play a role, any person (whether moving freely or under coercion, be it for political, religious, economic or cultural reasons) falls in the category of migrants.

The Instruction "Nemo est", issued some years after the Second Vatican Council, gives a new definition. What strikes us is the change from the term "emigrants", used in 1952, to "migrants". This includes not only emigrants and refugees, but also for instance students, technical experts and persons working in human development, entrepreneurs and industrial workers. Secondly, the Instruction does not consider migrants from the perspective of the host country they enter, thus putting the accent on the fact that they are different, but considers them from the perspective of their home country, which means stressing in a positive way that they have something of their own. Their own identity receives more attention than the fact that they are different in their new country. Thirdly, the instruction underlines the necessity of a special kind of pastoral care because of their situation of being on the move. The Second Vatican Council precisely mentions this aspect, stating that diocesan bishops should extend special pastoral care to those persons who, because of their life conditions, cannot benefit from general ordinary pastoral care.[7] This implies that foreigners have the same rights to pastoral care as native inhabitants. The element of duration also disappears: special pastoral care should be provided as long as it is necessary. It is no longer limited to the second generation.

This perspective of an unlimited duration is also a characteristic of the current doctrine of the Catholic Church. The most recent important document on migration, the instruction "Erga Migrantes Caritas Christi" (2004), mentions very early on that migration is becoming more and more a permanent structural phenomenon.[8] The definition of who is a migrant is a wide one: including both

[7] See the Decree "Christus Dominus", n. 18.

[8] Pontifical Council for Pastoral care of Migrants and Itinerant People, Instruction "Erga Migrantes Caritas Christi", May 3, 2004, n.1, http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html#The challenge of human mobility, accessed on October 20, 2018.

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those who move voluntarily, for reasons that may be economic, cultural, technical or scientific, and also refugees who move because of civil, political, ethnic or religious conflict in their home country. Thus migration is an international phenomenon, but domestic migrations are also taken into account. The document is not only aimed at Catholics: it clearly adopts an ecumenical and interreligious perspective. This corresponds to the vision of the second Vatican Council concerning the ministry of the diocesan bishop.[9]

The approach is a very broad one, not least in view of the fact that the document establishes a connection between the migration phenomenon and the ethical question of the need for a new international economic order for a more equitable distribution of the goods of the earth. According to this view, educational and pastoral systems should educate people in a new vision of the world community, considered as a family of peoples in a global dimension characterised by the universal common good.[10] Thus the migration issue also becomes the occasion for an appeal to Christians and non-Christians to elaborate such a new international order.

From a theological point of view, the document underlines that: "The passage from monocultural to multicultural societies can be a sign of the living presence of God in history and in the community of mankind, for it offers a providential opportunity for the fulfilment of God's plan for a universal communion."[11] It is the purpose of the document to respond to the new spiritual and pastoral needs of migrants and to make migration more and more an instrument of dialogue and proclamation of the Christian message.[12] Pastoral care should be open to developments in pastoral structures, and at the same time guarantee the communion between pastoral workers in this specific field and the local hierarchy.[13] Here we can already see an element that will be stressed even more in the rest of the document: the aspects of dialogue and integration.

The mention of pastoral workers also deserves attention. For centuries, the Catholic Church mainly focused on the clergy who accompanied the migrants to provide them with spiritual assistance. Now the perspective changes from priests as missionaries to that of pastoral workers, a notion that also can include lay people.

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[9] See the decree on the pastoral office of bishops in the church "Christus Dominus" 16: "They should deal lovingly with the separated brethren, urging the faithful also to conduct themselves with great kindness and charity in their regard and fostering ecumenism as it is understood by the Church. They should also have a place in their hearts for the non-baptized so that upon them too there may shine the charity of Christ Jesus, to whom the bishops are witnesses before all men."

[10] EMCC, n. 8.

[11] EMCC, n. 9.

[12] EMCC, n. 3.

[13] Ibid.

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The nature of their activities has also changed: for a long time, one of the preoccupations of the Catholic Church was that the migrants should be able to confess in their own native language. The priests needed for this task could also celebrate the Eucharist in the same language. As we know, pastoral care nowadays largely goes beyond the necessities of the celebration of the sacraments: catechesis, spiritual guidance and diaconal tasks, for instance, as well as collaboration and coordination inside and outside communities, are equally important.

Another aspect in line with this new vision is the fact that the migrants themselves are addressed as actors with an active role. This corresponds to a more general change of perspective in the Catholic Church: the ecclesiology of the People of God, having in mind all the faithful before underlining the specific role of the hierarchy (which is one of service to the community), resulted in a view where the faithful are no longer merely the objects of the pastoral care of the ministers of the church; they now have an active and responsible role in the church and also in society. According to the document, the missionary-dialogical task associated with the phenomenon of migration pertains to all members of the mystical Body of Christ. Migrants themselves are responsible for this task, in the threefold function of Christ as Prophet, Priest and King. Thus it becomes necessary to build up the church and make it grow *in* and *with* migrant communities.[14]

II. Theological foundations

The document tries to establish a connection between migrations and biblical events. Reference is made to the patriarchs of the Old Testament, especially to Abraham and Jacob, and to the Hebrews who crossed the Red Sea in the Exodus to form the People of the Covenant. This leads to the conclusion that: "The hard test of migration and deportation is therefore fundamental to the story of the Chosen People in view of the salvation of all peoples."[15] the New Testament, Christ himself (who was born in a manger and fled into Egypt, where he was a foreigner) repeated in His own life the basic experience of His people (cf. Mt 2:13 ff). "Born away from home and coming from another land (cf. Lk 2:4-7), 'he came to dwell among us' (cf. Jn 1:11,14) and spent His public life on the move, going through towns and villages (cf. Lk 13:22; Mt 9:35). After His resurrection, still a foreigner and unknown, He appeared on the way to Emmaus to two of His disciples (…)." The document concludes from this: "So Christians are followers of a man on the move 'who has nowhere to lay his head' (Mt 8:20; Lk 9:58).[16]

[14] EMCC, n. 38,6. Italics from the original.
[15] EMCC, n. 14.
[16] EMCC, n. 15.

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Christ's mother Mary is called a living icon of the migrant woman, because she gave birth to her Son away from home (cf. *Lk* 2:1-7) and was compelled to flee to Egypt (cf. Mt 2:13-14). Popular devotion is right to consider Mary as the Madonna of the Way.[17] And of course the birth of the church at Pentecost symbolises the meeting of peoples.[18]

Because of all these events, the Christian should consider himself as a *pároikos*, a temporary resident, a guest wherever he may happen to be.[19] This means, on the one hand, that their geographical location in this world is not very important to Christians, and on the other, that the sense of hospitality comes naturally to them.[20]

As a consequence, foreigners are a visible sign and an effective reminder of the universality that is constitutive for the Catholic Church.[21] At the same time, the journey of migrants can become a stimulus to the hope which points to a future beyond this present world, inspiring the transformation of the world in love and eschatological victory. As such, it announces the paschal mystery.[22] In a way, the "foreigner" is God's messenger[23].

Based on the event of Pentecost, Pope John Paul II stressed that ethnic and cultural pluralism is not just something that should be tolerated because it is transitory; on the contrary, it is a structural dimension of the Church. This brings him to the conclusion that: "Migrations offer individual local churches the opportunity to verify their catholicity, which consists not only in welcoming different ethnic groups, but above all in creating communion with them and among them."[24]

The notion of "communion" is a central one for the Catholic view of migration. Even if we speak of foreigners and natives, or of host churches and home churches, we are not speaking in terms of opposition. Migrations are clearly considered as an opportunity for the church, because they not only express its universality, but also promotes communion within the church.[25] Migrants, their pastors and other faithful are called "builders of communion": they should lay the foundations for the acceptance of legitimate diversity.[26] We should go beyond a pastoral care that is generally mono-ethnic and adopt a pastoral approach based on dialogue and on constant mutual collaboration.[27]

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[17] Ibid.
[18] EMCC, n. 16.
[19] Elsewhere in the same document, it is mentioned that "we are all pilgrims on our way to our true homeland". See EMCC, n. 101.
[20] Ibid.
[21] EMCC, n. 17.
[22] EMCC, n. 18.
[23] EMCC, n. 101.
[24] John Paul II, message on the occasion of the World Day for Migrants and Refugees, 1987, 3c.
[25] EMCC, n. 97.
[26] EMCC, n. 99.
[27] EMCC, n. 90.

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From a theological point of view, unity and diversity are always linked. They refer to the Holy Trinity, which demonstrates precisely that unity is not uniformity, but represents a harmony in which every legitimate diversity plays its part in the common and unifying effort.[28] This unity in diversity that transpires from the trinitarian vision refers the communion of all to the fullness of personal life of each individual.[29] It seems to imply that there will be a real communion only when each person lives in fullness his/her personal life. Applied to the living together of migrants and natives, this can be understood in the sense of living fully one's own identity, but without prejudice to unity. It follows that for the sake of unity it could be necessary at times not to insist on aspects that are important for one's own identity.

However, the diversity of cultural identities is very important, especially in the proclamation of the word of God,[30] so we can say that it has a missionary significance. If the document mentions missionary perspectives in relation to migration, it is not just in the sense of looking outward to those who are not yet Christians, passing on its own treasures to others and being enriched with new gifts and values. The missionary quality is also at work inside each particular church because mission is, in the first place, radiating the glory of God, and the church needs "to hear the proclamation of the 'mighty works of God' … to be called together afresh by Him and reunited."[31]

"Openness to different cultural identities does not, however, mean accepting them all indiscriminately, but rather respecting them – because they are inherent in people – and, if possible, appreciating them in their diversity."[32] It follows that "culture" is relative, as the Second Vatican Council emphasised. If the church has used the discoveries of different cultures to spread and explain the gospel, it "is not bound exclusively and indissolubly to any race or nation, any particular way of life or any customary way of life recent or ancient."[33]

Inculturation is necessary for evangelisation: one cannot promulgate the Word of God without entering into a profound dialogue with different cultures. Thus "inculturation" begins with listening, which means getting to know those to whom we proclaim the gospel. Listening and knowing lead to a more adequate discernment of the values and "countervalues" of their cultures in the light of the

[28] EMCC, n. 89.
[29] EMCC, n. 34.
[30] EMCC, n. 30.
[31] EMCC, n. 37.
[32] EMCC, n. 30.
[33] See the pastoral constitution on the Church in the modern world, "Gaudium et Spes", 58, 5 and 6. It also stresses the fact that a culture might be linked to a social class (GS 56,5 : "the human culture of those who are more competent"), and points to the development of a more universal civilisation, what we nowadays call globalisation. See GS 54 -56.

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Paschal Mystery of death and life.[34] In spite of such critical discernment in relation to other cultures and lifestyles on the one hand, tolerance does not suffice; sympathy also, a certain feeling for the other, is needed, together with respect, as far as possible, for the cultural identity of one's dialogue partners. "To recognise and appreciate their positive aspects, which prepare them to accept the gospel, is a necessary prelude to its successful proclamation. This is the only way to create dialogue, understanding and trust. Keeping our eyes on the gospel thus means attention to people too, to their dignity and freedom."[35] Dialogue, even if it is imperfect and in permanent development, already constitutes a step towards that final unity to which humanity aspires and is called.[36]

In this sense, there can be an ecclesial integration of migrants. It does not mean that they should be assimilated to the other faithful, the natives, so that that their foreign origin will no longer be recognisable. They should also maintain their own identity, not only for their own personal good, but also for the good of the church.

Migrations offer an occasion for the faithful to discover the "semina Verbi" (the seeds of the Word of God) that are present in different cultures and religions[37] and allow them to put into practice these aspects of listening, dialogue and discernment in connection with the proclamation of the gospel.

We have seen that the document not only links migration with biblical events, but also points to a theological foundation in the Holy Trinity itself. Its unity and diversity inspire and present a model of living together in spite of existing differences, highlighting the specific role and contribution of each person.

III. Consequences for church structures

Let us start with the living together of migrants and natives at local level. As we have seen already, the Catholic Church wants to take into account the fact that migrants need a special form of pastoral care, because of their life conditions and especially their diversity in language and in culture. Because of that, special structures have been created for them, parallel to the territorial parishes. These structures are called "missions", sometimes also chaplaincies;[38] in general they represent a preliminary stage to the setting up of a personal parish. In the latter

[34] EMCC n. 36.
[35] Ibid.
[36] EMCC n. 30.
[37] EMCC n. 96.
[38] The Code of Canon Law does not contain anything about missions. The only relevant canons are cc. 564-572 on chaplains. This means that the topic is treated from the point of view of the responsible priest. Besides that, different types of chaplains exist. C. 568 speaks explicitly about chaplains who should be appointed for the pastoral care of migrants and people on the move.

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case, the parish and its field of action are determined not by a territory, but by a personal criterion such as language, nationality or rite. Thus we may find, especially in large cities, an Italian mission, an English mission, a Spanish or Portuguese mission, a Croatian or Polish mission etc., according to the number of faithful of these groups present in the territory of a diocese.

Apart from the personal criterion determining the field of action of each mission, a delimitation of territory is also involved, very often coinciding with the territory of the diocese. Since one and the same person might belong to a territorial parish based on his domicile, and at the same time be part of a mission in virtue of his language or nationality, the jurisdiction exercised in relation to this person is a cumulative one. We mean by this that the parish priest and the priest of the mission both exercise powers in regard to this person. From the perspective of the faithful, it implies that they can normally choose to which of these priests they will address themselves. The celebration of certain sacraments, for instance, necessitates the intervention of the parish priest, either because their celebration cannot be repeated or because their reception has/entails consequences for the juridical status of the person. Therefore, it is important to restrict their celebration to the parish priest, because he will take care to register the celebration in the parish books. This is very clear when it comes to the celebration of baptism, confirmation, the sacrament of holy orders, and also in the case of marriages. The migrant who can also benefit from the pastoral care of a mission priest might choose between the two: a sacrament may be celebrated in the parish, by the parish priest for instance, or by the priest in the mission.

Most of currently existing missions are known as "missions with cura animarum", which means that they are allowed to provide a type of pastoral care similar to that given in a parish. However, the missions generally depend on a local territorial parish, which for instance implies that they do not have their own registers. If the priest in the mission celebrates a baptism, he has to notify the local parish priest who will record it in the parish book of baptisms.

You are probably wondering why the Catholic Church does not simply set up parishes everywhere. This has to do with several factors, I think. One of them is the fact that a parish is presumed to last for an undetermined period; in virtue of its constitution it obtains juridical personality, allowing it to acquire, to administer and to sell ecclesiastical goods and to function as a legal entity, for instance. Since mission structures are still considered, in a certain sense, as temporary, owing to the uncertainty about the third and fourth generations and their need of special pastoral care, they lack the stability that is necessary for the constitution of a parish.

The document describes the ethnic-linguistic personal parish or the one based on a particular rite as a parish "for places where there is an immigrant

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community that will continually have newcomers even in the future, and where that community is numerically strong. It maintains the typical characteristic service of a parish (proclamation of the Word, catechesis, liturgy, *diakonia*) and will be concerned above all with recent immigrants, seasonal workers or those coming by turns, and with others who for various reasons have difficulty in finding their place in the existent territorial structures."[39] This description almost seems to suggest that the migrants who initially benefited from this parish have left it, to be progressively absorbed by the territorial parishes of the same location.

Another likely factor that inhibits the setting up of personal parishes rather than missions is that the Catholic Church is reluctant to use structures based on personal criteria, even if it sees the necessity of them in order to provide for the special need of pastoral care of these groups of persons. It remains the rule in the Catholic Church that the structures are determined first and foremost by the criterion of territory.

If we take for granted this coexistence of linguistic or national (in the sense of nationality) missions and territorial parishes, we should be able to see how this coexistence could and should be shaped with a view to implementing the principles and theological foundations presented above.

Various forms of structures for collaboration come into question. A local parish could have an ethnic-linguistic or ritual mission. The priest of the mission will be integrated in the team of the parish. If there are several groups of faithful, one or more pastoral agents can be in charge of their pastoral care.[40]

Another model would be the setting up of an intercultural and inter-ethnic or inter-ritual parish. It would be responsible for the pastoral care of natives as well as of foreigners/migrants living on the same territory. Each group should maintain a certain autonomy, but this model allows for intercultural experiences among the faithful.

An alternative to this could be a local territorial parish that offers services to one or more groups of migrants or to faithful belonging to one or more Eastern Catholic churches. The local parish is composed of natives, but its church might become a centre for meetings and community life for one or several groups of foreigners.[41]

Similar structures of collaboration can be envisaged at supra-local level, for instance in the shape of an *ethnic-linguistic pastoral service on a zonal level,* understood as pastoral care for immigrants who are relatively well integrated in the local society. In this case certain elements of pastoral care based on language

[39] EMCC n. 91.
[40] EMCC n. 91.
[41] EMCC n. 93.

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or linked to nationality or a particular rite have to be preserved, especially with respect to essential services, including those related to a particular type of culture and piety. At the same time, openness and interaction among the territorial community and the various ethnic groups have to be promoted.[42] There could also be more specialised centres on this level, focusing on pastoral action in relation to youth work and vocations, on the training of laity and pastoral workers or on study and pastoral reflection.[43]

At national level, the communion aspect can be put into practice through a national coordinator who is responsible for coordination but does not exercise any jurisdiction, among missionaries of a determined language or nationality or belonging to one of the Eastern Catholic churches. Likewise, the episcopal conference should delegate one of the bishops or a priest to guarantee coordination between diocesan delegates and the episcopal conference on the one hand, and between the episcopal conference of the host church and that of the home church on the other.

Conclusion

The document, with the church structures it envisages, clearly shows an awareness on the part of the Catholic Church that migration is not a temporary phenomenon. It also aims to take into account the different pastoral needs of migrants, depending on the length of their stay in the host country and their degree of integration in society, culture and church. In short, we can say that the vision of the Catholic Church on migration nowadays is a differentiated one.

Many aspects remain to be studied with a view to practical implementation. Especially the models of parishes and centres that we presented in the last part of our talk call for reflection and further study.

If we compare the Catholic with the Orthodox Church, it seems to me that certain challenges are the same: when large numbers of faithful of a church leave their home country for a permanent stay in another country, the church as well as each individual migrant will be confronted with the question of how to preserve one's own identity (social, cultural and religious), while at the same time aiming for integration with a different society. Both our churches take these challenges seriously and try to help migrants with this process.

A difference is to be found in the solutions adopted by the two churches. Based on my impression as an outsider, the Orthodox Church is very ready to export its church structures by the constitution of hierarchies in the host

[42] EMCC n. 91.
[43] EMCC n. 94.

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countries. These hierarchies might govern the territory of one or of several countries, but in any case are attached to one of the autocephalous or autonomous churches. This explains the multiplication of Orthodox bishops in several western countries.

The Catholic Church seems more hesitant about the constitution of new hierarchies. Faithful belonging to the Latin rite church will be integrated in a Latin rite diocese; no specific hierarchy of their own nationality or language will be constituted for them, since these criteria are not ones that call for the constitution of a hierarchy. Eastern Catholic faithful, however, could benefit from the constitution of a hierarchy of their own church and rite. Here we can see that the criterion of rite and its preservation is highly important. This need can best be met by hierarchs of the same Eastern Catholic church to which the faithful belong. If these faithful are entrusted to a Latin bishop, this will normally be temporary. When they become numerous enough, a proper hierarchy may be erected.

I think exchanges between our churches concerning this topic make us more aware of similarities and differences between us. It may contribute to a deeper consciousness of our respective church cultures, and facilitate collaboration in future.

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