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Introduction

When I began this research project studying the religion of migrant workers/ Hispanics of Adams County, Pennsylvania, there were many paths to take. Religious imagery seemed prominent among the Mexican people, from the prayer candles at the supermarket to the gold crucifixes worn as necklaces by many. Religion was obviously a strong power in their lives, if not specifically the Roman Catholic church. Nevertheless, I thought of my own experiences attending the local Catholic churches with friends in the area and wondered, "how could Mexicans go from such a rich cultural background in religion to the boring, one-hour flat masses of Adams County?" I began to form assumptions that compared that the Roman Catholic church in Mexico and with the one here. I also observed what seemed to be a pretty strong conversion rate of Mexican Roman Catholics to other Protestant churches of the area. I felt that my research would be a clear design of contrasts between the two Catholic faith communities, that would explain why people may convert upon immigrating to the United States. I soon realized, however, that the categories were by far not this simple. The Hispanics of Adams County were from many different states in Mexico, as well as from other nations all together. Some people were migrants with no intentions of staying and some were factory workers with all intentions of becoming U.S. citizens. Ages were very young up though people in their fifties. Perceptions of the Catholic church seemed to vary according to who I was speaking, Catholic or not and Hispanic or not. Clearly, there were no clear categories to explain religious trends. It is through the many narratives that I heard by eight lay people of the county that I decided to focus on a study that would paint more of a picture using the community and the people in it. I asked myself and others, "Just *what* is out there for the spiritual lives of Hispanics coming to Adams County?"



La Virgen de Guadalupe



Dia de los Muertos

To get a feel for what is current in the spiritual lives of the Hispanics and migrant populations of Adams County, I began to talk the people of my internship at Human Services of Gettysburg, PA, where I helped teach the General Education Degree course (GED) and English as a Second Language (ESL). I asked them about what they saw as their position in the county. I wanted to know what types of spiritual issues were present in the lives of these people, as well as how their position as a citizen or non-citizen minority affected such ideas. From here I wanted to

know what they might encounter in Adams County in order to fulfill any religious interests. Did people feel welcomed to new churches? Did some change their religious preference along with the change to a new country? I also wanted to speak with the ministers of the county who had been long-time residents (although I found that most had moved in from outside). What did they see as going on in the spiritual lives of the Hispanic population? Had their own church addressed this population? From regular parishioners of these churches I wanted to know how they saw things; were the churches going about communicating in the right ways? What was the Christian responsibility to the strangers or new citizens of a community if one existed at all? I discovered that there was an entire organization based on migrant worker ministry called Fruitbelt Farmworker Christian Ministry (FFCM) and wanted to know how these people felt about going into the camps as well as how the camps received such people coming in. Lastly, I looked to find what was specifically available to this population in terms of religion and how they felt about such options. Where religious opportunities satisfactory or disappointing in this area and why?

Primarily, I knew that in Gettysburg there was a Spanish Mass but was also aware of many other Spanish options for church services in the county. I wondered why so many Protestant or non-Catholic churches were so heavily involved in a ministry to Hispanics that seemed to me would be primarily Catholic. The Hispanic Nun that I spoke with, Sister Carmen* put an emphasis on the greater separation between church and state overall in the U.S.; religious festivals were often not community festivals here as they are in Mexico and so on. I also felt that local Catholic churches may come across as cold and not too inviting to new residents. I thought that because the Catholic church may be more of a center of life in Mexico, that people automatically would not accept the style of the Catholic church here. I learned, however, that Evangelical churches are expanding in Mexico just as they are here. I knew of strong charismatic churches in the area that I could see as recruiting Hispanics for new members in their congregation, from Pentecostal to Jehovah's Witness to the Mormon church. I felt that their friendliness could especially be effective towards people who may be without strong ties in the U.S. or to those who felt lonely.

Other Studies

One essay from the "Journal of Hispanic/Latino Theology" that was I found interesting from a sociological point of view was entitled; "Border Crossings: Sociological Analysis and the Latina and Latino Religious Experience" by Milagros Pena. This article argues that sociologists must "forget about defending themselves as 'objective outsiders' and immerse themselves in the cultural significance of how a community of people comes to believe and articulate their religious practices. In other words, "they must enter into people's experience with religion as they live it, write it, and engage in contention over it." The article also discussed how those sociologists from clearly outside of the subject studied may have a disadvantage. For example, those Latino sociologists that have prayed the rosary may understand more clearly the meaning of what is studied and so

on. In this sense, I identified with the article positively through my familiarity with the churches of Gettysburg. I felt that I could understand to some extent ahead of time what the congregations would be like. On the other hand, the article explained the frustrations I had a times to try to understand what a 'Catholic Mexican,' for example, would really be feeling during a Spanish Mass at St. Francis. I think that it was because of the distance that I felt from the Hispanic members of the community that my research began to take on an 'Anglo Layperson's perspective.'

Methodology

The research for this project was primarily conducted by talking with as many ministers as possible within Adams County. Talking with some of the residents of York Springs, I began to get a feel for the Hispanic/ Migrant social position within the community. Once I decided on my theme of religion, I spoke casually to the people that I worked with at my internship at Human Services of Gettysburg. This consisted of teachers from the United States, Mexico, and Puerto Rico. My first formal interview was with the head Reverend of Fruitbelt Farmworker Christian Ministry, an umbrella organization that involves many churches of the county for ministry to migrant workers. From this minister I then received the names of churches and/or people involved with this organization to speak with and was able to contact the following; The Gettysburg Presbyterian Church, St. James Lutheran Church of Gettysburg, and Jean Taylor, a grower's wife who has been involved. I noticed that the recommended churches from Fruitbelt were mainly in Gettysburg so then began to target specific churches in the York Springs area. I was able to have an interview with the Pastor of both the Lutheran and Methodist churches of York Springs and spoke on the phone to three other churches of the area (Jesus is Lord Ministries International, Open Arms Christian Fellowship, and Chapel Hill Church of Christ). One of these churches then referred me to an elementary school teacher who has done ESL in the camps. This woman connected me with the group leader of a camp who I also interviewed, a member of St. Francis Xavier. Unfortunately, I was unable to conduct an interview Pastor of Iglesia de Díos (a former missionary of Colombia who offers a Spanish non-denominational service on Sunday afternoons). I was able to contact the Nun at St. Francis Xavier in Gettysburg (who is in charge of Hispanic ministry), but was unable to speak with the head Priest. He avoided interviews with both a classmate and myself, perhaps because of embarrassment (he began the Hispanic ministry Cristo Rey and then had to end it when he was promoted). I attended a Spanish Mass at St. Francis following the interview, and Sister Carmen connected me with three people from this Parish to interview. Another service in Spanish offered is through Fuente de Vida Pentecostal church which I was also able to attend one Sunday as well conduct an interview the Pastor and his wife. I was casually able to talk a little bit with my students of the GED class who were people ranging from 21 to 50 years old and were both migrant and factory workers. I realize that I should have talked to many more Hispanics. However, I wanted my research to at the least cover the major options of Lay persons in Adams County dealing with Hispanics and I feel that I have achieved that.

One of the first things that I will examine is a little about the community relations between longtime residents and migrant/ Hispanic residents of Adams County. This relationship, which could be described as a "touchy" subject, must obviously be interesting when we talk about it in terms of religion. In fact, my greatest challenge in interviewing the lay people of Adams County was getting them to talk freely about how they saw the relationship between the two populations. Uniquely, two of the regular citizens of York Springs did not hesitate at all in telling me about the negativity they saw between Hispanics and Anglos of the community. The workers living in the camps are clearly isolated due to location and lack of transportation. The factory workers I spoke with are marginalized, and often do not receive raises when accomplishing the same amount of work as Anglo workers. Their lack of English skills also makes them outsiders, causing various authorities from their landlord to a store charging them more than they should. A borough employee of the town, Ann, noted "It is difficult for locals to adjust because many grew up or moved into the community when it was very quiet and rural and then a lot of Hispanics moved in at once" (as told in interview). However, it is a fundamental Christian value to embrace the stranger, the meek. So how does a small community, both religious yet tight, digest the two oppositions at once? Albeit without ease.

After visiting a migrant camp known as 'the whole,' I found some of the conditions to be poor; made of cement block and windows seemed few. In the same week I would visit a large church in Gettysburg, equipped with an indoor gym, doctor's office like reception area and amazing stained glass windows. I spoke with a borough worker of a town who explained that many (including the mayor) will not rent to Hispanics. In another case, however, a Pastor owns a building that is rented to Hispanics but has surrounded an elderly couple with them, they regularly call 911 to complain of noise. I spoke with a local shop owner who responded when asked how the town had evolved with the Hispanic population; "it hasn't evolved, it has deteriorated." I was described one town's history through the changing of its name; "It was Petersburg, then York Sulfur Springs, then just York Springs and soon to be Tijuana Springs." When we toured a major factory of the area, other comments were heard, "I wish that Hispanics would stay longer, I need more people year round." One fruit grower explained, "people call them unskilled workers when that isn't true at all" and that she wished residents of the community would see this. Another grower who at first came off as very "fair" to us noted on the changing ethnicity among labor; "blacks were able to move onto the welfare system, Puerto Ricans can reap the benefits of social aid and so we had to move on to Mexicans." There is also great variance in the social organizations set up for the migrant community. At one workers may be paid to take a GED class while the other might advertise an English as a Second Language course that may never take place. Many residents complain of Hispanics not paying taxes or collecting welfare, ironic when we consider that huge amounts of unaccountable social security is paid and non-U.S. residents (many of these Hispanics) cannot receive welfare. Relating to religion the head of Fruitbelt Farmworker Christian Ministry has said he has heard more than once, "why do you minister to *those* people?"

Beyond this I discovered that the friction is not only between native (if we can call them that) residents of the community and newer Hispanics, but also between the minority groups that have come in. The Mexican, Puerto Rican, and Guatemalan members of the community also have their differences and conflicts that stems into their religious lives. One of the employees at my internship, Marisa, discussed how many Mexicans or Puerto Ricans complain about the Guatemalans that sing on the choir at the Spanish mass in Chambersburg and therefore go to the one in Gettysburg instead. She explained that many Guatemalans are not excepted by Mexicans because they have to pass through Mexico to get to the United States so pass through conflict in Mexico before they even get here.

Findings about Religion in Adams County

According to one person of York Springs, the first group of Hispanics came to the area about seventeen years ago. However, there are Puerto Rican families that have been in the area for twenty-five plus years. One of the first ministries mentioned by most ministers was that of Cristo Rey, a Catholic Service that was offered in Bendersville by the (for lack of correct word) Associate Priest of St. Francis Xavier about ten years ago for a period of several years. This proved to be a great success but was forced to end when the Priest was promoted. Reverend Weaver of Fruitbelt Farmworker Christian Ministry seemed to be more accurate in addressing the population as it came, "the PA Council of Churches was involved since migrants started coming in around the 1950s, late 40s, early 50s. So what they did was they organized committees in Adams County, Franklin County, and Cumberland County. Well that went on for probably forty some years and through that time they did an excellent job of providing services and ministry to the workers, but it also increased its scope and numbers." In the late 80s they came together to form one umbrella organization to cover this ministry, and the Reverend I spoke with has been the executive director for nine years. The published goals of FFCM are

(1) Spiritual Nurture, (2) Pastoral Care, (3) Recreation, (4) Advocacy for farm workers, (5) Opportunities for cross-cultural understanding through networking with area churches, community agencies, employers and employees to improve the quality of life for all persons in the fruitbelt, and (6) Referral to appropriate agencies. We can do together what we cannot do alone.

Over the years, financial support for both Cristo Rey and Fruitbelt has come from all types of churches in Adams County. Continuously today I find it interesting that some churches continue with financial support of FFCM, but with little actual interaction with the migrant camps or Hispanic community. In a sense, FFCM is the front organization that does the "dirty work" of migrant worker missions. Other churches feel like they do not have to do anything now, just simply write a check for Fruitbelt. While it is good that churches are able to support such an organization, it also seems like FFCM may be isolating them from the much needed interaction between Hispanics and Anglos of Adams County. The newer churches that offer services in Spanish, like Fuente de Vida, have begun mostly on their own without assistance from established parishes, probably

because these more charismatic congregations are not seen as proper to the more established churches. One program that Fruitbelt has developed in the last eight years or so is 'Adopt-a-Camp,' in which some of the local churches are able to have more direct contact with the migrant community. This year, fourteen area churches were set up with a camp in which to interact with.

The next thing that I tried to do within my research was to lay out the current options and descriptions for what is going on in the Hispanic/ migrant community in terms of religion. I found that there are several ways that the options can be looked at. We can go by what people are looking for in their religious lives; is it something they wish to feel from within or simply a way to know the community better? Age groups are another category that I did not think of prior to my research; why should a twenty-one year old Mexican be any more interested in attending church than myself? Divisions can be made by ethnic groups (i.e. Puerto Ricans may have more non-Catholic exposure than Mexicans prior to coming to Pennsylvania). What seemed to be the most logical way to describe the options was by the populations that were most settled, less settled, and those people strictly migrant. But, when I took into account the other factors listed above I decided this was also impossible. It was more important to look at the specific programming of each church to see the contrasts and comparisons. I will take you on the journey that I went on as I visited church by church, minister by minister.

At the most basic level are the churches who on the grassroots level have adopted a camp. The head Reverend of Fruitbelt Farmworker Christian Ministry Describes about what they do, "it's a hospitality ministry in a sense, much of it, just to let them know that even though they're far away from their homes and spiritual roots that there's someone there that cares." Most often either someone from this organization or the church adopting a camp will go out when workers first arrive, welcome them to the area, offer a prayer, and distribute health kits containing various toiletries and first aid items. Along the course of the season, it is hoped that someone will return to the camp on the average of every other week to touch base. The grower, crew leader, or other person in charge is usually contacted to find out what the needs of the workers might be. There is also an emphasis to have one fun, more informal event with the camp such as a picnic or a soccer game. Later on in the season the organization tries to provide blankets for those people who need them and things like emergency transportation to the airport or hospital. At the end of the season, a closing service that encourages a safe trip home is normally offered. Churches who take on adopting a camp try to retain the same one each year. Obviously there is room for a lot of variation with this programming because it is a match up of a church ranging from various faiths with a migrant camp ranging with various Hispanic and sometimes Haitian ethnicities.

One parish in particular that I spoke with from Gettysburg had adopted a Haitian camp. Pastor Shorb from this church discussed how they have built up quite a rapport with the camp and having been going there for seven continuous years. I also found out that they were migrant workers who came from Florida without return to Haiti, so in a sense had become fairly "Americanized." The church had gone out to the camp for years visiting and then began to actually drive up to 7 members of the camp down to

Gettysburg weekly for services at the church (Protestant). This was the only church that I found to bring the members of a camp to their church, instead of going out to the camp only. In fact, the Pastor of this church said that as the workers have been coming back each year, they no longer sit together in a pew but have spread out among friends that they have made within the parish. It was good to see such friendliness in a large church that seemed rather wealthy. I asked the Pastor what he thought would occur if ten Mexicans showed up on a given Sunday and he responded, "There wouldn't be a problem, I don't think so at all. We're a pretty caring, open congregation. I think two or three people would welcome a new person coming in."

Another church from Gettysburg that has adopted a camp in the past has lost some of its touch with the adopt a camp program. Through the Adopt-a-Camp program, though, it seems to have built up an awareness for this population. They specifically have a Latino Ministry Sub Committee (developed from a Migrant Ministry Sub Committee), that addressed in writing the need to get back involved with adopt a camp, compose "Welcome to Adams County" packets that would list available services to hand out, support the Spanish speaking soccer league, and offer Spanish classes at the church to make the county more Spanish "friendly." This church also noted that in the past when Cristo Rey was in Bendersville, they felt a need to have a Spanish service in downtown Gettysburg (and did, once a season) but now that there is a Spanish mass right downtown they don't want to displace Catholics from their church "home." It therefore seemed emerging that some type of service was needed in Bendersville then, because in the least the Catholic church was not providing transportation for the people who may have once attended Cristo Rey to come to Gettysburg.

Another church that workers have told me go out to the camps are the Jehovah's Witnesses and a few Hispanics (residents and migrant workers) have converted. However, I was unable to get in contact with this church and was told that the people who have converted would probably shy in talking about their experiences with this church.

For most Hispanics that may have the freedom of transportation, the commitment to the Catholic church is still fairly strong. Weddings can be arranged here four months in advance and are usually huge. Spanish baptisms are offered on the second Sunday of each month after the service and the Sister told me there are almost more baptisms at the Spanish mass than at the English. A course taught by Sister Carmen should usually be attended first for both ceremonies, so that people learn about the commitment they are making. Confession is available two times a week. One social center even donates money to local Catholic churches so that if needy undocumented workers come along that they cannot help, they can be referred over to the church.

Attitudes towards churches and Hispanic Services

As far as specific feedback from people attending the local Spanish Mass, I was able to speak with about eight people. There were a few similarities but really everyone had a very individual view of the Catholic church. The crew leader that I spoke with, Juan,

particularly had interesting things to say about the Catholic church here. Juan was from Mexico, about middle aged, and has been here long enough to I think see the major cultural differences of "Estadounidenses" and Mexicans. He felt the Catholic church here was less festive, had less singing, and there was less of an interpersonal relationship with the priest; "during the peace offering in Mexico, the children will run up and hug the priest" (as told in interview). I then asked him if he had ever shared this with the Priest here and he replied, "no because it *is* different here, children have come to be more American and probably wouldn't run up to the Priest, they're more reserved when they come here" (as told in interview). I also asked what he felt about people attending the mass regularly or not and was told, "many feel they don't have to go because it is another country, my mom isn't there my friends aren't thereY family is very important and that's the reason that I don't go as much" (as told in interview). Upon interviewing three other people that attended St. Francis, a few other attitudes were exposed. An older couple that I spoke with who were devout Catholics said that the mass here is equal to the one in Mexico. When I asked them about what the church could do to help people get to mass the husband replied, "if people are Catholic they know that they should come and there is no reason to have to recruit" (as told in interview). I think that the people who are very comfortable with St. Francis are usually the people who are likewise most comfortable with the U.S. in general and might have been here longer. A younger member of St. Francis emphasized though, "many of the people are timid when they come here, we should have home visits, many people feel lonely and isolated through the different language and culture, stress from jobsY there's lots of depression" (as told in interview). This woman felt that there should be more outreach to the new members of the Hispanic community and expressed much passion on their behalf. There was clearly not a consistent "Catholic" point of view on anything, but ideas that seemed to tell about the Hispanic viewpoint of Adams County.

The next two options for a service in Spanish are "Iglesia de Dios" (Church of God) and "Fuente de Vida" (Fountain of Life) Pentecostal Church. Unfortunately, I was able to learn very little about Iglesia de Dios other than knowing it was an ecumenical service ran by a former missionary who rented out a Bretheran church for services. I became fairly familiar with Fuente de Vida as a congregation but feel that this church could be in a category entirely on its own. At first I was under the impression that the people who went here were all Puerto Rican, but then learned that people have attended the church from Mexico, Colombia, Bolivia, Guatemala, and Cuba as well. Pastor Rodriguez of this parish feels that most Hispanics are not aware of the religious opportunities of the area, and like many others noted that transportation can be a problem. It was noted that "the migrant community is composed of thousands of workers, many who choose to ignore religion" (as told in interview). From attending the service of this church, I found the service to be very welcoming, lively, and long. In the words of the Pastor's wife, "we devote the entire day to the Lord." She also explained that many migrant workers would not be able to attend the church because Sunday also has to be their day to grocery shop, go to the laundry mat and so on. Specifically, the children seemed to enjoy the service of Fuente de Vida, filled with singing, Spanish guitar, and tambourines. I wondered if people preferred this service because I assumed that the Spanish Mass at the Catholic church would be dull (although I found the same lively music was at the

Catholic church, just not lots of shouting out to go with it). One unique thing I did notice was that there seemed to be an unusual amount of women and children, some of which appeared to be widowed. It occurred to me that women were both more likely to engage in a more "spiritually touching" service, as well as seek out a parish that might provide more of a support unit or secondary family. I think one thing that I personally liked about the this church came out specifically through the interview of its Pastor. I was explained that the children of the church are given many positions of leadership; conduct services, are encouraged musically, and that there is a large emphasis on their education outside of church. If anything, I felt like this church was doing wonderful things to build the confidence of what could otherwise be shy, minority children whose voice is often not heard.

I received a very non-welcoming sense from one Pastor directly in York Springs. The person explained that there was little direct contact between the church and the Hispanic community (although the building was surrounded on all sides by Hispanics) and that the only contact was through the use of the church building for educational classes among Hispanics. Basically, I was referred to another church in town that was more involved (and seemed to have the responsibility of Hispanic ministry). I asked if maybe the denomination of the church had anything to do with the amount of interaction (not Catholic or Evangelical) but was told the bigger problem is a division in the social life and that by attending that church, the Hispanics may feel that they are treading on someone else's ground. The pastor also thought that language and cultural differences were a hindrance to communication. It was only when I was preparing to leave that a few things came out like, "some of the members of the community are hostile and so Hispanics are scared to come to the church" and that "some members of the church may be vocal within the borough on issues but would never say anything in church" (as told by Pastor Harris in interview). The congregation of this church was a manifestation of the negative things I had heard from several interviews prior concerning strained community relations between Hispanics and Anglos.

When I later spoke to Pastor Miller, whose church is more involved in the community, the town perceptions became quite clear; "Socially our congregation has a ways to go to get over prejudices. The way to get over that is to meet people up close, hear their stories, see them as people like ourselves" (as told by Pastor Miller). This pastor was the most honest of the area that I spoke with and I received much insight into the community following my talk. This minister had many ideas of what could be done within the community but felt little support from other Pastoral associates. On several occasions Pastor Miller tried to create an ecumenical church service conducted in Spanish where the entire community of York Springs could participate, but found no assistance. He tells a piercing story about something he heard in the parking lot of the church when he first moved into the area. Outside of church right before the service there was a popular seventeen-year old girl talking about how a supposed Mexican the night before almost hit her driving drunk and heard her say, "I'd be happy to take a torch and burn the whole lot of them [Mexicans]."

A few other churches were contacted but I usually did not get past a secretary who would tell me that no Hispanics attended the church. On the telephone, I contacted one very evangelical church that provided transportation and was located between Gettysburg and the orchard region. The secretary (I assume) on the phone stated flatly, "we have no involvement with migrant workers so I don't know how you could use us" and tried to get rid of me as fast as she could. One of the growers that I spoke with also made specific reference to a Pastor of a church in the area who knew almost nothing about the Hispanic population and that of course there would be a fight put up for me to talk with them. Again, the issue of embarrassment because there was no interaction between Hispanic and Anglo communities seemed prevalent.

From all of these findings, three themes emerged about the outreach to Hispanics in Adams County. Primarily, the ministry going into the camps is Protestant. It was difficult to find any doctrine-related information to explain this, but moreover it was *who* took the initiative, referring most to Fruitbelt Farmworker Christian Ministry, headed by Rev. Weaver. This organization, working with many churches of the area did reach out to what is mostly a Catholic population, but at the grassroots level tried to meet the needs of the people. The relationships that FFCM are making are important ones within the community, and by all means should be continued. Perhaps what should be more emerging in the future is that the attitudes and steps they have taken towards this population be an attitude that the community as a whole might believe in, and not just a religious minority.

Similar attitudes can be seen in the next major tendency of the Hispanic outreach, in that it often comes from outside the direct orchard community. It is clearly easier for the churches outside of the more racially strained areas to go in to conduct services. What may be good to see is some of these churches who are involved with adopt-a-camp go into the local orchard churches and talk about their experiences, get the word out. I found out that when I brought up the topic to churches within Gettysburg involved with Fruitbelt, that they were often not aware that churches in more rural areas did not participate.

The last thing that seemed to be common among Hispanic ministry was that when a specific person who does Hispanic ministry dies or leaves the position, that often the program will end. This says a lot about the commitment to Hispanic ministry in that it is based on personal output by an individual, and less on a group's commitment. Nevertheless, it seems that churches of this area should not give up when one person passes on. A little more initiative needs to be taken in getting things done. I often found that when a person who knew Spanish left a particular church or program, that it was an easy excuse to use this person for the reason a ministry ended.

In response to my opening question for what is religiously available to Hispanics in Adams County, I have reached several discoveries. I think that if one wishes to go to church in the area, certainly there are options available. It may take some time to feel bold enough or not too embarrassed to accept transportation to one of these services but effort is required. The real question is then, do Hispanics *want* to be involved in the

first place. I would argue that the numbness of the majority of church services in Adams County is not something, upon first contact, that is appealing to the Hispanic or migrant population. For the most part, they are accustomed to livelier services. Perhaps some convert their Catholic faiths to Protestantism to deal with the disappointment for what they felt was their church "home." Just as any other citizen would do to become a part of a new community, Hispanics are attending those services or accepting those programs where they feel most comfortable and accepted as fellow human beings.

Ideas for Future Research

If I were to continue this research into the future, primarily I would speak with more people, specifically more types of people such as the migrant workers themselves and other more settled Hispanics of the community. I would also like to contact the following churches; First Baptist Church in Gettysburg, the Fours Square Gospel Church of Gettysburg (both involved with Fruitbelt), Iglesia de Dios, the Seventh Day Adventist Church of York Springs, and the Mormon Church of Hanover. I would also like to attend each of the churches that I have interviewed for their weekly service, more camp visits, and other door to door visits. It may be wise to take some of the people I befriended in York Springs who are from Mexico to these services to see what they think as well.

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