Tools for Leaders: Hope and Hospitality
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Contents

Introduction .............................................. 5
  • How to Use This Resource ......................... 6
  • Racial Justice Symbol ................................ 7

Bible Studies ........................................... 8
  • The Stranger, the Immigrant and the Sojourner in the Bible .................. 9
  • Push and Pull Factors in the Bible .................. 22
  • Mary, Joseph, Baby Jesus and Other Immigrants (response, December 2011) .......... 27
  • The Story of Sarai and Hagar ......................... 31
  • God Cares for the Migrant (response, April 2012)............................... 34
  • What Prophets Do .................................. 39

Programs ................................................. 41
  • Immigration: Love as God Has Loved ................ 42
  • Laborers in the Vineyard ................................ 56
  • Program for a District Meeting .......................... 60

Worship .................................................... 66

Complete Services
  • Prayer Service, Second Annual Convocation on Immigration Reform, Rio Grande Conference .............................................. 67
  • Immigration Service, New York Annual Conference ............................. 75
  • Interactive Immigration Worship Service ................................ 80

Worship Elements
  • Calls to Worship ....................................... 91
  • Prayer .................................................. 93
  • Responsive Prayers and Litanies ............................................... 94
  • Music .................................................. 109
  • Sermons and Sermon Starters ............................................... 113
  • Benedictions ......................................... 128

Policy ......................................................... 130

United Methodist Policy
  • Welcoming the Migrant to the United States (United Methodist Church Resolution 2008) ..................... 131
  • Global Migration and the Quest for Justice (United Methodist Church Resolution 2008) ..................... 136
  • The Criminalization of Communities of Color in the United States (United Methodist Woman Resolution 2012) ..................... 142
  • How to Learn About United Methodist Church Policy on Immigration ..................... 148

U.S. Policy
  • A Brief History of U.S. Immigration Policy .................. 150
  • DREAM Sabbath: Take Action! ................................ 155
  • How to Pray, Fast and Advocate for DREAM Students ..................... 157
  • National Mission Institutions Engage in Ministry and Advocacy With Immigrants ..................... 159

Controversial Issues ................................. 165

Tools for Difficult Conversations
  • What God Expects of Us: Guidelines for Holy Conferencing .................. 166
  • The Holy Conversation Project, Desert Southwest Conference .................. 167
  • Beyond Labels (response, March 2012) ..................... 170

Why Don’t They Come Legally?
  • Hebrews 13:1-2 ...................................... 173
  • Four Paths to Citizenship .................................. 174
  • Get in Line ........................................ 179

Global Migration
  • Exodus 23:20 .......................................... 193
  • Push and Pull Factors of Global Migration ..................... 194
  • Why Women Must Leave Home ..................... 199
Contents

- No Longer Citizens: Dominican Republic Turns Haitian Immigrants into Stateless People (response, April 2012) ........................................ 201
- Celebrate International Migrants Day .................................. 209
- The Human Rights of Migrants and Their Families (National Network for Immigrant and Refugee Rights) ............................................. 212

Detention, Deportation and Family Unity
- Mark 10:9 .......................................................... 216
- Detention and Deportation Exercise ...................................... 217
- Stories of Family Separation (American Friends Service Committee) .................................................. 218
- General Board of Pension and Health Benefits Approves Private Prison Investment Screen ............. 220
- El Ministerio Pastoral y las Redadas (el intérprete, septiembre-octubre, 2008) ...................................... 221
- How to Visit Migrants in Detention in Your Community .......................................................... 223
- How to Challenge U.S. Immigrant Detention and Deportation Policies ............................................ 225
- Profit From Pain Is Inhumane: Dignity, Not Detention .............................................................. 227

State Laws
- Leviticus 25:23-24 .................................................. 228
- Are Politicians Talking About Push and Pull Factors? .......................................................... 229
- Las puertas se están abriendo (el intérprete, marzo/abril, 2012) .................................................. 230
- Huyendo en busca de Betel (el intérprete, marzo/abril, 2012) .................................................. 231
- How to Challenge State Anti-immigration Laws .............................................................. 232

Racism and Xenophobia
- Galatians 3:28 .................................................. 234
- Immigration Is a Racial Justice Issue .............................................................. 235
- Immigration and Race: Toward Justice for All (Center for New Community) ......................... 240
- No Child of God is "Illegal": Drop the I-Word (General Commission on Religion and Race) ........ 243
- Race, Migration and the Charter for Racial Justice, a Workshop ............................................. 245
- Race, Class and Immigration (response, February 2010) .................................................. 248
- How to Counter Racism With a Personal Story .............................................................. 249

United Methodist Women

Social Action Priorities .................. 250
- Trafficking in Women: Transnations, Transborders and Transforming the Globe ....................... 251
- Immigration Is a Domestic Violence Issue .......................................................... 255
- Immigration Is an Environmental Justice Issue .......................................................... 261
- Immigration Is a Peace and Security Issue .......................................................... 268

Action Ideas ..................... 272
- Steps You Can Take to Welcome Migrants .................. 273
- Get Involved With Your Conference Rapid Response Team ............................................. 276
- Journey to Becoming an Immigrant Welcoming Congregation ........................................... 277
- Learning From One Another: A Summary of the 2012 Immigration Action Report ................ 278
- Use Films to Learn About Immigrant and Civil Rights .................................................. 282
- How to Make a Bible Study Video .................. 285
- How to Create a Conference United Methodist Women Immigration Team ....................... 287
- How to Organize a Public Witness for Immigrant Rights .................................................. 289
- How to Use Social Networking as an Organizing Tool for Immigrant Rights ...................... 291
- Use Buttons and Posters at Public Events .................. 293

Further Reading .................. 294
Introduction

BY CAROL BARTON AND JAY GODFREY

United Methodist Women has been engaged in immigrant rights for more than 140 years. During earlier waves of immigration our predecessors met women disembarking from boats at Ellis Island in New York City and gave them shelter, community and training for jobs. They established the Gum Moon Center in San Francisco to shelter and support immigrant women arriving from Asia. Thus, it is no surprise that when tensions over immigrants to the United States heated up in 2006, United Methodist Women launched an ongoing Immigrant and Civil Rights Initiative. The response has been passionate and profound. See the report Because We Believe: United Methodist Women Take Action for Immigrant and Civil Rights 2006-2012 at www.unitedmethodistwomen.org/act/immigration.

This initiative is deeply rooted in our biblical heritage. We are all created in God’s image, and we are called to love our neighbors as ourselves. It is also rooted in the Charter for Racial Justice, which, for more than 30 years, has guided United Methodist Women’s commitment to action for racial justice. We build on United Methodist Church policy and on the powerful stance taken by our bishops, by the United Methodist Task Force on Immigration, church agencies and leaders. Together we realize that God is calling us at this moment in history to boldly speak out and act for justice as brothers and sisters are demonized, persecuted, exploited, incarcerated and discarded.

This initiative is also about the ongoing civil rights struggle in the United States and global human rights agenda. It calls us to build bridges across communities seeking to claim full rights, dignity and equality. Former national United Methodist Women President Kyung Za Yim observed, “Today, there is the need for all communities to join together in building a new movement for the rights of all communities—immigrants, communities of color, and the working people subject to poverty wages. This is the time to come together to fulfill the mission call of freeing the oppressed and advocating for justice.”

This resource is a tool for worship, education and action on immigrant and civil rights. It is available online at www.unitedmethodistwomen.org/act/immigration and can be downloaded in its entirety or by chapter. We hope you will use it in many contexts and many ways as you continue to put faith, hope and love into action.

Carol Barton is United Methodist Women executive for community action. Jay Godfrey is seminar designer for the United Methodist Seminar Program.

How to Use This Resource

BY JULIA KAYSER

We know you’re not just reading this for leisure. You’re reading because you want to know how to make your communities more welcoming. You are the movers and shakers of our denomination and our world. Thank you for all of the hard work that you are doing to advocate for those in need. By gathering, sorting and publishing relevant information all in one place, we hope to make this important work a little easier. Recursos en español también están incluidos.

We’ve included a variety of ready-to-use Bible studies, programs and worship services. These come with supplementary material such as handouts and instructions. You can use them at your local churches, district meetings and conference-wide events.

We’ve also gathered worship elements such as prayers, songs and sermon starters. You’ll find these in the “Worship” chapter. Mix and match them to create unique worship experiences. You can also pull out a single prayer to center your group at the beginning of a meeting or activity or suggest that your church use a special song or litany to remember immigrants during a Sunday service.

The “Policy” chapter is intended to provide background information about both church policy and U.S. policy. It’s a resource for in-depth study and legislative action.

Immigration is often difficult to talk about because it is an issue over which people can be politically polarized. If you’re having trouble with respectful conversation in your local unit, consult the chapter “Controversial Issues.” It outlines a technique called holy conferencing that can help people with different backgrounds broach sensitive subjects. The rest of the chapter is organized topically. Each section offers related scripture with discussion questions. We hope that you will ground yourselves in scripture as you tackle these hard issues. There is also a group exercise and an action idea for each topic. The section on racism and xenophobia includes stories that you can use to emphasize the human aspect of immigration.

If you feel inspired to make a difference but you don’t know where to start, read the chapter “Action Ideas.” And if you are on fire for this cause and want to delve even deeper, check out our suggestions for further reading both in the back of the book and within select chapters.

May God give you strength and grace to transform the world!

Julia Kayser is a consultant to United Methodist Women and editor of the Hope and Hospitality resource manual.
Racial Justice Symbol

This image represents United Methodist Women’s commitment to work for racial justice. It symbolizes a world of racially and ethnically diverse peoples working together side by side to create a world in which every person has a voice, rights and opportunity for abundant life. Within the image are two hands joined together to work for justice for all God’s children. Feel free to use it to help identify your racial justice efforts. It is available for download at www.unitedmethodistwomen.org/racialjustice.
Bible Studies
Print out copies of the “Scriptural Passages” handout and cut the passages into individual strips to be handed out to participants. Para las escrituras en Español, consulté “Pasajes de las Escrituras.” Passages are also listed in Korean. Have each person stand to read their passage. After all the passages have been read, ask the discussion questions.

Discussion Questions
1. What did you hear in these passages? ¿Qué ha escuchado en estos pasajes?
2. Are there any similarities between the passages? ¿Hay alguna similitud entre los pasajes?
3. Who are immigrants often grouped with in the Bible? Why do you think that was? ¿Con quiénes se agrupan los migrantes en las escrituras? ¿Por qué cree que es así?
4. What reasons are given to reach out to immigrants? ¿Qué razones se dan para estrechar la mano a los migrantes?

Reflection to Guide Conversation
The United Methodist Women spiritual growth study for 2012 was Immigration and the Bible: A Guide to Radical Welcome by Joan M. Maruskin. The Bible is full of stories of migration, and migration shapes the Bible. The Old Testament is shaped by two major migration stories: Exodus and the Babylonian Exile.

The experience of migration in Exodus shapes the Israelites as a community, and this experience shapes the rest of the Old Testament. It was during the exodus from slavery in Egypt that the Israelites began to define their relationship with God through the law and the covenant. That experience of God liberating them from slavery in Egypt was seared into their collective memory. It is probably the experience that is referred to more often than any other in the entire Bible.

A second major migration story, the Babylonian Exile, is such a defining feature that biblical scholars actually categorize different parts of the Old Testament as pre-exilic, exilic and postexilic. It was in the face of impending exile and the exile itself that we received the prophetic literature, the stories of Esther and Daniel, and many of the Psalms. The Israelites were trying to make sense of the destruction of the world as they knew it. Biblical scholars argue that it is also during this period that much of the Old Testament was written down as a means of maintaining history and culture.

Then the New Testament begins with the story of Jesus, born a poor migrant in Bethlehem and immediately forced to flee as a refugee to Egypt. How often do we stop to recognize that Jesus spent the beginning of his life as a refugee? I have often wondered how Jesus’ experience as a refugee growing up in a foreign land affected his ministry. How might this perspective alter or enhance our understanding of Christ’s actions and teachings? Reread the sermon the mount through the eyes of a refugee.

So it’s clear the Bible is shaped by migration. What does it actually say about how we are to treat the stranger, the immigrant and the sojourner? To answer this question it’s helpful to look first to the Old Testament
In the 19th chapter of Exodus, Moses descended Mount Sinai with the famous 10 commandments in hand. This event marked the beginning of the law that stretches over the rest of Exodus as well as Leviticus, Numbers and Deuteronomy. The first reference to immigrants in the law is found in Exodus 22:21, which states that you shall not wrong or oppress a resident stranger, for you were strangers in the land of Egypt. Following this statement early on in the law are two more reminders for the Israelites in the Book of Exodus to welcome immigrants in their midst. In Leviticus there are four more reminders, Numbers adds one and then Deuteronomy adds 14 more, for a total of 22 instances in the law where the Israelites are commanded to take care of the immigrants among them.

These instructions concerning immigrants appear so often that it starts to become monotonous. It makes you wonder why God found it necessary to remind them so many times. Whatever the Israelites were doing on behalf of immigrants, it must not have been enough. The prophets Jeremiah, Ezekiel, Zechariah and Malachi each found it necessary to remind the Israelites what the law had commanded with regard to treatment of immigrants.

What you notice when you read these verses throughout the law and the prophets is that immigrants are often grouped with orphans and widows as people who are to be remembered and taken care of. Why? Because in a patriarchal society, the ability to survive is dependent on being connected to an adult male citizen, something orphans, widows and immigrants don’t have. The next thing one notices about these commands is that the Israelites are often given a reason to take care of immigrant. Leviticus 19:34 states, “The stranger who resides with you shall be to you as the citizen among you; you shall love the stranger as yourself, for you were strangers in the land of Egypt.” The people are reminded that they were once in the immigrants’ shoes, that they know what it is like to be oppressed and mistreated as noncitizens and, therefore, they should not perpetuate the same injustice on other immigrants now that they have their freedom. But the law goes further than that. The Israelites aren’t just told to refrain from mistreating the immigrant, they are given special instructions to not reap to the very edges of their fields, or strip their vineyards bare, but rather to leave some food for the poor and the immigrants in their community. Deuteronomy 16:13-14, for example, states, “You shall keep the festival of booths for seven days, when you have gathered in the produce from your threshing floor and your wine press. Rejoice during your festival, you and your sons and your daughters, your male and female slaves, as well as the Levites, the strangers, the orphans, and the widows resident in your towns.” Here we have an example of God instructing the Israelites to invite immigrants into their religious festivals. That is radical hospitality. Maybe we should start inviting the immigrants in our towns to our religious celebrations.

What’s truly amazing is the number of times this sentiment is repeated. We can also include verses from the New Testament like Matthew 25’s “I was a stranger and you welcomed me” or the imperative to show hospitality to strangers found in Romans and Hebrews. I’m generally against proof-texting (pulling out a piece of Scripture and reading it out of context to prove your point), but in this case, the number of times the command to welcome strangers or immigrants and to treat them with justice is overwhelming. It shows up so many times that I think these verses are the context under which we should read the rest of Scripture. Over and over again, God instructs us to reach out to those on the margins of society. It’s what liberation theology calls the “preferential option for the poor”—the idea that God is present among the marginalized and the poor in a special way and that in the midst of economic injustice God continually shows up on the side of the poor.

I know many people raise the argument that undocumented immigrants are breaking the law. But what did Jesus say to the Pharisees who constantly challenged him on questions about the law? He said all the law
and the prophets can be summed up in the following: “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself” (Luke 10:27). And when they wanted to know who is their neighbor is, what example did Jesus choose? The Samaritan—a people considered to be of a mixed race, as impure as a resident stranger. So if we want to know how to respond to immigrants, to me the Bible is clear. We are to love our neighbors: all of our neighbors, regardless of race, nationality, or immigrant status, and especially those forced to the margins of society.

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Scriptural Passages

Exodus 22:21-23
You shall not wrong or oppress a resident stranger, for you were strangers in the land of Egypt. You shall not abuse any widow or orphan. If you do abuse them, when they cry out to me, I will surely heed their cry.

Leviticus 19:9-10
When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest. You shall not strip your vineyard bare, or gather the fallen grapes of your vineyard; you shall leave them for the poor and the stranger: I am the Lord your God.

Leviticus 19:33
When a stranger resides with you in your land, you shall not oppress the stranger.

Leviticus 19:34
The stranger who resides with you shall be to you as the citizen among you; you shall love the stranger as yourself, for you were strangers in the land of Egypt: I am the Lord your God.

Leviticus 23:22
When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and for the stranger: I am the Lord your God.

Numbers 15:15
As for the assembly, there shall be for both you and the resident stranger a single statute, a perpetual statute throughout your generations; you and the stranger shall be alike before the Lord.

Deuteronomy 10:17-18
For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribes, who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing.

Deuteronomy 10:19
You shall also love the stranger, for you were strangers in the land of Egypt.

Deuteronomy 14:28-30
Every third year you shall bring out the full tithe of your produce for that year, and store it within your towns; the Levites, because they have no allotment or inheritance with you, as well as the resident strangers, the orphans, and the widows in your towns, may come and eat their fill so that the Lord your God may bless you in all the work that you undertake.
Deuteronomy 16:10-12
Then you shall keep the festival of weeks for the Lord your God, contributing a freewill offering in proportion to the blessing that you have received from the Lord your God. Rejoice before the Lord your God—you and your sons and your daughters, your male and female slaves, the Levites resident in your towns, as well as the strangers, the orphans, and the widows who are among you—at the place that the Lord your God will choose as a dwelling for his name. Remember that you were a slave in Egypt, and diligently observe these statutes.

Deuteronomy 16:13-14
You shall keep the festival of booths for seven days, when you have gathered in the produce from your threshing floor and your wine press. Rejoice during your festival, you and your sons and your daughters, your male and female slaves, as well as the Levites, the strangers, the orphans, and the widows resident in your towns.

Deuteronomy 24:14-15
You shall not withhold the wages of poor and needy laborers, whether other Israelites or strangers who reside in your land in one of your towns. You shall pay them their wages daily before sunset, because they are poor and their livelihood depends on them; otherwise they might cry to the Lord against you, and you would incur guilt.

Deuteronomy 24:17-18
You shall not deprive a resident stranger or an orphan of justice; you shall not take a widow’s garment in pledge. Remember that you were a slave in Egypt and the Lord your God redeemed you from there; therefore I command you to do this.

Deuteronomy 24:19
When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it; it shall be left for the stranger, the orphan, and the widow, so that the Lord your God may bless you in all your undertakings.

Deuteronomy 24:20
When you beat your olive trees, do not strip what is left; it shall be for the stranger, the orphan, and the widow.

Deuteronomy 24:21
When you gather the grapes of your vineyard, do not glean what is left; it shall be for the stranger, the orphan, and the widow.

Deuteronomy 26:11
Then you, together with the Levites and the strangers who reside among you, shall celebrate with all the bounty that the Lord your God has given to you and to your house.

Deuteronomy 26:12
When you have finished paying all the tithe of your produce in the third year (which is the year of the tithe), giving it to the Levites, the strangers, the orphans, and the widows, so that they may eat their fill within your towns.
Deuteronomy 26:13
Then you shall say before the Lord your God: “I have removed the sacred portion from the house, and I have given it to the Levites, the resident strangers, the orphans, and the widows, in accordance with your entire commandment that you commanded me; I have neither transgressed nor forgotten any of your commandments.

Deuteronomy 27:18-19
“Cursed be anyone who misleads a blind person on the road.” All the people shall say, “Amen!” “Cursed be anyone who deprives the stranger, the orphan, and the widow of justice.” All the people shall say, “Amen!”

Job 29:11-17
When the ear heard, it commended me, and when the eye saw, it approved; because I delivered the poor who cried, and the orphan who had no helper. The blessing of the wretched came upon me, and I caused the widow’s heart to sing for joy. I put on righteousness, and it clothed me; my justice was like a robe and a turban. I was eyes to the blind, and feet to the lame. I was a father to the needy, and I championed the cause of the stranger. I broke the fangs of the unrighteous, and made them drop their prey from their teeth.

Job 31:32
The stranger has not lodged in the street; I have opened my doors to the traveler.

Psalm 94:5-6
[The wicked] crush your people, O Lord, and afflict your heritage. They kill the widow and the stranger, they murder the orphan.

Psalm 146:9
The Lord watches over the strangers; he upholds the orphan and the widow, but the way of the wicked he brings to ruin.

Jeremiah 7:5-7
For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the stranger, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever.

Jeremiah 22:3
Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the stranger, the orphan, and the widow, or shed innocent blood in this place.

Ezekiel 22:6-8
The princes of Israel in you, everyone according to his power, have been bent on shedding blood. Father and mother are treated with contempt in you; the stranger residing within you suffers extortion; the orphan and the widow are wronged in you. You have despised my holy things, and profaned my sabbaths.

Ezekiel 22:29
The people of the land have practiced extortion and committed robbery; they have oppressed the poor and needy, and have extorted from the stranger without redress.
Zechariah 7:9-10
Thus says the Lord of hosts: Render true judgments, show kindness and mercy to one another; do not oppress the widow, the orphan, the stranger, or the poor; and do not devise evil in your hearts against one another.

Malachi 3:5
Then I will draw near to you for judgment; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow and the orphan, against those who thrust aside the stranger, and do not fear me, says the Lord of hosts.

Matthew 25:35-36
For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.

Romans 12:13
Contribute to the needs of the saints; extend hospitality to strangers.

Hebrews 13:1-3
Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured.
EL EXTRANJERO, AL INMIGRANTE Y AL EXTRANJERO

Pasajes de las Escrituras
Todos los pasajes son de la Nueva Versión Internacional (NVI).

Éxodo 22:21-23
No maltrates ni oprimas a los extranjeros, pues también tú y tu pueblo fueron extranjeros en Egipto. No explotes a las viudas ni a los huérfanos, porque si tú y tu pueblo lo hacen, y ellos me piden ayuda, yo te aseguro que atenderé a su clamor.

Levítico 19:9-10
Cuando llegue el tiempo de la cosecha, no sieguen hasta el último rincón de sus campos ni recojan todas las espigas que allí queden. No rebusquen hasta el último racimo de sus viñas, ni recojan las uvas que se hayan caído. Déjénlas para los pobres y los extranjeros. Yo soy el Señor su Dios.

Levítico 19:33
Cuando algún extranjero se establezca en el país de ustedes, no lo traten mal.

Levítico 19:34
Al contrario, trátelen como si fuera uno de ustedes. Ámenlo como a ustedes mismos, porque también ustedes fueron extranjeros en Egipto. Yo soy el Señor y Dios de Israel.

Levítico 23:22
Cuando llegue el tiempo de la cosecha, no sieguen hasta el último rincón del campo ni recojan todas las espigas que queden de la mies. Déjénlas para los pobres y los extranjeros. Yo soy el Señor su Dios.

Números 15:15
Porque en la comunidad regirá un solo estatuto para ti y para el extranjero que viva en tus ciudades. Será un estatuto perpetuo para todos tus descendientes. Tú y el extranjero son iguales ante el Señor.

Deuteronomio 10:17-18
Porque el Señor tu Dios es Dios de dioses y Señor de señores; él es el gran Dios, poderoso y terrible, que no actúa con parcialidad ni acepta sobornos. Él defiende la causa del huérfano y de la viuda, y muestra su amor por el extranjero, proveyéndole ropa y alimentos.

Deuteronomio 10:19
Así mismo debes tú mostrar amor por los extranjeros, porque también tú fuiste extranjero en Egipto.

Deuteronomio 14:28-30
Cada tres años reunirás los diezmos de todos tus productos de ese año, y los almacenarás en tus ciudades. Así los levitas que no tienen patrimonio alguno, y los extranjeros, los huérfanos y las viudas que viven en tus ciudades podrán comer y quedar satisfechos. Entonces el Señor tu Dios bendecirá todo el trabajo de tus manos.
Deuteronomio 16:10-12
Entonces celebrarás en honor del Señor tu Dios la fiesta solemne de las Semanas, en la que presentarás ofrendas voluntarias en proporción a las bendiciones que el Señor tu Dios te haya dado. Y te alegrarás en presencia del Señor tu Dios en el lugar donde él decida habitar, junto con tus hijos y tus hijas, tus esclavos y tus esclavas, los levitas de tus ciudades, los extranjeros, y los huérfanos y las viudas que vivan en medio de ti. Recuerda que fuiste esclavo en Egipto; cumple, pues, fielmente estos preceptos.

Deuteronomio 16:13-14
Al terminar la vendimia y la cosecha del trigo, celebrarás durante siete días la fiesta de las Enramadas. Te alegrarás en la fiesta junto con tus hijos y tus hijas, tus esclavos y tus esclavas, y los levitas, extranjeros, huérfanos y viudas que vivan en tus ciudades.

Deuteronomio 24:14-15
No te aproveches del empleado pobre y necesitado, sea éste un compatriota israelita o un extranjero. Le pagarás su jornal cada día, antes de la puesta del sol, porque es pobre y cuenta sólo con ese dinero. De lo contrario, él clamará al Señor contra ti y tú resultarás convicto de pecado.

Deuteronomio 24:17-18
No le niegues sus derechos al extranjero ni al huérfano, ni tomes en prenda el manto de la viuda. Recuerda que fuiste esclavo en Egipto, y que el Señor tu Dios te sacó de allí. Por eso te ordeno que actúes con justicia.

Deuteronomio 24:19
Cuando recojas la cosecha de tu campo y olvides una gavilla, no vuelvas por ella. Déjala para el extranjero, el huérfano y la viuda. Así el Señor tu Dios bendecirá todo el trabajo de tus manos.

Deuteronomio 24:20
Cuando sacudas tus olivos, no rebusques en las ramas; las aceitunas que queden, déjalas para el extranjero, el huérfano y la viuda.

Deuteronomio 24:21
Cuando coseches las uvas de tu viña, no repases las ramas; los racimos que queden, déjalos para el inmigrante, el huérfano y la viuda.

Deuteronomio 26:11
Y los levitas y los extranjeros celebrarán contigo todo lo bueno que el Señor tu Dios te ha dado a ti y a tu familia.

Deuteronomio 26:12
Cuando ya hayas apartado la décima parte de todos tus productos del tercer año, que es el año del diezmo, se la darás al levita, al extranjero, al huérfano y a la viuda, para que coman y se sacien en tus ciudades.

Deuteronomio 26:13
Entonces le dirás al Señor tu Dios: “Ya he retirado de mi casa la porción consagrada a ti, y se la he dado al levita, al extranjero, al huérfano y a la viuda, conforme a todo lo que tú me mandaste. No me he apartado de tus mandamientos ni los he olvidado.
Deuteronomio 27:18-19
"Maldito sea quien desvíe de su camino a un ciego." Y todo el pueblo dirá: “¡Amén!” “Maldito sea quien viola los derechos del extranjero, del huérfano o de la viuda.” Y todo el pueblo dirá: “¡Amén!”

Job 29:11-17
Los que me oían, hablaban bien de mí; los que me veían, me alababan. Si el pobre recurriera a mí, yo lo ponía a salvo, y también al huérfano, si no tenía quien lo ayudara. Me bendecían los desahuciados; ¡por mí gritaba de alegría el corazón de las viudas! De justicia y rectitud me revestía; ellas eran mi manto y mi turbante. Para los ciegos fui sus ojos; para los tullidos, sus pies. Fui padre de los necesitados y defensor de los extranjeros. A los malvados les rompí la cara; ¡de sus fauces les arrebaté la presa!

Job 31:32
Jamás mis puertas se cerraron al viajero; jamás un extraño pasó la noche en la calle.

Salmos 94:5-6
A tu pueblo, Señor, lo pisotean; ¡oprimen a tu herencia! Matan a las viudas y a los extranjeros; a los huérfanos los asesinan.

Salmos 146:9
El Señor protege al extranjero y sostiene al huérfano y a la viuda, pero frustra los planes de los impíos.

Jeremías 7:5-7
Si en verdad enmiendan su conducta y sus acciones, si en verdad practican la justicia los unos con los otros, si no oprimen al extranjero ni al huérfano ni a la viuda, si no derraman sangre inocente en este lugar, ni siguen a otros dioses para su propio mal, entonces los dejaré seguir viviendo en este país, en la tierra que di a sus antepasados para siempre.

Jeremías 22:3
Así dice el Señor: Practiquen el derecho y la justicia. Libren al oprimido del poder del opresor. No maltraten ni hagan violencia al extranjero, ni al huérfano ni a la viuda, ni derramen sangre inocente en este lugar.

Ezequiel 22:6-8
Mira, ahí tienes a los gobernadores de Israel, que en tus calles abusan del poder sólo para derramar sangre. Tus habitantes tratan con desprecio a su padre y a su madre, oprimen al extranjero, explotan al huérfano y a la viuda. Menosprecian mis objetos sagrados, profanan mis sábados.

Ezequiel 22:29
Los terratenientes roban y extorsionan a la gente, explotan al indigente y al pobre, y maltratan injustamente al extranjero.

Zacarías 7:9-10
Así dice el Señor Todopoderoso: “Juzguen con verdadera justicia; muestren amor y compasión los unos por los otros. No opriman a las viudas ni a los huérfanos, ni a los extranjeros ni a los pobres. No maquinen el mal en su corazón los unos contra los otros.”
Malaquías 3:5
De modo que me acercaré a ustedes para juicio. Estaré presto a testificar contra los hechiceros, los adulteros y los perjuros, contra los que explotan a sus asalariados; contra los que oprimen a las viudas y a los huérfanos, y niegan el derecho del extranjero, sin mostrarme ningún temor dice el Señor Todopoderoso.

Mateo 25:35-36
Porque tuve hambre, y ustedes me dieron de comer; tuve sed, y me dieron de beber; fui forastero, y me dieron alojamiento; necesité ropa, y me vistieron; estuve enfermo, y me atendieron; estuve en la cárcel, y me visitaron.

Romanos 12:13
Ayuden a los hermanos necesitados. Practiquen la hospitalidad.

Hebreos 13:1-3
Sigan amándose unos a otros fraternalmente. No se olviden de practicar la hospitalidad, pues gracias a ella algunos, sin saberlo, hospedaron ángeles. Acuérdense de los presos, como si ustedes fueran sus compañeros de cárcel, y también de los que son maltratados, como si fueran ustedes mismos los que sufren.
Scriptural Passages (Korean)
BY MYUNGRAE KIM LEE

성경의 이민자 이야기 (Immigration Stories in the Bible)
성경에는 많은 이민자 이야기들이 기록되어있다. 아래의 내용을 통해서 어떤 이민들이 있었는지 알아보자.

1. 예수 그리스도 (Jesus Christ): 성육신 이민 (Immigration of Incarnation)

하나님이 몸소 인간의 육신을 임고 인간을 구할시켜 이 믿음에 이민을 오셨다.

“기هن이 했을 때에, 하나님께서는 당신의 아들들을 보내서, 여인에게서 낳게하시고, 또한 율법 아래 놓여게 하셨습니다. 그것은 율법 아래 있는 사람들들을 속량하시고, 우리가 하여금 하나님의 자녀의 자격을 얻게 하시려는 것이었습니다.” (갈라티아서 4:4-5)

“하나님은 인류의 구속자로 예수 그리스도를 보내시어 믿는 자에게 영생을 얻게 하시려 하셨다.” (요한복음 3:16)

2. 아브라함과 사라 (Abraham and Sarah): 종교적 이민 (Immigration of Religion)

아브라함은 우상을 섬기던 아버지와 가족이 살던 갈레아우르를 떠나 하란으로 이주하였다.

“여호수아가 모든 이스라엘 백성이에게 말씀한다. 이것은 이스라엘의 하나님의 은혜와의 말씀이다. 아주 옛날에 너희 조상들은 유프로티스강 동쪽에서 다른 신들을 섬기며 살고 있었는데 그들 중 한 사람이 바로 아브라함과 나홀의 아버지인 데라였다.” (여호수아 24:2)

3. 야곱과 요셉 (Jacob and Joseph): 새로운 민족을 준비하는 이민 (Immigration for a New Nation)

이집트의 총리가 된 요셉은 가나안에서 살던 아버지 야곱과 형제들과 그들의 가족들을 이집트로 초청하여 이스라엘 이민공동체를 준비한다.

“야곱과 요셉, 그리고 이집트에서 요셉에게 태어난 두 아들을 포함시키면 이집트로 떠난은 야곱의 가족들은 모두 70명이었다.” (창세기 46:27)

“요셉은 사람을 보내 그의 아버지 야곱과 75명의 친척들을 모두 이집트로 오라고 하였다” (사도행전 7:14)

4. 라하브 (Rahab): 정치적 망명을 통한 이민 (Immigration for Political Refuge)

라하브는 이방여인으로 여리고에 있는 가나안에서 기생으로 살다가 여호수아가 보낸 장담을クラブ어 여리고가 함락할 때 그녀의 가족들이 구한을 받았고 신앙의 동로로 청참을 받았으며 예수의 선호가 되었다.

“여호수아는 라하브와 그의 아버지 집과 그에게 딸린 사람들 다 살려준다. 라하브 오늘날까지 이스라엘 백성 가운데 살고 있는데, 그것은 여호수아가 여리고를 정복하도록 보면 사람들 그가 살려주었기 때문이다.” (여호수아 6:25)

예수 그리스도의 족보 “샬롬은 라하브에게서 보아스를, 보아스는 룬에게서 오벤을” (마태복음 1:5)

5. 다니엘 (Daniel): 새로운 삶을 이루기 위한 이민 (Immigration for New life)

다니엘은 이스라엘에서 어린시절 포로로 잡혀서 바빌론, 메디아, 페르시아 제국에서 여호와 신앙을 지키며 1.5세 이방인 정치가로서 땅을 이룬다.

“젊은이들과 아버지께 보니 그중에서 다니엘, 하나나야, 미사엘, 아자리아를 따를 만한 사람이 없어 왕은 그들로 하여금 왕궁에서 일을 보게하였다.” (다니엘 1:19)
6. 나오미와 루트 (Naomi and Ruth): 경제적 이민 (Immigration for Economy)

베들레헴 흉년에 들어 나오미는 남편과 두 아들을 데리고 모압지방으로 이민을 가서 모압 여성들에게 머느리로 맞이하였으나 남편과 두 아들을 잃고 머느리 루트와 함께 다시 고향인 베들레헴으로 이주한다. 이방여인 루트는 보아스와 결혼을 하고 예수의 선조가 된다.

"영웅들이 세상을 다스리던 시대에 나라에 기근이 든 일이 있었다. 그 때 유다 베들레헴에 살던 한 사람이 모압 시골에 가서 몸이 고파워 쓰러지고 아내와 그 아들을 거느리고 길을 떠났다. 그 사람은 이름은 엘리말렉이며 아내는 나오미, 두 아들은 마활론과 간론이었는데, 그들은 유다 베들레헴 태생으로서 예브라 집안 사람들이다. 모압 시골에 가서 얼마동안 지내다가." (룻기 1:1-2)

"이렇게 나오미는 모압 시골을 떠나 모압 사람인 머느리 루트를 데리고 돌아온 것이다. 그들이 베들레헴에 도착한 것은 보리를 거두어들일 무렵이었다." (룻기 1:22)

7. 요셉과 마리아 (Joseph and Mary): 정치적 이민 (Immigration for Political Refugees)

허롭향이 베들레헴 지역의 두살 아래의 남자아이들을 죽이려고 명령하여 요셉과 마리아는 야근으로 피난을 떠나 이민자로 살다가 허롭이 죽은 후에 가밀리 가자렛으로 돌아온다.

"박사들이 돌아간 뒤, 주님의 천사가 꿈에 요셉에게 나타나서 말하였다. 허롭이 아기를 찾아서 죽이려고 하니, 일어나서, 아기와 그 어머니를 데리고 이집트로 피신하라. 그리고 내가 나에게 말해 줄 때까지 거기에 있어라. 요셉이 일어나서 밤 사이에 아기와 그 어머니를 데리고 이집트로 피신하여 허 rotterdam 죽음 때까지 거기에 있었다. … 허롭은 박사들에게 속은 것을 알고 몸 elsif 되었다. 그는 사람을 보내어 그 박사들에게 알리고 본 때를 기준으로, 베들레헴과 그 가까운 온 지역에 사는 두살아리 그 아래의 사내아이를 모두 죽였다." (마태복음 2:11-16)

8. 사도 바울 (Saint Paul): 태어나서 태어난 유대인 이민자 (Jewish Immigrant Born in Turkey)

바울은 기원후 5년 소아시아의 태어나서 태어난 유대인으로서 가말리엘의 제자로 수학한 후 철저한 유대교 신봉자로서 기독교인들을 밖에하다가 회심후 세계 복음화의 기수가 되어 일상을 보냈다. 로마에서 순교한다.

"나는 유대사람입니다. 나는 엘라가야의 다소에서 태어나서, 이 도시 예수님께서 거자고, 가말리엘 선생의 문하에서 우리 조상의 물범의 훨씬한 방식을 따라 교육을 받았습니다. 그래서 나는 오늘날 여러분 모두가 그러하신것과 같이, 하나님께 열성적인 사람이었습니다." (사도행전 22:3)

(글: 김형래 전도사, 한인여성교회전국연합회 총무, 여성국 이사)

Myungrae Kim Lee is a former Women’s Division director from the New York Conference.
Directions: Ask the group, “What are some stories of migration from the Bible?” Encourage participants to share these stories. These can be written down on newsprint if desired.

Explain that, as they’ll hear in these stories, migration is not something new. The Bible is full of stories of migration. In fact, migration shapes the Bible. Two major stories of migration—Exodus and the Babylonian Exile—shape the Old Testament, and in the New Testament Jesus begins his life as a migrant refugee fleeing persecution and later spends his entire ministry as a migrant. Looking closely at migration in the Bible reveals that the reasons for migration also aren’t new.

Divide the participants into four groups and hand each group one of the handouts containing a piece of scripture about a story of migration. Have each group read their story among themselves and discuss the following questions:

1. What are the reasons that people migrated in this story?
2. Where do you see migration for these reasons today?

After each group has had time to read and discuss the questions, have the groups report back, sharing what story they read and the answers they talked about in relation to the questions.

Make a list of the reasons for migration found in these stories. Some of the primary reasons are the following:

**Selections from Genesis 41-45**
Famine and natural disaster
Family reunification

**Selections from Jeremiah 39-40**
War/conflict—refugees and internally displaced peoples (IDPs)
Human trafficking and slavery, exiles
Return of some IDPs

**Matthew 2**
Fleeing persecution
Return

**Selections from Ruth 1-2**
Famine
Family reunification
Economic opportunity

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Selections from Genesis 41-45

And since the famine had spread over all the land, Joseph opened all the storehouses, and sold to the Egyptians, for the famine was severe in the land of Egypt. … When Jacob learned that there was grain in Egypt, he said to his sons, “Why do you keep looking at one another? I have heard,” he said, “that there is grain in Egypt; go down and buy grain for us there, that we may live and not die.” So ten of Joseph’s brothers went down to buy grain in Egypt. But Jacob did not send Joseph’s brother Benjamin with his brothers, for he feared that harm might come to him. …

Now Joseph was governor over the land … And Joseph’s brothers came and bowed themselves before him with their faces to the ground. When Joseph saw his brothers, he recognized them, but he treated them like strangers and spoke harshly to them. “Where do you come from?” he said. They said, “From the land of Canaan, to buy food.” Although Joseph had recognized his brothers, they did not recognize him. … He said to them, “You are spies; you have come to see the nakedness of the land!” They said to him, “No, my lord; your servants have come to buy food. We are all sons of one man; we are honest men; your servants have never been spies.” But Joseph said to them, “It is just as I have said to you; you are spies! … And he put them all together in prison for three days. On the third day Joseph said to them, “Do this and you will live, for I fear God: if you are honest men, let one of your brothers stay here where you are imprisoned. The rest of you shall go and carry grain for the famine of your households, and bring your youngest brother to me. …”

When they came to their father Jacob in the land of Canaan, they told him all that had happened to them. … Then their father Israel said to them, “If it must be so, then do this: take some of the choice fruits of the land in your bags, and carry them down as a present to the man—a little balm and a little honey, gum, resin, pistachio nuts, and almonds. … Take your brother also, and be on your way again to the man; may God Almighty grant you mercy before the man. …”

So the men took the present, and they took double the money with them, as well as Benjamin. Then they went on their way down to Egypt, and stood before Joseph. … When Joseph came home, they brought him the present that they had carried into the house, and bowed to the ground before him. He inquired about their welfare, and said, “Is your father well, the old man of whom you spoke? Is he still alive?” … Then Joseph said to his brothers, “Come closer to me.” And they came closer. He said, “I am your brother Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are five more years in which there will be neither plowing nor harvest. God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. … Hurry and go up to my father and say to him, “Thus says your son Joseph, God has made me lord of all Egypt; come down to me, do not delay. You shall settle in the land of Goshen, and you shall be near me, you and your children and your children’s children, as well as your flocks, your herds, and all that you have. I will provide for you there—since there are five more years of famine to come—so that you and your household, and all that you have, will not come to poverty.”
Selections from Jeremiah 39-40

In the ninth year of King Zedekiah of Judah, in the tenth month, King Nebuchadrezzar of Babylon and all his army came against Jerusalem and besieged it; in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month, a breach was made in the city. When Jerusalem was taken, all the officials of the king of Babylon came and sat in the middle gate: Nergal-sharezer, Samgar-nebo, Sarsechim the Rabsaris, Nergal-sharezer the Rabmag, with all the rest of the officials of the king of Babylon. When King Zedekiah of Judah and all the soldiers saw them, they fled, going out of the city at night by way of the king’s garden through the gate between the two walls; and they went towards the Arabah. But the army of the Chaldeans pursued them, and overtook Zedekiah in the plains of Jericho; and when they had taken him, they brought him up to King Nebuchadrezzar of Babylon, at Riblah, in the land of Hamath; and he passed sentence on him. …

The Chaldeans burned the king’s house and the houses of the people, and broke down the walls of Jerusalem. Then Nebuzaradan the captain of the guard exiled to Babylon the rest of the people who were left in the city, those who had deserted to him, and the people who remained. Nebuzaradan the captain of the guard left in the land of Judah some of the poor people who owned nothing, and gave them vineyards and fields at the same time. … When all the Judeans who were in Moab and among the Ammonites and in Edom and in other lands heard that the king of Babylon had left a remnant in Judah and had appointed Gedaliah son of Ahikam son of Shaphan as governor over them, then all the Judeans returned from all the places to which they had been scattered and came to the land of Judah, to Gedaliah at Mizpah; and they gathered wine and summer fruits in great abundance.
Matthew 2
In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, “Where is the child who has been born king of the Jews? For we observed his star at its rising, and have come to pay him homage.” When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, “In Bethlehem of Judea; for so it has been written by the prophet: “And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.”

Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, “Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage.” When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure-chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road.

Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.” Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod. This was to fulfill what had been spoken through the prophet, “Out of Egypt I have called my son.”

When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. Then was fulfilled what had been spoken through the prophet Jeremiah: “A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more.” When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” Then Joseph got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He will be called a Nazorean.”
Selections From Ruth 1-2

In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of one was Orpah and the name of the other Ruth. When they had lived there for about ten years, both Mahlon and Chilion also died, so that the woman was left without her two sons or her husband.

Then she started to return with her daughters-in-law from the country of Moab, for she had heard in the country of Moab that the Lord had had consideration for his people and given them food. So she set out from the place where she had been living, she and her two daughters-in-law, and they went on their way to go back to the land of Judah. But Naomi said to her two daughters-in-law, “Go back each of you to your mother’s house. May the Lord deal kindly with you, as you have dealt with the dead and with me. The Lord grant that you may find security, each of you in the house of your husband.” Then she kissed them, and they wept aloud. They said to her, “No, we will return with you to your people.” But Naomi said, “Turn back, my daughters, why will you go with me? ... It has been far more bitter for me than for you, because the hand of the Lord has turned against me.” Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her. ...

Ruth said, “Do not press me to leave you or to turn back from following you! Where you go, I will go; where you lodge, I will lodge; your people shall be my people, and your God my God. Where you die, I will die—there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!”

When Naomi saw that she was determined to go with her, she said no more to her. So the two of them went on until they came to Bethlehem. ... They came to Bethlehem at the beginning of the barley harvest.

Now Naomi had a kinsman on her husband’s side, a prominent rich man, of the family of Elimelech, whose name was Boaz. And Ruth the Moabite said to Naomi, “Let me go to the field and glean among the ears of grain, behind someone in whose sight I may find favor.” She said to her, “Go, my daughter.” So she went. She came and gleaned in the field behind the reapers. As it happened, she came to the part of the field belonging to Boaz, who was of the family of Elimelech. Just then Boaz came from Bethlehem. He said to the reapers, “The Lord be with you.” They answered, “The Lord bless you.” Then Boaz said to his servant who was in charge of the reapers, “To whom does this young woman belong?” The servant who was in charge of the reapers answered, “She is the Moabite who came back with Naomi from the country of Moab. She said, ‘Please let me glean and gather among the sheaves behind the reapers.’ So she came, and she has been on her feet from early this morning until now, without resting even for a moment.”
As a child I loved going to Sunday school at Christmas time. We learned all about Jesus’ birth and how his family went on this great journey, traveling through exotic places and wonderful lands. Mary got to ride on a donkey, and Jesus was born in a manger surrounded by animals. The sheep were cute, the camels were big and strong, and a cow was always alongside the other animals gazing at Baby Jesus. The shepherds appeared a few minutes later and everyone was happy. The best part was yet to come. A few days later, some kings come by and drop off wonderful gifts. The birth narrative ends happily. We then learned to try to live like Jesus, not to lie or steal and to love God and everyone else.

As an adult, I often reflect on my understanding about Jesus’ birth. What I was taught as a child was true, but a lot more was going on. Joseph and Mary were great parents, but they migrated out of necessity.

“In those days a decree went out from Caesar Augustus that all the world should be enrolled. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child.”

Luke 2:1, 4-5
(Revised Standard Version)
I now know that it was probably not fun for Mary to travel so close to her due date. It was a trip forced on them by the government. It must have been hard to travel while pregnant on a donkey or on foot without many of the conveniences available today. When they got to their destination they ran into another problem.

“...And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling clothes, and laid him in a manger, because there was no place for them in the inn.”

Luke 2:6-7

Mary and Joseph were strangers and looked for someone to welcome them, but they could not even get help in the inn. I always believed the innkeeper offered the manger to them, but he or she is not mentioned in the Bible. One thing for sure is that Joseph and Mary, on their own or with the help of someone, stayed in a manger the night Mary gave birth to Jesus. Because people were not welcoming strangers like Jesus’ family, Mary gave birth without the accommodations of the day.

The cute animals I loved as a child might not have been so great to have around when Mary was giving birth. They might have been unclean, smelly and not as well behaved as portrayed in...
our Christmas pageants. Indeed, Joseph and Mary may not have received a cordial welcome even from the Hebrew people in Bethlehem. Mary and Joseph were from the district of Galilee. Hebrews from Galilee were not considered as well bred as the people of Judea, which was the seat of the government, the center of the temple and religious festivals. Galilee, on the other hand, was the center of commerce and attracted people from the East to the West. Galileans interacted with “those” people, many of whom were not Hebrew and considered second-class, and in some cases formed close relationships with them.

Revisiting the Christmas Story
A similar experience is playing out in the United States today. Undocumented people do not receive a cordial welcome. Undocumented men, women and children are not only ignored but are often separated from their families and moved from detention center to detention center. In some detention centers the food and housing are not up to standards, hardly a cordial welcome from our government.

Mary and Joseph probably felt like strangers in their own country. Revisiting the Christmas story as an adult, many questions arise for me.

- Did Jesus’ upbringing affect his teachings on the will of God?
- How would the narrative of the birth of Christ have been different if Mary and Joseph had been welcomed in Bethlehem?

My favorite part of the Christmas narrative is found in Luke 2:8-20. The shepherds receive a surprise invitation to celebrate Christ’s birth. We know that the shepherds were a marginalized group at
Sri Lankans leave a refugee camp to rebuild their homes and lives five years after the December 2004 tsunami devastated the region.

that time, so they must have felt blessed to be the first ones told about Jesus’ birth. They dropped everything they were doing and went to greet the Christ child. It was one great birthday party! There was celestial music! Special guests included angels!

• Why was the angel of the Lord so quick to invite the shepherds to meet Jesus?

The next part of the narrative, when “wise men from the East” appear, shifts my thoughts from celebrations to immigrants looking for help. In Matthew 2:1-20 we learn King Herod saw Jesus as a threat to his power and so sought to harm Jesus. Joseph takes his family and flees the country. Like Jesus’ family, a lot of the immigrants I visit in detention centers or at United Methodist Committee on Relief’s Justice for Our Neighbors legal clinics have stories about immigrating because of grave dangers or severe hardships in their native countries.

Jesus’ family immigrates to Egypt when he was so young that it reminds me of the young people who would be helped by passage of the Development, Relief and Education for Alien Minors (DREAM) Act. DREAMers are youth who were brought to the United States without documentation by their parents when they very young. The DREAM Act would open a path to permanent residency status if they complete two years in the military or two years at an institution of higher learning after graduating from high school.

The wise men brought gifts and helped Jesus. The angels of the Lord helped Jesus by giving lifesaving in-

formation in dreams to both the wise men and Joseph. The wise men and Joseph helped Jesus by following God’s instructions, and because they did, Jesus grew up, taught us how to live and brought salvation.

• Are there similarities between Herod’s government and some governments around the world?

• The wise men, the angels and Joseph aided Jesus. How can we likewise aid immigrants?

The Greatest Commandments

Jesus gave his followers two clear commandments:

“You shall love the Lord your God with all your heart, all your soul and all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.”

Matthew 22:34-40

The second commandment covers all people and excludes no one because of their home nation, skin color, language, physical stature or documentation status.

I love the story of the birth of Christ as much now as I did as a child for many of the same, although expanded, reasons. As an adult, it is still teaching me about God’s love and how Christ is calling us to live.

Cindy Johnson is United Methodist Women’s Kyung Ta Yim Intern for Immigration.
The Story of Sarai and Hagar (Genesis 16:1-15)
Within the migrant journey of Abram is the story of Hagar. Journeys of Sarai and Hagar intersect. Sarai’s story of infertility and Hagar’s story of fecundity intersect at the most elemental level of survival. For Sarai, it is survival as a woman without a child for a long time in a time-honored patriarchal society in which women were held as property and chattel and childless women fared worse. For Hagar, it is survival as a foreigner and a domestic maid under a woman of means, Sarai. Hagar is doubly disadvantaged as a foreigner and as a domestic worker, but she has womb power and slights Sarai.

Women’s relationship with patriarchy can be complicated and complex. When they feel powerless to confront the system that oppresses them, they often turn against one another and become rivals instead of addressing the root cause of the problem.

In the midst of jealousy and oppression, women’s experiences of sexuality, birthing and bodily need matter. God sees and God hears, as we will see in the story of Sarai and Hagar.

Lectio Divina
Using the method of divine reading, or lectio divina, read Genesis 16:1-15 slowly. Ponder the words or phrases that stay with you. Talk with God about what makes these words meaningful to you.

Personal Mapping Activity
On some paper or in a journal, answer the following questions. You’ll need two different colored pens or pencils to complete this activity.

- Identify moments of dreams deferred and dreams that died in your life.
- Identify moments of power and powerlessness in your life.
- Identify places and situations in which you encountered challenges.
- Identify places in your life where intimate relationships failed.
- Identify moments of grief and moments of joy.
- Where did you see and hear God in your moments when you felt abandoned?
- How have these experiences shaped you to become an encourager to others in need?
- Using one of the pens or pencils, connect all of your moments of despair and grief.
- Using the other pen or pencil, connect all of your moments that were filled with power and strength. This is a thematic drawing of your own life that may have a bearing on the story you are going to read as a group.
- If doing this study with a group, in small groups continue to reflect on the story in Genesis 16:1-15.

Reading Through the Eyes of Sarai and Hagar
Discuss the following questions as a group or answer them in a journal if doing this Bible study individually. Let Hagar not remain a faceless and voiceless woman.
Fact
- What do you see in this story?
- What do you think is happening?
- What is the problem?
- How does Sarai interpret her problem?
- What is her strategy to address the problem?
- What emotions do you think the characters in the story are expressing?
- What does this story make you feel?

If leading this study, more questions can be framed that draw on the realities in the story that allow the readers to sharpen their observation and enter the story and the discussion easily.

Association
- How do you think the persons in the story are feeling? Are there different feelings seen among different persons in the story?
- Have you ever felt like one of them or some of them?

If leading this study, further questions can be asked that refer to personal experiences and the shared experiences from their own contexts.

Meaning
- How would you describe Abram's family?
- What is the individual and family struggle in this story?
- How does the pregnancy of Hagar change relationships within the family?

If leading this study, ask additional questions that help the readers move into the next level of ideas, values and key thoughts in the story.

Action
- Two women, Sarai and Hagar, become rivals. What are the forces that pit each against the other?
- In today's language, what is the status of Hagar? Domestic worker? Slave woman? Migrant?
- What happens to Hagar? Describe her encounter with God.
- What is the name given to God by Hagar?
- Who is God to you? Out of your experience, can you name God in a new way?
- Frame a one-sentence prayer. Use the name you have come up to address God. These prayers can be used at the close of this Bible study.
- Is there a space for survival for Hagar?
- In today's world, are there women such as Hagar who wander in the wilderness because they have no place to go to? Who are they?
- What do you know about migrant women?
- How is The United Methodist Church engaged in ministry with migrant women?
- How are United Methodist Women members engaged in ministry with immigrants and migrants?
- What are some of the ways in which you can stand in solidarity with the “least of these”?

**Women, Mission and Theology**
It is imperative that Christian mission engage in economic, racial and gender realities of today. The worldwide face of poverty today is female, the face of migration is female, the face of victim of human trafficking is female, the face of caregiver in HIV/AIDS context is female. The face of Christianity today is, also, female.
In the midst of this reality, how best can we listen to the pains of the women at the margins crying in the wilderness of life, bring their perspectives into our consciousness, amplify their voices, and participate in God’s transforming mission? What is it to be in sisterhood here and abroad?

Delores S. Williams, an African-American theologian, in her book *Sisters in the Wilderness: The Challenge of Womanist God-talk* identifies Hagar’s plight with that of many African-American women who survive against odds in order to make a living for themselves and their children, with nobody by their side but God.

Women are still the primary caregivers of children. Women and children form a symbiotic whole in mission. United Methodist Women’s mission has recognized this and engages in mission with women and children.

Furthermore, Hagar’s journey is a journey of survival. Hagar’s master and mistress drive her away. Hagar walks toward Egypt, her home country, and almost reaches the border. In the middle of a desert, Hagar is found by an angel of the Lord. The angel announces God’s plan for Hagar. Strengthened and awed by the divine presence, Hagar names God El Roi, the God who sees her. Hagar is a namer of God.

Phyllis Trible, an Old Testament scholar, points out in *Texts of Terror: Literary-feminist Readings of Biblical Narratives* (Minneapolis: Fortress Press, 1984) that Hagar is the only person in the Bible who names God. Trible says that Hagar does not call on the name of the deity and instead calls the name a power attributed to no one else in the Bible.

**Wesleyan Life Application for the Faith Journey: Justice**

Everything belongs to God, and humans are God’s stewards and tenants. Justice requires that all people have access to the resources necessary to flourish. The test of God’s justice is this: Do the powerless and the vulnerable have access to life’s abundance? A distinguishing characteristic of Israel’s God is this: The Lord protects the orphans, widows and sojourners—the powerless. The early Methodists went to the people who were the least, last and lost because they believed that the poor, those whom Charles Wesley called “Jesus’ bosom friends,” are special recipients of God’s justice and means of divine grace (*The Wesley Study Bible*, Nashville: Abingdon Press, 2009, p. 200).

**Wesleyan Core Term for the Faith Journey: Social Holiness**

Holiness is essentially social for very basic reasons. God is social, the personal tri-unity of God, Son and Holy Spirit. Humans are social, created in God’s social image (Genesis 1:26-28). Holiness concerns the God-ordained relationships among people, God and the land, our environment for serving God. John Wesley’s emphasis on the social nature of holiness is one of his key insights. He famously writes in the Preface to *Hymns and Sacred Poems* (1739), “The gospel of Christ knows of no religion, but social; no holiness but social holiness. ‘Faith working by love’ is the length and breadth and depth and height of Christian perfection” (*The Wesley Study Bible*, p. 146).

**Prayer**

Use the one-sentence prayers you have come up with.

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*Glory E. Dharmaraj is United Methodist Women executive for spiritual growth.*

We traveled slowly along a rock-strewn road high in a mountain valley of Afghanistan. Periodically we passed small rural villages with no electricity or running water where all the farming was done by hand. We were on our way to visit several women from villages higher up in the mountains who had received midwifery training the year before. There were few other vehicles, mostly donkeys and herds of sheep. Occasionally we had to pull to a stop as a patrol of foreign troops rode by in six or more heavily armored Humvees.

Suddenly we stopped in the middle of the road and my friend jumped out to embrace the driver of an approaching car. After a warm exchange of greetings we continued on our way. There are many men who run guns and drugs in the area, my friend explained, and it’s important to be friendly to everyone on the road. “But,” he added, “That is one of the most dangerous
men in the valley. He can’t be trusted because he does not own any land.”

Small farmers in rural villages across Afghanistan and around the world have lived on their land for generations and will not easily move. Thus, they have strong incentives to get along with their immediate neighbors and settle any disputes. Yet, there is often deep distrust of strangers, migrant workers and other landless people who no longer have the same ties that bind them to a community. Young people forced off the land are more vulnerable to becoming involved in the drug trade, trafficking and in armed groups.

Sunset in the Shameshato refugee camp near Peshawar, Pakistan, where, on opposite page, an ethnic Uzbek girl looks out the window of her family’s home.

The United Nations’ definition of migrant worker includes anyone who works outside of their home country. For many remote Afghan villages, the 150,000 foreign troops and more than 100,000 private security contractors in their country are seen as temporary migrant workers with no connection to the land. Even Afghan National Army and Afghan police who come from other provinces and may speak another language are seen as outsiders with no connection to the land in that valley. They all are low-wage workers from outside the community. Should they be trusted?

Yet many residents of these same rural villages must themselves migrate when faced with drought, war and economic hardship simply to survive. Both those who migrate and those who stay depend on someone finding work and sending remittances back home. Factories and agribusinesses in nearby countries also depend on a seasonal flow of low-wage migrant workers.

The contradictory love-hate and dependence-distrust attitudes toward migrant workers are not unique to Afghanistan but affect societies worldwide. As more and more resources are extracted and exported from rural communities, more and more people from rural areas migrate to follow the jobs — and they become migrant workers who frequently face harsh working conditions with few rights.

Today a double standard exists on migration that is deeply influenced by race, ethnicity and class. Why is someone with financial resources who migrates 1,000 miles to retire in a warmer climate welcomed and provided documents, while someone who has lost their land and migrates 50 miles finds
only their low-wage labor is welcomed? Is it simply a matter of those with documents versus those who are undocumented?

Almost all documents are used to limit and control access to resources and privileges — library cards, insurance cards, student IDs, membership cards, property deeds. Those with documentation have access and privilege; those who lack documentation are excluded. Yet for people of faith, the most important relationship in our life — our relationship with God — is undocumented. The prophet Jeremiah, in the midst of war and widespread dispossession, shares God’s vision of a new covenant with people where the documentation is within each person, “I will put my law in their minds and write it on their hearts” (Jeremiah 31:33).

In the Bible, one text after another depicts the conflicts that divide people from one another: resident from alien, landed from landless, slave from free. Yet, from God’s perspective, we are all undocumented, landless migrant workers. In the chapter on the jubilee in the book of Leviticus, God proclaims, “The land must not be sold permanently, because the land is mine, and you are but aliens and my tenants” (Leviticus 25:23).

Experiences of forced migration transform not only our relationship with the land, but also our sense of home, our relations with neighbors and our relationship with God. Migrant workers often send money to their families back home and struggle to maintain relations across many miles. Today, one of the largest sources of foreign currency in the Philippines, many Central American countries and other nations is remittances from overseas migrant workers. In our interconnected world, it takes migrant workers across the globe to sustain a village. The biblical jubilee is in part a call to residents and migrant workers to return to the land, return home, to share resources and restore good relations with one another.

From biblical days up to today, the top 1 percent has long relied on exploited labor — especially of migrant workers — to accumulate huge sums of wealth. The prophet Malachi speaks out, “against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive aliens of justice” (Malachi 3:5; also see James 5:4). The Roman Empire built many roads that facilitated the flow of resources to the center and troops to the edges of empire. The armies and navies of empires past and present rely on migrant workers to do the fighting far from home.

Today in Afghanistan, the largest U.S. expenditures go to soldiers serving as migrant workers and for road construction. As we traveled a war-torn road, we realized that the young man who was not to be trusted was not the only stranger on the road that day. We too, were strangers, and yet we had developed a relationship of trust with members of a community over cups of tea. People welcomed us into their homes for meals, to talk and to stay overnight as we sought together to ad-
dress urgent health needs of women and newborn children.

Over and over the Bible offers stories urging communities and strangers to love and respect one another rather than blame or exploit one another. Leviticus declares, "When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself for you were aliens in Egypt. I am the Lord your God" (Leviticus 19:33-34).

Ecclesiastes 9:13-18 describes how the wisdom of one poor person in a small village triumphs over the military might of a powerful ruler, yet the wisdom of the rural poor is rarely respected. Many migrant workers today come from such small villages and carry empowering, peacemaking, justice-making wisdom with them that we all can learn from. The writer of Ecclesiastes invites us to go to the margins and learn from the wisdom of small villages and migrant workers who keep subverting the ways of greed and war.

Where, and with whom, do we as the Church need to be in mission to find this wisdom of small impoverished villages and the wisdom of exploited migrant workers today?

What drives global migration? Genesis 41:33-36; 47:13-26

The stories about Joseph and how his family migrated to Egypt in a time of famine (Genesis 41-47) present a contrast between a plan of sharing scarce resources for the common good of all — Egyptians and migrants from nearby lands (Genesis 41:53-56) — and the gradual dispossession of people from their land. After Joseph interprets Pharaoh's dream in Genesis 41:33-36, he outlines a plan of devoting 20 percent of the harvest toward meeting common needs in future hard times. "This food should be held in reserve for the country," Joseph says in Genesis 41:36.

However, in the implementation of Joseph's plan (Genesis 47:13-26) working people are gradually forced to:

- Spend all their money (Genesis 47:14)
- Sell all their livestock (Genesis 47:16)
- Sell their land and their labor (Genesis 47:19), and
- All of the wealth went "for Pharaoh" (Genesis 47:20, 24, 26).

In times of crisis, when people are forced off their land as in Genesis, they often migrate and are vulnerable to further forms of exploitation and racial discrimination.

Reflect on ways the stories in Genesis 41 and 47 inform the "pushes and pulls" of global migration, racism and their impact on mission today.

What drives enforcement and the national security framework? Exodus 1:8-22

Exodus 1 lays out a biblical context for modern policies of stripping migrant populations of their rights and enslav-
Pharaoh uses national security arguments to justify repressive policies as a tool to divide working people from one another. “So the Egyptians came to dread the Hebrew people” (Exodus 1:12b). Pharaoh’s worst fear, and the worst fear of many governments today, is that migrant workers and their cheap labor will leave. “Come let us deal shrewdly with them, or in the event of war… they will leave the country,” Pharaoh says in Exodus 1:10. Repressive national security, homeland security and immigration policies in many countries all serve to block migrants’ human rights at the border but not their exploited labor.

Share examples of ways that migrant communities today, like the Hebrew midwives, are resisting repressive government policies that scapegoat migrants and their families and that create fear and repressive measures that divide people from one another.

Migration and a human rights framework
Paul and Silas were itinerant preachers, who are also migrant workers. As such, they offer a model of the church as multicultural, migrant ministries. When arrested and beaten, Paul uses his citizenship in the empire to demand due process, public transparency and an apology. When the local elites find migrants who espouse a minority, and foreign, religion that threatens their unjust economic and political power (Acts 16:19-23), they stir up anti-migrant, racist sentiment and violence. By contrast, Jason (Acts 17:7) and Lydia, a street vendor (Acts 16:14-15, 40), offer a human rights-based ethic of hospitality and cooperation with migrant workers. They too are vilified by the powerful for their support of migrants.

Through the eyes of migrants
Ephesians 2:11-3:1; 4:1-6, 25
The letter to the Ephesians came from a migrant worker stuck in detention who described himself as “an ambassador in chains” (Ephesians 6:20). Ephesians offers a message to those confined in the illusory security of their own homes and nation. This migrant worker, who followed a migrant-itinerant preacher as Lord, urges the church to break down the barriers between citizens and foreigners so that we might all be one as migrants on a journey together for the common good.

QUESTIONS FOR REFLECTION:
• What does it mean in today’s context of global migration to reaffirm that we as church are an institution and community founded by people who left home and kept leaving home?
• Are we a church on the move or not? Are we a church that doesn’t simply go to the margins but starts and thrives at the edges of societies and in border areas that threaten to divide people?
• What does it mean to be a church that doesn’t simply itinerate its clergy but lives out the Gospel with legs that keeps inviting people to find and join Jesus in a common journey for justice?
• Instead of the church aligning with a fortress Europe or fortress America that builds walls, how do we learn to live out a migrant gospel that knows no borders?
• If the world is our parish and home is wherever we are, then what are ways we affirm God’s homeland security has no borders but includes us all?

David Wildman is executive secretary for human rights and racial justice for the General Board of Global Ministries.
WHAT PROPHETS DO

BY JIM PERDUE BURKE

There is an interesting comparison between the Old Testament lesson (Jonah 3:1-5,10) and Gospel lesson (Mark 1:14-20). Both are stories of prophets. Jonah goes about his mission reluctantly, perhaps with a sense of uncooperativeness, while Jesus strides forward and seems confident in his mission.

The word of the LORD had come clearly to both prophets. Jonah 3:1 immediately identified the difference: “The word of the LORD came to Jonah a second time ... ” (emphasis added). Geography provides us the only clue as to the failure of the first word. Called to speak a word of the Lord to Nineveh, Jonah immediately booked passage on a ship going to the farthest point in the opposite direction of that call.

This week’s reading provides us no information about what was going on in Nineveh. It only lets us know what Jonah did, what the people of Nineveh did and then what the Lord did. Central to the story was the fact that the Lord repented. As the story unfolds, the reader discovers that this was Jonah’s greatest fear as well as what spurred him to go as far as he could to avoid Nineveh.

Nineveh was a large city, and cities were foreign places to a pastoral people. In the early pages of the Old Testament, the city was established as a place of hubris (Genesis 11) and sin.1 The Lord’s people moved to the city at their own peril (Genesis 19).

Jonah knew the city of Nineveh was large, sinful, full of foreigners and godless. Why bother with them? When the Lord repented of his initial sentence in response to the genuine repentance of the Ninevites, Jonah’s worst nightmare came true. He didn’t want the Lord to repent. No second chance for those whom he feared!

On the other hand, in Mark’s gospel Jesus began his ministry with bad news already having happened. His cousin John, who was preaching the need for repentance, had been arrested. Immediately Jesus, too, preached the same message. Jonah’s reticence was replaced by Jesus’ unquestioning commitment. Not only did he preach repentance but he also began to call followers, expecting their positive response. In Mark’s gospel account Jesus would proceed to lead his followers across borders where he would preach the same message and expect foreigners to respond the same. The prophetic words of Jesus led to the formation of disciples within the crucible of encounters with foreigners, people whom they would have initially suspected and feared.

As internal migration continues to expand within the United States, as citizens repeatedly end up living and working far from the place of their birth, they increasingly learn to live in different subcultures of broader U.S. culture. But another important thing also occurs. Neighborhoods across the nation are in constant flux. At first it was the inner cities. Now it has spread to the suburbs.

This leaves church after church, many of which sprang to life as “neighborhood” churches, surrounded by “foreigners” and unable to minister among them. But does it go much deeper than that? Is it perhaps true that they are not only unable but also unwilling to minister among them?

This is not an accusatory but a reflective question. Globalization has accelerated the number of everyday encounters that each of us has with strangers— with people who neither think, nor look, nor talk, nor act, nor worship like us. But this was what prophets did. They spoke to people not of their own choosing, because

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neither was the message of their own choosing. It was a word from the Lord. And it was always a word that called strange new people to repentance, to holy transformation where they and the prophet lived.

Prophets could be reticent like Jonah or resolved like Jesus, but at the end of the day, they would deliver a word of the Lord to those who needed to hear—to those who needed to respond in a new way. Sometimes it was a word of political import, but always it was a word of evangelizing repentance and faith.

The greatest danger to prophetic ministry was a decision, like that of Jonah, to let his own fear and anger toward a foreigner, or perhaps just to someone with a different frame of mind, temper or block the sharing of an appropriate word of the Lord. The most difficult word for the prophet Jonah and to the prophetic church today is this: “Is it right for you to be angry?” (Jonah 4:4)

Jim Perdue Burke serves as a General Board of Global Ministries missionary for immigration and border issues with the National Hispanic Plan in the Desert Southwest Conference.

Programs
IMMIGRATION: LOVE AS GOD HAS LOVED
BY CAROL BARTON

This program first appeared in the 2010 United Methodist Women’s Program Book Let’s Get Together.

This program focuses on United Methodist Women work related to immigrant, human and civil rights. It includes helpful resources and specific action ideas for individuals and United Methodist Women groups to explore the biblical basis for the church’s stance of welcoming immigrants, learn of United Methodist Women’s history of welcoming immigrants and advocating on their behalf, explore some common media perceptions of immigration realities, and get the facts and respond with actions of hospitality and advocacy for just immigration policies.

Focus Scripture
1 John 4:7, 16b-21

Focus Image
Create a worship center with colorful cloths and a cross. Display the July/August 2008 issue of response on immigrant and civil rights and/or the April 2012 response issue focusing on immigration, a supplement to the 2012 spiritual growth study Immigration and the Bible. Include images of immigrant histories (either recent or historic, including forced immigration of African slaves), preferably reflecting the journeys of members of your group. You may want to use boxes or cinderblocks to build a wall in the middle of the worship center. Leave a gap to represent our Christian response in breaking down walls. You can also add plastic chains and handcuffs (available in a toy store or dollar store) to represent immigrants held in detention for no other reason than their efforts to work in the United States to feed their families.

Prayer for Program Planner(s)
Creator God, as we gather to plan and lead this session, may your Spirit be with us and guide us. You have taught us about love, yet too often we are filled with fear—fear for our security, fear of change, fear of difference. This makes immigration a complex and sometimes difficult conversation. Let your Spirit work among us to offer new ways of seeing, new understanding and compassion. Amen.

Preparation
1. Schedule the time and space for the program and do publicity for the program (such as announcements in your church bulletin and/or newsletter, United Methodist Women newsletter announcements, bulletin boards, e-mails, flyers and advertisements via social media).

2. Decide how long your session will be (45, 60 or 90 minutes) and select elements of the program to fit your time frame.

3. Recruit a facilitator, at least two readers (you may want to involve more people) and a music leader. Give them each a copy of the program in advance so they can highlight and rehearse their parts. Schedule time for the leaders and readers to rehearse together.

4. Gather items for focus image and worship center. This may include gathering stories of immigrant history from members.

5. Print or post questions for part 1, part 2 and/or part 3, depending on which activities you will be doing.
6. Make enough copies of the “Immigration Realities True/False Quiz” handout and answers sheet and the Action Ideas handout for all participants.

7. Provide enough copies of The Faith We Sing hymnal and the song “For Everyone Born” (from the songbook by Global Praise titled For Everyone Born: Global Songs for an Emerging Church, available from Cokesbury) for all to share.

8. Provide hymn numbers and music to song leader so she can rehearse.

9. Order copies of the Charter for Racial Justice from United Methodist Women Mission Resources (www.umwmissionresources.org, free for shipping and handling) for all participants. The charter is available as well at www.unitedmethodistwomen.org/act/racial/charter.

Setup
Make the room a welcoming place. Prepare the worship center as described. Consider displaying pictures from response and New World Outlook magazine articles. You might also want to post poems about the immigrant experience, posters, photos or other items that enhance participants’ understanding of immigrant realities.

Set up chairs in a circle around the worship center so participants can talk with one another. Have easel paper and markers available to record discussion. Rehearse “For Everyone Born” with the full group before you begin the program. If you plan to have a discussion on comprehensive immigration reform, have a copy of The Book of Resolutions of The United Methodist Church, 2008. There are several different opportunities for small group discussion. Encourage participants to get into different groups each time so that they can hear different perspectives.

PART 1: REMEMBER THE IMMIGRANT

Opening Hymn
“For Everyone Born” (no. 2, For Everyone Born: Global Songs for an Emerging Church)

Litany
“Remember the Immigrant—A Prayer for Call and Response by Interfaith Worker Justice” in For You Were Once a Stranger: Immigration in the U.S. Through the Lens of Faith (Chicago: Interfaith Worker Justice, 2007), pp. 73-74. Used by permission.

LEADER: We serve a God who directs us to care especially for those most vulnerable in society. Our scriptures tell us of God’s special concern for the “alien” or the “stranger,” or as more contemporary translations say—the immigrant.

ALL: “For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow and who loves the strangers, providing them food and clothing. You shall also love the strangers, for you were strangers in the land of Egypt.” (Deuteronomy 10:17-19)

LEADER: We ask God to open our eyes to the struggles of immigrant workers, for we know that

ALL: we must not take advantage of a hired worker who is poor and needy, whether the worker is a resident or immigrant living in our town. We must pay the worker the wages promptly because the worker is poor and counting on it.
LEADER: God’s desire is that those who build houses may live in them,

ALL: and that those who plant may eat.

LEADER: And yet we know this is not possible for many in our midst.

ALL: We know of farmworkers who cannot feed their families, construction workers who have no homes, nursing home workers who have no health care, restaurant workers who cannot afford a meal in the restaurants where they work.

LEADER: We know that too many immigrant workers among us are not receiving the fruits of their labor or the justice required by the courts.

ALL: God charges our judges to hear disputes and judge fairly, whether the case involves citizens or immigrants.


ALL: God tells us that the community is to have the same rules for citizens and for immigrants living among us. This is a lasting ordinance for the generations to come. Citizens and immigrants shall be the same before the Lord.

LEADER: When an immigrant lives in our land,

ALL: we will not mistreat him or her. We will treat an immigrant as one of our native born. We will love an immigrant as ourselves, for God’s people were once immigrants in Egypt.

LEADER: To those who employ immigrant workers, we lift up God’s command:

ALL: Do not oppress an immigrant. God’s people know how it feels to be immigrants because they were immigrants in Egypt.

LEADER: And a special word to those who employ immigrant farmworkers:

ALL: Make sure immigrants get a day of rest just as other workers do.

LEADER: To those who craft our immigration laws and policies, we lift up God’s command:

ALL: “You shall not deprive a resident alien or an orphan of justice; you shall not take a widow’s garment in pledge. Remember that you were a slave in Egypt and the Lord your God redeemed you from there; therefore I command you to do this.” (Deuteronomy 24:17-18)

LEADER: To all of us who seek to do God’s will, help us to:

ALL: Love one another as God has loved us. Help us to treat immigrants with the justice and compassion that God shows to each of us.

Introduction: Immigrant Realities, Race and Faith
READER 1: In the United States today discussion of the issue of immigration is often filled with fear. The debate has become contentious and sometimes ugly. Television and talk radio personalities as well as some elected officials have fed anger and hatred toward immigrants—particularly those coming across our south-
ern border from Mexico and Latin America. While failed enforcement efforts have contributed to the death of hundreds of migrants crossing the Arizona desert, the anti-immigrant media frenzy has contributed to hate crimes like the murder of Ecuadorian worker Marcelo Lucero in Patchogue, Long Island, N.Y., in December 2008, perpetrated by angry white youth.

READER 2: While these are extreme realities, it is important to recognize that many well-meaning Christians are confused and fearful about growing waves of immigration. We are living in a time of economic crisis, and people fear for jobs and economic stability. We live in a post–9/11 world, and people fear for their physical security. We are watching our communities—neighborhoods, schools, churches and workplaces—transformed with new languages, colors and cultures, and people are fearful of change. Harlan Dalton of Yale Divinity School said he was in a changing neighborhood and heard a man make a familiar comment: “When I walk down the street and see [Chinese] signs on those shops, I feel like I am not in America anymore.”¹

READER 1: The immigration debate is really about what America (or the United States) is and what we want to define us. That man was defining America as a particular culture, language and lifestyle, which has been majority white, English-speaking, of European descent. He defined America as an identity. What would it mean for us to define the United States instead as a set of values that applies to many different identities and cultures? The Civil Rights movement was also about who has a right to belong, to be part of what we call the United States. In the 1960s people risked jail, ostracism and even their lives to fight for the rights of African Americans. Sometimes this gets forgotten as we celebrate the victory of dismantling legal apartheid for African Americans and other gains and as we face another civil rights crisis in our nation.

READER 2: United Methodist Women has embarked on an Immigrant and Civil Rights Initiative because members believe that efforts to gain rights for immigrants is an ongoing part of the civil rights movement and part of how we define “America.” To a great extent, the debate is about race. Even as a wall grows on the U.S. border with Mexico, there are not calls to build a wall on the northern U.S. border or to raid Canadian and European immigrants. There is great fear of the growing number of brown, non-English-speaking immigrants who are beginning to redefine America. Beneath this reality is a fear of those different from the white majority and the dominant culture.

READER 1: While fears of economic security, of physical and national security, of difference and of change run deep at this moment in our nation, God challenges us to go beyond borders of nation, language and race to embrace all of God’s people. God also challenges us to let go of fear and the idea that there is not enough to share with others. As Christians, we can embrace the abundance that God promises us and the freedom from fear that is grounded in God’s love. God promises us that there is enough [see John 10:10, 1 Corinthians 9:8, 1 John 4:18].

READER 2: Theologian Emily Townes discovered some of her mistaken assumptions about China when she visited the Great Wall and met with students. She concluded that we need to actively work to challenge the “spoken, hidden and destructive stereotypes we have about each other from nation to nation,” and we must “never allow someone else’s worldview be the final arbiter of another people.” Instead, “we must come to know folks through their lives.” “Who or what,” she wondered, “are we ‘protecting’ ourselves from when erecting modern-day versions of the Great Wall in the United States?”²

Reflection
FACILITATOR: Ms. Townes asked herself these questions at the Great Wall:

• What walls have I erected in my life to keep invaders out?
• How is my faith and my active witness a welcoming of the stranger?
• How are walls erected in our daily lives in the United States to keep others out?
• Is erecting walls a sign of faithful witness or human fears?
• Take a moment for silent reflection on these questions. How do they speak to you? Briefly share one insight with others in groups of three.

After a few moments, invite two or three insights in response to the questions.

Activity
For a program of more than one hour: Make sure everyone has a copy of the Charter for Racial Justice Policies. Read the “We Will” section. In groups of three, discuss the following questions:

• How does the debate on immigration and both national and faith responses connect to our commitments in the charter?
• How is it a racial justice issue?
• How does the charter challenge us to respond?

Invite several people to share insights from their discussions about immigrant rights and the Charter for Racial Justice.

PART 2: LOVE AS OUR CHRISTIAN CALLING

READER 1: Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because he first loved us. Those who say, “I love God,” and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also. (1 John 4:7, 16b-21)

READER 2: My beloved friends, let us continue to love each other since love comes from God. Everyone who loves is born of God and experiences a relationship with God. We know it so well, we’ve embraced it heart and soul, this love that comes from God. God is love. When we take up permanent residence in a life of love, we live in God and God lives in us. This way, love has the run of the house, becomes at home and mature in us, so that we’re free of worry on Judgment Day—our standing in the world is identical with Christ’s. There is no room in love for fear. Well-formed love banishes fear. Since fear is crippling, a fearful life—fear of death, fear of judgment—is one not yet fully formed in love. We, though, are going to love—love and be loved. First we were loved, now we love. He loved us first. If anyone boasts, “I love God,” and goes right on hating his brother or sister, thinking nothing of it, he is a liar. If he won’t love the person he can see, how can he love the God he can’t see? The command we have from Christ is blunt: Loving God includes loving people. You’ve got to love both. (1 John 4:7; 16b-21, The Message)

FACILITATOR: In different groups of three, discuss the following questions:

• God has been very clear that the most important commandment is to love God and to love our neighbors as ourselves. In this passage from 1 John, the Bible is more explicit. We cannot claim to love God
if we do not love our sisters and brothers. What does this mean in the context of new immigrants to the United States, both documented and undocumented?

- What are some of the fears we have about immigration?
- In what ways might God’s love enable us individually and as a community to cast out these fears?
- What would that mean concretely, in our church and community?

**Alma Mathews: Pioneer for Immigrant Rights**


**READER 1:** Before Ellis Island was built to process newly arrived persons in the United States, immigrants were dropped off at a dock in lower Manhattan and had to make their way to Castle Garden, the immigration processing facility. Some didn’t make it. Gangs would kidnap young women who were traveling alone and GPSDFUIFNJOUPQSPTUJUVUJPO0UIFSZPVOHXPNFOIBEUIFJSNPOFZPSMVHHBHFTUPMFO.BOZXFSFTDBNNFE talked into “exchanging” their life savings for a paltry sum of U.S. currency.

**READER 2:** Alma Mathews, a Methodist missionary helped to change all of that and her legacy of helping immigrants has continued through United Methodist Women. Alma Mathews would go to the docks and help walk women through the immigration process and then take them to her Immigrant Girls Home. Some women quickly traveled to meet relatives while others stayed until they were able to make their own way. The home offered job skills and worship. Alma Mathews served as a missionary for the Women’s Home Missionary Society and served young immigrant women for 38 years.

**READER 1:** She founded the home in New York City around 1890 and helped thousands of young single women who arrived alone. By 1900 staff members of the home were meeting 900 ships per year. Mathews would take blankets and clothes to the new Ellis Island and, in 1905, took Christmas presents to the 5,000 detainees on the island. She acted out of a spirit of faith, hospitality and love.

**READER 2:** Mathews also addressed prejudices and fears surrounding immigrants. When President William McKinley was assassinated by the son of Polish immigrants, Mathews urged people not to use the incident as an excuse to turn away from immigrants. Instead, she said, we need to welcome them. Mathews’s mission efforts were part of national efforts by United Methodist Women predecessor organizations to address the needs of new immigrants. These efforts continue today. While immigrants are coming from different countries, their need for rights, welcome and support are just as great.

**PART 3: IMMIGRANT REALITIES AND REFORM**

**Discussion: Understanding Immigrant Realities**

Hand out the “Immigrant Realities True/False Quiz.” Instruct participants to take the quiz individually, then compare notes in groups of three. Hand out the answers to the quiz. Walk through the answers as a group and discuss what you were you surprised about and what was new information for you.

**Immigration Reform**

Hand out copies of “Welcoming the Migrant to the United States,” Resolution 3281 in The Book of Resolutions of The United Methodist Church, 2008, beginning with “A Call to Action” found at the end of the resolution.

Read what our church believes are key elements of legislative reform. In different groups of three, have class members discuss what they think are key elements of legislative reform, then have them share a few key
concerns with the larger group. Be aware that there will be very different opinions, and you do not need to get agreement.

Discuss as a class what you would want in terms of legislation if you and your families were seeking permanent status in the United States.

**Take Action**

FACILITATOR: Women’s Division (now United Methodist Women) directors initiated the ongoing Immigrant and Civil Rights Initiative. The initiative is part of our concern for racial justice, which calls us to live out the Charter for Racial Justice policies within the organization of United Methodist Women and in our communities and nation. The initiative seeks to promote and support action on behalf of justice for immigrants, refugees, migrants and the creation of just communities for all. Since then, United Methodist Women has been active in study; advocacy to change federal immigration policy; vigils to challenge raids, detentions and deportations; statewide petitions for immigrant rights; efforts to support the right of education for children in detention centers; support for the unity of immigrant families; and providing material aid and supportive community for local immigrant families.

READER 2: In October 2008 Women’s Division directors invited United Methodist Women members across the nation to respond in particular to the needs of women, youth and children as affected by Homeland Security raids, detentions and deportations. [Hand out the Action Ideas handout.] Read the suggestions on this list. In groups of three, briefly discuss what our circle or unit can do. [After a few minutes bring the group back together.] What is one specific action we as a group will take? Let’s decide who will take the next steps and what will be done and when. We will communicate our action commitment to our district United Methodist Women mission coordinator for social action and communications coordinator. [You can also contact the national United Methodist Women’s Community Action Office for additional help in taking action: 212-682-3633.]

After we have taken action, we should consider writing up a brief account to share with the national United Methodist Women. We can post it on United Methodist Women’s Online Community at http://immigration.umwonline.net and our United Methodist Women publications to inspire others to act. Send these write-ups to Carol Barton at cbarton@unitedmethodistwomen.org.

**Closing Hymn**

“They’ll Know We Are Christians by Our Love,” no. 2223, *The Faith We Sing*

**Closing Prayer (in unison)**

Dear God, guide us as we learn to love as you have loved us. Give us compassion and caring as we reach out to sisters and brothers who are new to the United States and in great need. Help still our fears and know that your perfect love casts out fear. Amen.
IMMIGRATION: LOVE AS GOD HAS LOVED HANDOUT

Action Ideas

- Get your congregation involved in further education and action for immigrant rights. Consult some of the resources listed in the “Resources for Further Study and Action” handout.
- Find out what’s happening in your United Methodist conference in terms of immigrant rights education and action. Contact the conference office for more information. What other groups, such as the United Methodist General Board of Church and Society, the General Commission on Religion and Race, Hispanic Ministries, General Board of Global Ministries or racial/ethnic caucuses and the Methodist Federation for Social Action, might already be involved in the issue? How might you work with them on education and action within your conference?
- Find out what other faith groups in your community may be doing on immigrant rights issues. Learn their policies on immigrant rights. Consult your local Council of Churches and Church Women United. Particularly explore partnerships with immigrant congregations in Catholic parishes and evangelical churches.
- Find out if there are immigrant rights groups in your community. Get in touch with them to learn what they are doing. How are they involving the faith community? What are their urgent concerns and needs and how might your United Methodist Women unit or congregation be of help?
- Hold an immigration forum in your church. Invite United Methodist leaders, other faith groups, academics from a local university and immigrant rights groups to share information and ideas for action. Include a planning time to consider joint action.
- Have a movie night at your church. Collaborate with the youth group. Consider some of the popular movies that address immigration, such as Fast Food Nation, Under the Same Moon and The Visitor. Be sure to preview the movie and develop discussion questions. Have a time for group discussion. Don’t forget the popcorn!
- Go to www.detentionwatchnetwork.org/dwnmap to view the Detention Watch map of Homeland Security detention centers in the United States. Is there a center near you? Often they are in county jails. Consider how you might offer solace and support to immigrant detainees, as John Wesley visited those in prison. Is there an opportunity to lead worship in the center? Is there a possibility of visiting detainees? Do their families need moral or material support? Is there a local visitation program already in place? Explore the possibility of monitoring court hearings to provide support for detainees.
- The New Sanctuary Movement can provide information on faith-based support for immigrants facing detention and deportation. Volunteer and support UMCOR’s Justice for Our Neighbors (JFON) legal clinics in United Methodist churches (www.umcor.org/UMCOR/resources); consider starting new JFON clinics.
IMMIGRATION: LOVE AS GOD HAS LOVED HANDOUT

Resources for Further Study and Action
Charter for Racial Justice
Available in English, Spanish and Korean free for shipping and handling from United Methodist Women Mission Resources at www.umwmissionresources.org or 1-800-305-9857. Also available at www.unitedmethodistwomen.org/act/racial/charter.

Immigration and the Bible: A Guide for Radical Welcome
2012 United Methodist Women spiritual growth study by Joan M. Maruskin
Book and leader’s guide available from United Methodist Women Mission Resources at www.umwmissionresources.org or call 1-800-305-9857.

United Methodist Women Social Network Immigration Page
http://immigration.umwonline.net

United Methodist Women Facebook Immigration Page
www.facebook.com/groups/UMWimmigration

response magazine

“Welcoming the Migrant to the United States”
Resolution No. 3281, The Book of Resolutions of The United Methodist Church, 2008.

Who Is My Neighbor? A Faith Conversation on Immigration (DVD curriculum)

For You Were Once a Stranger: Immigration in the U.S. Through the Lens of Faith

United Methodist Women Program Book
Available from United Methodist Women Mission Resources at www.umwmissionresources.org or call 1-800-305-9857.

United Methodist Women News
To subscribe to this free quarterly newsletter, visit www.unitedmethodistwomen.org/news/umw-news
Reading Program Books
www.unitedmethodistwomen.org/programs/readingprogram

Made in LA film and toolkit
www.madeinla.com/host

Public Witness Toolkit
www.unitedmethodistwomen.org/media/pdf/immigrantrightswitnessstoolkit.pdf

United Methodist Women e-mails for action on immigrant rights
Sign up for occasional action e-mails: Sophoey Lamour, slamour@unitedmethodistwomen.org.

United Methodist Women Legislative Action Alerts
www.unitedmethodistwomen.org/act/alerts

For more information, contact United Methodist Women executive for community action Carol Barton at cbarton@unitedmethodistwomen.org or call 212-682-3633 ext. 3104.
IMMIGRATION: LOVE AS GOD HAS LOVED HANDOUT

Immigrant Realities True/False Quiz

1. There are many more immigrants in the United States today than at any time in our history.
   True   False

2. For most of U.S. history there were no laws barring entry to the United States.
   True   False

3. There isn’t much we can do about addressing the causes of migration to the United States. That’s a problem of the “sending” countries.
   True   False

4. People who want to come to the United States can get a visa or green card without a problem—there is no need for them to come in without documents.
   True   False

5. Undocumented women and men earn much less than U.S. workers of equal skill level.
   True   False

6. Immigrants take the jobs of U.S. workers.
   True   False

7. Immigrants are major contributors to the U.S. economy.
   True   False

8. It’s easy to tell who’s an immigrant and who is not.
   True   False

9. Immigrants commit more crimes than nonimmigrants.
   True   False

10. Immigrants are utilizing public services without contributing.
    True   False

11. Immigrants don’t want to learn English.
    True   False

12. Family unity and the needs of women, children and youth are impacted by current immigration realities in the United States.
    True   False
**Immigrant Realities True/False Answers**

1. **False.** As of 2004, immigrants were 12.4 percent of the population, about the same percentage through most of U.S. history. In 1910, the percentage was at 14.7 percent.¹

2. **True.** The status of being an “illegal immigrant” arose for the first time with the 1924 Immigration Act that created country quotas to exclude immigrants from eastern and southern Europe (especially Jewish immigrants), Asia and Africa. The law was based on popular ideas of racial superiority.²

3. **False.** Migrants come primarily for jobs due to economic insecurity in their own countries. Other reasons include fleeing war and political repression. The United States has pushed NAFTA, the North American Free Trade Agreement with Mexico and Canada, which dumped cheap grains on the Mexican market and pushed thousands of farmers from their land. In the 1980s when Central Americans sought to transform economies that left the majority in poverty, they met with U.S. military support for the elites in power. We can address causes of migration by supporting people’s efforts to improve their lives in their home countries. That means opposing war, violation of human rights and harmful economic policies.³

4. **False.** Immigration visas are nearly impossible to obtain for all but a few wealthy or highly skilled immigrants. The United States gives out only 226,000 family-based visas and 140,000 employment-based visas every year. No country can receive more than 7 percent of the combined total of these two visa categories. This causes enormous backlogs for those countries with a high demand for visas. This reality fuels pressures to circumvent the current laws either by entering without documents or by coming on a tourist or student visa and overstaying. This is especially true for those countries with high demand: Mexico, the Philippines, India and China. At the end of 2005 there were 900,000 applications for permanent status pending. Most immigrants do not even qualify for permanent status. In addition, “name checks,” particularly for Arab and Muslim applicants, have dragged on for years.⁴

5. **True.** The median undocumented immigrant family income was $36,000 in 2007, while the median household income for U.S.-born residents was $50,000. The construction industry routinely pays undocumented workers about half the industry standard, does not pay overtime and violates child labor laws according to the Associated Builders and Contractors Union. Without worksite protections, these workers have a higher rate of accidents and fatalities on the job. While the law guarantees that all workers have the right to minimum wage and overtime, workers without documents cannot challenge unscrupulous employers. This weakens the hand of documented workers as well by pitting workers against one another. Guaranteeing just minimum wages, benefits, work rules and unions for all will enable all workers to protect their rights.⁵

6. According to Aviva Chomsky in *They Take Our Jobs!* (a book on United Methodist Women’s 2009 Reading Program list), the very concept of “American jobs” is a fallacy. In a globally integrated economy, few jobs have a national identity. General Electric may invest in China while Japan may set up plants in the United States. Says Ms. Chomsky, “In many industries, employers seek to reduce costs by employing the poorest, most vulnerable people. They do this by moving to parts of the world where poverty and

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⁴ Ibid., 45-47.
inequality create a vulnerable labor force and by supporting policies that create poverty and inequality at home—including immigration policies that keep immigrants coming and keep them vulnerable.” Over the past 30 years there has been a push by government and corporations for deregulation, union-busting, deindustrialization, outsourcing and plant closures. Good paying industrial jobs were replaced by low wage service jobs. However, according to the Alexis de Tocqueville Institution (1994), “The evidence suggests that immigrants create as many jobs as they take, and that their presence should not be feared by U.S. workers.” In 2006 the Pew Hispanic Center came to a similar conclusion. In addition, jobs done by immigrants, including undocumented immigrants, are jobs that native-born workers have traditionally done and continue to do. The Politics of Immigration tells us that native born make up a majority of textiles, construction, food manufacturing and food services labor. Workers without papers made up only 12-14 percent of the workforce in these areas in 2005.6

7. True. Immigrant business owners contribute $67 billion to the overall $577 billion in annual U.S. income, 11.6 percent of all business income in the United States (per the U.S. Census in 2000). Immigrants are nearly 30 percent more likely to start a business than are nonimmigrants. Immigrant workers raise the demand for goods and services, which creates jobs. According to the Employment Policy Foundation, without the contribution of immigrant labor, the output of goods and services in the United States would be at least $1 trillion smaller than it is today.7

8. False. The United States has no national identity card (though, since 9/11, state-issued photo IDs are quickly taking on this role). As a result, law enforcement officials often rely on racial profiling to challenge who has documents and who does not. This violation of U.S. law is a routine practice.

9. False. There is not conclusive evidence for the correlation between immigration and crime.8 In fact, many sources—such as a Carnegie Endowment for International Peace and Urban Institute study—indicate that immigrants are less likely to be criminal. However, media often reports criminal activities of immigrants disproportionately, shaping perceptions of immigrant crime. A 2002 study in the Journal of Research in Crime and Delinquency reviewed television news in Orlando, Fla., and found that 28 percent of all Hispanics appearing in the news appeared as criminal suspects, more than twice the rate for African Americans and almost six times the rate for whites. Hispanics are often equated with immigrants, although this is often not the case.9

10. False. Houses headed by undocumented immigrants paid an estimated $11.2 billion in state and local taxes in 2010.10 Undocumented immigrants pay sales tax on their purchases and property tax on their homes. At least half of undocumented immigrants pay payroll taxes. Yet, according to the Immigration Policy Center, “Immigrants here legally are prohibited from receiving most federal government benefits for at least five years after they arrive in the U.S. Immigrants here without papers can get emergency

medical care and that’s about it. No welfare, no food stamps, no Social Security.” Each year, undocu-
mented immigrants contribute approximately $7 billion to Social Security and $1.5 billion to Medicare—
programs they cannot access. On average, all immigrants will pay $80,000 more in taxes per capita
than they use in government benefits over their lifetime (in 1996 dollars). Undocumented immigration
also produces a net benefit at the state level. For example, in 2006, the Texas comptroller reported that
undocumented immigrants paid about $424.7 million more in state revenues than they used in state
services.11

11. **False.** The majority of immigrants in the United States make learning English a priority. A 2006 Pew
Hispanic Center survey found that 57 percent of foreign-born Latino immigrants said they believe that
“immigrants have to speak English to say they are part of American society.” And across immigrant
communities there is so much demand for English classes that there are long waiting lists.12

12. **True.** Of the estimated undocumented population, 1.6 million are children, and almost 50 percent
are women. There are now 3.1 million U.S.-born children whose parents are undocumented. Nearly
5 million children are in danger of having their families torn apart by the current wave of deportations.
Thirty-nine percent of undocumented children live below the poverty line, and 53 percent lack health
insurance.13

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immigrationpolicy.org/sites/default/files/docs/RefugeesImmigrantsandPublicBenefits9-8-08.pdf; National Council of La Raza, “Five
mented_workers_in_the_united_states.
13. United Methodist Task Force on Immigration, “Migrant Realities and the Church’s Response.”
LABORERS IN THE VINEYARD
BY ELMIRA NAZOMBE

Goals
- To think about the reactions of the groups of different day laborers in the parable.
- To consider God’s perspective on the “equality” of the workers.
- To think about the similarities and differences between the parable and our communities today in which groups feel they should have different rights based on how long they have been in the community.

Focus
This Bible study focuses on the differences between God’s understanding of fairness and equality and our own.

Preparation
Arrange chairs or tables in the room so that the group can be subdivided into five groups representing the five groups of laborers in the parable:

1. Early morning
2. Nine o’clock
3. Noon
4. Three o’clock
5. Five o’clock

As participants enter the room, hand out slips of paper numbered 1-5. Ask all persons with the same number to sit close to one another. Prepare copies of handouts “Laborers in the Vineyard” and “Mutuality” for each person (found at the end of the instructions). Post on newsprint the task of each small group. Then outline key points about the situation from the perspective of your group of workers.

Introduction (5 minutes)
Facilitator 1: Our Bible study today will be on Matthew 20:1-16, the parable of the laborers in the vineyard. It is a parable that has some interesting parallels with current reality in the United States. Jesus told this parable shortly before his entry into Jerusalem. In the conversation that precedes this story, the issue was raised about achieving eternal life. One young man went away sad because he found it too difficult to contemplate the price of giving up all his possessions. Peter also voiced his concern about the future of the disciples who had given up everything to follow Jesus. Jesus’ reassurance to Peter was not necessarily any easier. The story of the laborers in the vineyard provided an illustration of its meaning.

Facilitator 2: Listen to Matthew 20:1-16. [Read the entire text.]

Part I: The Day Laborers
Small Group Discussions (10 minutes)
Facilitator 1: In each group, please take five minutes and share your feelings about the outcome of the parable, listing key points to share with the larger group. Each table has been assigned the identity of one of the five groups of laborers in the story based on the time of day that they began work. Discuss the following questions [consider posting these questions for the class to see or ask them one at a time]:


• How long has your group been in the community?
• How do you feel about what happened to your group of laborers?
• If these were laborers in your own community, what might be the racial and ethnic identity of different groups?
• How are your feelings affected by your group’s past in the community?

You have 10 minutes for your discussion.

Reporting Back (10 Minutes)
Facilitator 2 begins with the group(s) identified as “early morning” and asks for their brief comments. The facilitator asks reporters not to repeat what others have said but to add additional insights. Take reports until all groups have had a chance to speak. Facilitator 1 may take notes on the groups’ views on newsprint.

Part II: Mutuality

Introduction (5 minutes)
Facilitator 1: Let’s read verses 13-16 again. [Facilitator 2 rereads verses 13-16.] What do we learn about God’s principles of equality and fairness that seem to be at odds with the reactions of the labor groups that we have just heard? [Give time for a few brief responses. Facilitator 2 may record the responses on newsprint.]

Small Group Discussion (10 minutes)
Facilitator 2: Do you think these workers have a common stake in what happens? Take out the sheet titled “Mutuality.” For the second part of this Bible study, think about what would occur if the workers thought about ways to work together—mutuality—as a way in which all might benefit. These statements are taken from the book Mutuality in Mission written by Glory and Jacob Dharmaraj. Glory is on the staff of United Methodist Women, and her husband is a local pastor.

Here are the tasks for your second small group discussion: Each table should first pick two principles of mutuality that apply to their situation. Then think about what your group might do differently with these concepts of mutuality in mind. How might these principles inform our response to immigrants and immigrant rights in the United States today? You have 10 minutes.

Reporting Back (10 minutes)
Facilitator 1: Select a representative from each table to share one insight from your discussion, telling how it may help United Methodist Women at the local, district, conference and national levels think about its approach to immigrant rights issues. (10 minutes)

Wrap-up (5 minutes)
Facilitator 2: We hope that this Bible study has given you new ideas as you examine issues concerning immigrant and refugee rights, especially as they challenge us to act. We must keep what we have learned about God’s understanding of fairness and equality as a guide for our actions and strive to put principles of Mutuality in Mission into practice.

Closing Prayer or Song (5 minutes)

eImira Nazombe is retired United Methodist Women executive for racial justice.

This resource can be found at www.unitedmethodistwomen.org/resources/spiritual/laborers.
LABORERS IN THE VINEYARD HANDOUT

The Laborers in the Vineyard: Matthew 20:1-16
For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for the usual daily wage, he sent them into his vineyard. When he went out about nine o’clock, he saw others standing idle in the marketplace; and he said to them, “You also go into the vineyard, and I will pay you whatever is right.” So they went. When he went out again about noon and about three o’clock, he did the same. And about five o’clock he went out and found others standing around; and he said to them, “Why are you standing here idle all day?” They said to him, “Because no one has hired us.” He said to them, “You also go into the vineyard.” When evening came, the owner of the vineyard said to his manager, “Call the laborers and give them their pay, beginning with the last and then going to the first.” When those hired about five o’clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, “These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.”

But he replied to one of them, “Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do what I choose with what belongs to me? Or are you envious because I am generous?” So the last will be first, and the first will be last.
LABORERS IN THE VINEYARD HANDOUT

Mutuality
If you come to help me, you can go home again. But if you see my struggles as part of your own survival, then perhaps we can work together.

—Lila Watson, Aboriginal woman from Australia

Mutuality is an attitude. It is an environment. It does not form on its own. It evolves when the partners realize there is love, trust and acceptance.

Mutuality is sharing power in such a way that each person is called forth more fully into becoming who she or he is—a whole person.

Mutuality is committed to a culture of equality.

Mutuality opens a dialogue. It enables partners to communicate honestly and behave with integrity. We see the world from the other’s perspective.

Mutuality enables people to change their view of those who are different.

Mutuality means understanding, acknowledging and respecting cultural and racial differences.

Mutuality does not provide room to control the other.

Mutuality has no room for the spirit of narrow patriotism. It transcends jingoism, individualism, political idealism and economic greed.

Mutuality acknowledges that authentic mutual relations will not be created in the absence of justice.

Adapted from Mutuality in Mission by Glory and Jacob Dharmaraj (New York: The General Board of Global Ministries, The United Methodist Church, 2001).
PROGRAM FOR A DISTRICT MEETING
BY CAROL BARTON, WITH ROENA LITTLEJOHN AND JOYCE LEWIS

This program is designed as part of a daylong annual meeting. Begin with opening worship. See the Worship section for suggestions. Break for lunch. Continue in the afternoon and close with worship.

Introduction (30 minutes)
Open with worship selected from the Worship section of this manual. Then start the study with five minutes about why this is an important topic. It's one of United Methodist Women's national priorities, and it is the subject of a hot national debate. For us as women of faith, first and foremost our faith calls us to show radical welcome to all. So we begin with the Bible.

Bible Study (30 minutes)
Lead Bible study by Jay Godfrey titled “Push and Pull Factors” found in the Bible Study section of this manual. Give plenty of time for discussion. To close, share quotes from 2012 spiritual growth study Immigration and the Bible: A Guide for Radical Welcome by Joan Maruskin (see handout). What does radical welcome mean in the Bible? What does it mean today?

Immigration Issues (60 minutes)
Draw or purchase a large map of the district or state with a few key towns and cities and put it up on the wall. Search newspapers and the Internet for a few news stories about immigrants in your state that either speak to welcome or to exclusion. (You can also invite women to bring articles to the meeting.) Make enough copies of the articles for each small group. Provide sticky notes and pens for each small group.

On a flip chart, write the following questions:

- How does immigration come up in our community and state?
- What are signs of welcome?
- What are signs of exclusion?
- Who are the migrants (and from where)?

Divide participants into small groups of five to six people. Give them about 15 minutes to discuss the questions. Then bring the group back together and encourage them to use their sticky notes to show what’s happening where on the map. Spark a group discussion by asking participants to describe the reasons immigrants are coming, the impact of immigration and the way the community is reacting. Be sure to elicit stories of both welcome and exclusion. Allow ample time for discussion.

In the discussion, as you are able, address the larger national context of some of the issues, including:

- The DREAM Act
- Detention and deportation
- Racial profiling
- Churches reaching out with support
- English as a second language classes
- Advocacy
- Push and pull factors (what draws migrants to your state and what pushes them from their homes)
**Conclusion (30 minutes)**

How is the church responding? How can we respond?

Show the film clip “Jasmine’s Story” (12 minutes) from Rethink Church, United Methodist Communications: www.youtube.com/watch?v=IIrM3cQZPP0. Debrief the film as a whole group. What questions do people have? Then give participants the handout “Steps You Can Take to Welcome Migrants” (found at the end of this program and in the Action Ideas section of this manual). In small groups, discuss the following:

- What does it mean to step up when immigration-related events happen in our community?
- What would radical welcome look like in some of the situations we named on the map? Looking at the steps, what are some specific things you can do in your United Methodist Women group or community to respond?

Reassemble and have each small group share some of their ideas. Write down action ideas on a flip chart. In closing worship (again see the Worship section for suggestions), commit to taking action.

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*Carol Barton is United Methodist Women executive for community action. Roena Littlejohn is president of the Connecticut District of the New York Annual Conference. Joyce Lewis is vice president of the Connecticut District of the New York Annual Conference.*
Quotes from *Immigration and the Bible: A Guide for Radical Welcome*

A thorough study of scriptures makes it obvious that our journey is a communal migration story. … The biblical mandate to care for the stranger because “once we were strangers in a strange land” was modeled and voiced by God. It has been affirmed by the life of the migrant, refugee Christ to whom we owe our salvation and is being confirmed and continued by the Holy Spirit who travels with us. We are all citizens of God’s household. (p. 8)

We are called to live lives of radical hospitality by welcoming all of God’s people into our homes, our minds, our hearts and our houses of worship. This call will necessitate head knowledge of scripture and heart knowledge of Christ’s love that will enable us to act in love toward all. Scriptures mandate care of the stranger because doing so is caring for God and caring for ourselves as we move into wholeness. On our journey, it is necessary to develop a new theology of radical hospitality that encompasses, welcomes, accepts, includes, and embraces all of God’s people and creation. Its inclusivity sees all persons, documented and undocumented, as images of the living God and welcomes them not as strangers but as sisters and brothers. (pp. 8-9)

It is important, as we consider radical hospitality, to recognize that the operative word is acceptance. We are called to accept one another because through acceptance, love is possible. We love those whom we accept. We rarely love those whom we tolerate. Radical hospitality means welcoming every person without regard to social, economic, ethnic, educational, religious, emotional, or immigration status. (p. 16)

A first step in transitioning into a radically hospitable congregation is to pray. We can begin with a very simple prayer that can result in monumental growth. Very simply, as an individual and in community, pray that God will change us according to God’s plan. “Change me, God. Change me, according to your plan.” And “Change us, God. Change us, according to your plan.” Note that we do not give God any instructions. We simply pray that change happens according to God’s plan because we know that God has plans for all and has given us instructions on caring for the strangers in our midst. When we give control to God our lives change for the better. (p. 18)

Steps You Can Take to Welcome Immigrants
United Methodist Women Immigrant and Civil Rights Initiative

The United Methodist Women’s Immigrant and Civil Rights Initiative has actively engaged members in study and action since 2006. The initiative draws on our biblical understandings of God’s reign, where all God’s children, created in God’s image, are valued and welcome at the table and where Jesus’ commandment to love our neighbors as ourselves becomes reality. Here are some ways you can take action:

Education

• Host a local unit or district United Methodist Women program.
• Encourage your conference mission team to do a workshop at a School of Mission.
• Make immigration a focus of your annual meeting.
• Create table displays on immigration at any United Methodist Women event.
• Write articles on immigration for your conference United Methodist Women newsletter or website.
• Hold a film screening (such as of the film Made in LA) as an educational event on immigration.
• Attend a seminar on immigration through the United Methodist Seminar Program in New York or Washington, D.C. Contact Jay Godfrey at jgodfrey@unitedmethodistwomen.org.
• Seek partners. Find out who is advocating for racial justice and immigrant rights in your community. Attend events of other organizations related to immigration.

Spiritual Growth

• Make immigration the theme of your spiritual growth retreat and lead a Bible study on Immigration. Lead a Bible study on immigration at a circle or unit meeting. See the Bible Study section of this manual or visit www.unitedmethodistwomen.org/act/immigration/archives/studyaction/?i=22232.
• Commemorate Advent through meditations on immigration and by commemorating December 18, United Nations International Migrants Day. See www.unitedmethodistwomen.org/resources/spiritual/observances/migrantsday.
• Pray for immigrants. Share written prayers at http://immigration.umwonline.net.
• Use “holy conferencing” to engage in difficult conversations about immigration. Read about the Desert Southwest Conference’s Holy Conversation Project at http://desertsouthwestconference.org/church-members/issues/immigration/what_the_conference_is_doing/the_holy_conversation_project. For a video description with Global Ministries missionary the Rev. Jim Perdue, see: http://www.youtube.com/watch?v=m_b9u4wi5M.

Advocacy

• Distribute United Methodist Women action alerts via e-mail. Visit www.unitedmethodistwomen.org/act/alerts to sign up.
• Sign up for United Methodist Women e-blast for action on immigration. Contact Sophony Lamour at slamour@unitedmethodistwomen.org.
• Take action on U.S. Immigration and Customs Enforcement (ICE) detention or deportation. See www.unitedmethodistwomen.org/act/alerts/item/index.cfm?id=508.
• Send letters to the editor of your local paper regarding local immigration concerns.
• Send letters to state or federal elected officials regarding immigration policy.
• Work with your conference social action coordinators and mission teams to host a legislative event at the state level. Contact United Methodist Women executive for public policy Susie Johnson at sjohnson@unitedmethodistwomen.org for more information.
• Organize or join a public witness for immigrant rights. See www.unitedmethodistwomen.org/media/pdf/howtoorganize.pdf.
• Wear or distribute United Methodist Women immigrant rights buttons. Contact Sophony Lamour at slamour@unitedmethodistwomen.org for buttons.
• Seek partners. Find out who is advocating for racial justice and immigrant rights in your community. Attend events of other organizations related to immigration.

Welcoming Immigrants
• Work at district and conference levels to address needs and concerns of United Methodist Women members who are immigrants and fully include them.
• Provide language interpretation at United Methodist Women meetings to welcome immigrant United Methodist Women sisters.
• Provide volunteer services for immigrants in the community.
• Support a United Methodist Women national mission institution that serves immigrants. See February 2012 issue of response or visit www.unitedmethodistwomen.org/give/nmimap.
• Provide material aid to families impacted by immigration laws.
• Support Justice for Our Neighbors through volunteer, material or financial support. See: www.umcor.org/UMCOR/Resources/Justice-For-Our-Neighbors--JFON--Clinic-List or Contact Alice Mar at amar@gbgm-umc.org.
• Provide emergency support to immigrant families facing detention and deportation (bond, accompaniment to ICE, child care, access to legal aid, etc.).
• Participate in community efforts to welcome immigrants.
• Supported refugee resettlement in your community. Contact Naomi Madsen, UMCOR, at nmadsen@umcor.org.

Organizational
• Make immigrant and civil rights a district social action priority.
• Have immigration as one of your Racial Justice Charter priorities. See United Methodist Women Resources for Racial Justice at www.unitedmethodistwomen.org/racialjustice.
• Create a United Methodist Women district or conference immigration team. See: www.unitedmethodistwomen.org/act/alerts/item/index.cfm?id=512.
• Serve on conference-wide immigration team.
United Methodist Women Resources

*Immigration and the Bible: A Guide for Radical Welcome*
2012 United Methodist Women spiritual growth study by Joan M. Maruskin

Book and leader’s guide available from United Methodist Women Mission Resources at www.umwmission-resources.org or call 1-800-305-9857

United Methodist Women Social Network Immigration Page
http://immigration.umwonline.net

United Methodist Women Facebook Immigration Page
www.facebook.com/groups/UMWimmigration

United Methodist Women Program Book
Available from United Methodist Women Mission Resources at www.umwmissionresources.org or call 1-800-305-9857.

*response* magazine
Subscribe to *response* magazine at: www.unitedmethodistwomen.org/response/subscribe

*United Methodist Women News*
To subscribe to this free quarterly newsletter, visit www.unitedmethodistwomen.org/news/umw-news

Reading Program Books
www.unitedmethodistwomen.org/programs/readingprogram

*Made in LA* film and toolkit
www.madeinla.com/host

Public Witness Toolkit
www.unitedmethodistwomen.org/media/pdf/immigrantrightswitnesstoolkit.pdf

United Methodist Women e-mails for action on immigrant rights
Sign up for occasional action e-mails: Sophony Lamour, slamour@unitedmethodistwomen.org.

United Methodist Women Legislative Action Alerts
www.unitedmethodistwomen.org/act/alerts

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For more information, contact United Methodist Women executive for community action Carol Barton at cbarton@unitedmethodistwomen.org or call 212-682-3633 ext. 3104.
Worship
Complete Services

2nd Annual Interfaith Convocation on Immigration Reform
2da Convocatoria Anual de Interfaith Sobre la Reforma Migratoria

Prayer Service
Procesional Hymn

Sing We Now of Peace with Justice/Words are Tools of Peace and Justice,
by Jane Parker Huber

1. Sing we now of peace with justice,
   Life abundant, God's intent,
   All creation held in balance,
   Sea below to firmament:
   Peace with Justice! Peace with justice!
   Striven for, yet heaven-sent.

2. Where there's hunger, drought, or famine,
   Where earth's children drift and roam,
   Grant us grace to help each other
   Life in love as in one home:
   Peace with Justice! Peace with justice!
   Health and healing, true shalom.

3. May our words reflect the image
   Of our God's creating power,
   Bringing justice and redemption
   So that people thrive and flower--
   Spoken word and Word Incarnate
   Joined in this decisive hour.
Call to Worship - Litany

- Don't call me a stranger/No me llamas extranjero

Don't call me a stranger;
I need to feel at home;
Especially when loneliness cools my heart.

No me llames extranjero;
Necesito sentirme en casa;
Especialmente cuando la soledad me enfrié el corazón

Don't call me a stranger
The soil we step on is the same;
But mine is not the promised land.

No me llames extranjero
La tierra que pisamos es la misma;
Pero la mía no es la prometida.

Don't call me a stranger;
The color of my passport is different;
But the color of our blood is the same;

No me llames extranjero
El color de mi pasaporte es diferente;
Pero el color de nuestra sangre es el mismo;

Don't call me a stranger;
The language I speak sounds different,
But the feelings it expresses are the same.

No me llames extranjero
El idioma que hablo tiene diferente sonido,
Pero los sentimientos que expresa son los mismos.

Don't call me a stranger;
I toil and struggle in your land;
And the sweat of our brows is the same.

No me llames extranjero
Trabajo y lacho en tu tierra;
Y el sudor de nuestras frentes es el mismo.

Invocation -

Almighty God, we are here concerned for our brothers and sisters, concerned for our people and our homes and our land and justice with dignity for all. We ask for your presence, Holy Spirit, to direct us, to help us be your voice for those who cannot speak, your voice for those who are not heard, your voice crying in the wilderness. Amen.
Hebrew Scripture - Deuteronomy 10:17-21 - New Revised Standard Version (NRSV)
17 For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, 18 who executes justice for the orphan and the widow, and who loves the strangers, providing them with food and clothing. 19 You shall also love the stranger, for you were strangers in the land of Egypt. 20 You shall fear the Lord your God; him alone you shall worship; to him you shall hold fast, and by his name you shall swear. 21 He is your praise; he is your God, who has done for you these great and awesome things that your own eyes have seen.

Deuteronomio 10:17-21 - New American Standard (NAS)
17 Porque el Señor, su Dios, es el Dios de los dioses y el Señor de los señores, el Dios grande, valeroso y temible, que no hace acepción de personas ni se deja sobornar. 18 El hace justicia al huérfano y a la viuda, ama al extranjero y le da ropa y alimento. 19 También ustedes amarán al extranjero, ya que han sido extranjeros en Egipto. 20 Teme al Señor, tu Dios, y sírvelo; vive unido a él y jura por su Nombre. 21 Él es tu gloria y tu Dios, y él realizó en tu favor esas tremendas hazañas de que fuiste testigo.

Pueblo Libre

1. Hay que ser muy consientes
   Hay que ser muy consientes
   De la Palabra que nos da vida
   Y no tenerle miedo,
   Y no tenerle miedo
   al mundo entero por practicarla

2. Hay que ser atrevidos
   Hay que ser atrevidos
   Y decididos a dar la vida.
   Tomen sus decisiones
   Tomen sus decisiones
   Y consecuencias y consecuencias

3. Hay que ser entregados
   Hay que ser entregados
   como el gran Cristo crucificado
   y dar señal de vida
   y dar señal de vida

PUEBLO LIBRE QUE VAS CAMINANDO
POR LAS AGUAS DE LA VIDA
PUEBLO LIBRE QUE VAS CAMINANDO
CON GRAN FE Y RELIGION
Hebrews 13:1-3, 6 New Revised Standard Version (NRSV)
1 Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. 2 Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured. 6 So we can say with confidence, ‘The Lord is my helper; I will not be afraid. What can anyone do to me?’

Hebreos 13:1-3, 6 - New American Standard (NAS)
1 Perseveren en el amor fraternal. 2 No se olviden de practicar la hospitalidad, ya que gracias a ella, algunos, sin saberlo, hospedaron a los ángeles. 3 Acuérdense de los que están presos, como si ustedes lo estuvieran con ellos, y de los que son maltratados, como si ustedes estuvieran en su mismo cuerpo. 6 De manera que podemos decir con plena confianza: El Señor es mi protector: no temeré. ¿Qué podrán hacerme los hombres?


The Parable of the Good Samaritan

25 Just then a lawyer stood up to test Jesus. ‘Teacher,’ he said, ‘what must I do to inherit eternal life?’ 26 He said to him, ‘What is written in the law? What do you read there?’ 27 He answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.’ 28 And he said to him, ‘You have given the right answer; do this, and you will live.’

29 But wanting to justify himself, he asked Jesus, ‘And who is my neighbour?’ 30 Jesus replied, ‘A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. 31 Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. 32 So likewise a Levite, when he came to the place and saw him, passed by on the other side. 33 But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 34 He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. 35 The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’

36 Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?’ 37 He said, ‘The one who showed him mercy.’ Jesus said to him, ‘Go and do likewise.’
Lucas 10:25-37 New American Standard (NAS)

Parábola del buen samaritano

25 Y entonces, un doctor de la Ley se levantó y le preguntó para ponerlo a prueba: «Maestro, ¿qué tengo que hacer para heredar la Vida eterna?». 26 Jesús le preguntó a su vez: «¿Qué está escrito en la Ley? ¿Qué lees en ella?». 27 El le respondió: «Amarás al Señor, tu Dios, con todo tu corazón, con toda tu alma, con todas tus fuerzas y con todo tu espíritu, y a tu prójimo como a ti mismo». 28 «Has respondido exactamente, le dijo Jesús; obra así y alcanzarás la vida».

29 Pero el doctor de la Ley, para justificar su intervención, le hizo esta pregunta: «¿Y quién es mi prójimo?». 30 Jesús volvió a tomar la palabra y le respondió: «Un hombre bajaba de Jerusalén a Jericó y cayó en manos de unos ladrones, que lo despojaron de todo, lo hirieron y se fueron, dejándolo medio muerto. 31 Casualmente bajaba por el mismo camino un sacerdote; lo vio y siguió de largo. 32 También pasó por allá un levita: lo vio y siguió su camino. 33 Pero un samaritano que viajaba por allí, al pasar junto a él, lo vio y se conmovió. 34 Entonces se acercó y vendió sus heridas, cubriendolas con aceite y vino; después lo puso sobre su propia montura, lo condujo a un albergue y se encargó de cuidarlo. 35 Al día siguiente, sacó dos denarios y se los dio al dueño del albergue, diciéndole: “Cuídalo, y lo que gastes de más, te lo pagaré al volver”

36 ¿Cuál de los tres te parece que se portó como prójimo del hombre asaltado por los ladrones?». 37 «El que tuvo compasión de él», le respondió el doctor. Y Jesús le dijo: «Ve, y procede tú de la misma manera». El encuentro de Jesús con Marta y María

Prayer of Response
Lord's Prayer / Padre Nuestro

Our Father who art in heaven;
Hallowed by thy name;
Thy kingdom come; Thy will be done;
On earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses
As we forgive those who trespass against us.
And lead us not into temptation;
But deliver us from evil.
For thine is the Kingdom, the power and the glory forever.

Amen.

Padre nuestro que estás en los cielos;
Santificado sea tu nombre;
Venga tu reino; Hágase tu voluntad;
Como en el cielo, así también en la tierra.
El pan nuestro de cada día, dánoslo hoy.
Y perdónanos nuestras deudas
Como también perdonamos a nuestros deudores.
Y no nos dejes caer en tentación,
Más libranos del mal;
Porque tuyo es el reino, el poder, y la gloria, por todos los siglos.

Amén.
Blessed Are We....

Blessed are we who are on the move, transforming exodus and flight into energy for a new search. From the victims will come the protagonists of history.

Blessed are we, forced to wander without direction, with wisdom learn and teach the lesson for the road. We will be the architects of a new time.

Blessed are we who suffer pain, nostalgia, loneliness, yet know how to make of every arrival a new beginning. We shall act with faith, hope and love.

Blessed are we who open borders and mix anthems, flags, races and creeds. Without discrimination, we make the world everyone's home.

Blessed are the wayfarers of the roads. In the tears, sweat and the work of our hands we prepare a tomorrow of justice and right.

Benditos somos ....

Bienaventurados somos que están en movimiento, transformando el éxodo y la huida a la energía para una nueva búsqueda. De las víctimas vendrán los protagonistas de la historia.

Bienaventurados nosotros, obligados a vagar sin rumbo, con sabiduría aprenden y enseñan la lección de la carretera. Vamos asar los arquitectos de un nuevo tiempo.

Bienaventurados los que sufren el dolor, la nostalgia, la soledad, sin embargo, saber cómo hacer de cada llegada de un nuevo comienzo. Vamos a actuar con fe, esperanza y amor.

Bienaventurados los que nos abren las fronteras y los himnos de mezcla, banderas, razas y credos. Sin discriminación alguna, que su hogar sea el mundo, todo el mundo.

Bienaventurados los viandantes de las calles. En las lágrimas, el sudor y el trabajo de nuestras manos, preparar un mañana de justicia y derecho.
OPENING WORSHIP

Call to Worship/Greeting
Leader: The God that calls us from all nations to live as one calls us to worship.
All: Come, let us live out Christ's calling as church by worshipping together.

Hymn
Kanisa Litajengua
Kanisa Litanjengua na nini nanani.
Kanisa Litajengua na nini nanani.
Iyo yo yo yo, iyo yo yo yo,
iyo, yo yo yo, iyo yo yo yo iyo!

1. O, who will build the church now? We’ll build it together.
O, who will build the church now? We’ll build it together.
Iyo yo yo yo, iyo yo yo yo,
iyo, yo yo yo, iyo yo yo yo iyo!

2. Kanisa Litajengua na nimi nawewe.
Kanisa Litajengua na mimi nawewe.
Iyo yo yo yo, iyo yo yo yo,
iyo, yo yo yo, iyo yo yo yo iyo!

2. O, who will build the church now? With what will we build it?
O, who will build the church now? With what will we build it?
Iyo yo yo yo, iyo yo yo yo,
iyo, yo yo yo, iyo yo yo yo iyo!

3. Kanisa Litajengua na mama, na papa
Kanisa Litajengua na mama, na papa
Iyo yo yo yo, iyo yo yo yo,
iyo, yo yo yo, iyo yo yo yo iyo!

3. O who will build the church now? Our mothers and fathers.
O who will build the church now? Our mothers and father.
Iyo yo yo yo, iyo yo yo yo,
iyo, yo yo yo, iyo yo yo yo iyo!

1. Kanisa Litanjengua na nini nanani.
Kanisa Litajengua na nini nanani.
Iyo yo yo yo, iyo yo yo yo,
iyo, yo yo yo, iyo yo yo yo iyo!

1. O, who will build the church now? We’ll build it together.
O, who will build the church now? We’ll build it together.
Iyo yo yo yo, iyo yo yo yo,
iyo, yo yo yo, iyo yo yo yo iyo!

The song “Kanisa Litajengua” and 22 other global songs selected for their accessibility for use in a local congregation can also be found in the songbook For Everyone Born: Global Songs for an Emerging Church published by Global Praise/GBGMusik (ISBN 978-1-933633-26-5). Used by permission.

Opening Prayer
Loving God, We thank you for the gifts that we receive because of the immigrants who are part of our country and our community—for the diversity of art and food and culture, for the businesses and economic benefits, for the rich variety of languages and faces that surround us. We are grateful that you make all human beings in your image, and that we are each able to display your glory uniquely.

We confess that we have not always welcomed the stranger among us with open arms. Our laws have forced many to be separate from their families for decades. Deportations have separated marriages and orphaned children. Fear has left millions living in the shadows, unable to live freely and contribute to our society.

We know it is your desire that all people have the opportunity to flourish and that we are called to be part of building a kingdom that ensures it. Help us to see the strangers in our midst with new eyes—as your beloved children, dearly loved, and full of promise. Help us to defend them in the face of oppression, to stand up for justice when it is compromised, and to be a people who are not driven first by borders and economies but instead by love and hospitality.

May we welcome immigrants as we have been welcomed by Christ. Amen.

Hymn
Here, O Lord, Your Servants Gather (The United Methodist Hymnal, no. 552)

The Word: Immigration Litany
Leader: We serve a God who directs us to care especially for those most vulnerable in society. Our Scriptures tell us of God’s special concern for the “alien” or the “stranger,” or as more contemporary translations say—the immigrant.

All: For the Lord our God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. God defends the cause of the orphan and the widow, and loves the immigrant, giving the immigrant food and clothing. And we are to love those who are immigrants, for God’s people were immigrants in Egypt. (Deuteronomy 10:17-19)

Leader: We ask God to open our eyes to the struggles of immigrant workers, for we know that

All: We must not take advantage of a hired worker who is poor and needy, whether the worker is a resident or immigrant living in our town. We must pay the worker the wages promptly because the worker is poor and counting on it. (Deuteronomy 24:14)
Leader: God’s desire is that those who build houses may live in them,

**All: And those who plant may eat.** (Isaiah 65:22)

Leader: And yet we know this is not possible for many in our midst.

**All: We know of: farmworkers who cannot feed their families, construction workers who have no homes, nursing home workers who have no health care, restaurant workers who could not afford a meal in the restaurant.**

Leader: We know that too many immigrant workers among us are not receiving the fruits of their labor nor the justice required by the courts.

**All: God charges our judges to hear disputes and judge fairly, whether the case involves citizens or immigrants.** (Deuteronomy 1:16)


**All: God tells us that the community is to have the same rules for citizens and for immigrants living among us. This is a lasting ordinance for the generations to come. Citizens and immigrants shall be the same before the Lord.** (Numbers 15:15)

Leader: When an immigrant lives in our land,

**All: We will not mistreat him or her. We will treat an immigrant as one of our native born. We will love an immigrant as ourselves, for God's people were once immigrants in Egypt.** (Leviticus 19:33-34)

Leader: To those who employ immigrant workers, we lift up God’s command:

**All: Do not oppress an immigrant. God’s people know how it feels to be immigrants because they were immigrants in Egypt.** (Exodus 23: 9)

Leader: To those who craft our immigration laws and policies, we lift up God’s command:

**All: Do not deprive the immigrant or the orphan of justice, or take the cloak of the widow as a pledge. Remember that God’s people were slaves in Egypt and the Lord our God redeemed them from there.** (Deuteronomy 24:17-18)

Leader: To all of us who seek to do God’s will, help us to:

**All: Love one another as God has loved us. Help us to treat immigrants with the justice and compassion that God shows to each of us.**

Leader: Let us live out the words of Christ, who said, “I was hungry and you gave me food, I was thirsty and you gave me a drink, I was a stranger and you welcomed me” (Matthew 25:33).

**All: When, Lord, were you a stranger that we welcomed among us?**

Leader: “Truly, as you did it to one of the least of these, you did it to me” (Matthew 25:40).

**All: When we welcomed the stranger, we welcomed you, Christ Jesus, in our midst!**

Leader: Loving God, you yearn for us to create hospitable communities. Help us to overcome any fear we may
have of strangers and the way our lifestyles change when we welcome them to live among us. Give us the courage and wisdom to be people of radical hospitality, as Jesus was. Give us the courage to demand compassion and justice in our nation’s immigration policy. Grant that we may all live together in peace and love. Amen.

From Interfaith Worker Justice, 1020 West Bryn Mawr, 4th floor, Chicago, IL 60660-4627
Phone: (773) 728-8400 • Fax: (773) 728-8409 • E-mail: info@iwj.org • Website: www.iwj.org. Used by permission.

Sermon/Homily

Response to the Word
All are encouraged to say the Lord’s Prayer in the language of their heart.

Hymn
For Everyone Born (Worship and Song, no. 3149)

Sending Forth

Hymn
Freedom Is Coming (The Faith We Sing, no. 2192)

CLOSING WORSHIP

Call to Worship/Greeting
Hymn
Freedom Is Coming (The Faith We Sing, no. 2192)

The Word
Leviticus 19:33-34

English
When strangers settle with you in your land, you shall not oppress the stranger. The stranger who resides with you shall be to you as the citizen among you; you shall love the stranger as yourself, for you were strangers in the land of Egypt: I am the Lord your God.

Spanish
Cuando un extranjero resida con vosotros en vuestra tierra, no lo oprimiréis. Como a un natural de vosotros consideraréis al extranjero que resida entre vosotros. Lo amaréis como a ti mismo, porque extranjeros fuisteis vosotros en la tierra de Egipto. Yo, Jehovah, vuestro Dios.

Portuguese
Quando um estrangeiro peregrinar convosco na vossa terra, não o maltratareis. Como a um natural entre vós será o estrangeiro que peregrinar convosco; amá-lo-eis como a vós mesmos; pois estrangeiros fostes na terra do Egito. Eu sou o Senhor vosso Deus.

Response to the Word
**Creed for Immigrants (unison reading)**

I believe in almighty God, who guided his people in exile and in exodus, the God of Joseph in Egypt and of Daniel in Babylon, the God of foreigners and immigrants.

I believe in Jesus Christ, a displaced Galilean, who was born away from his people and his home, who had to flee the country with his parents when his life was in danger, and who upon returning to his own country had to suffer the oppression of the tyrant Pontius Pilate, the servant of a foreign power. He was persecuted, beaten and finally tortured, accused and condemned to death unjustly. But on the third day, this scorned Jesus rose from the dead, not as a foreigner but to offer us citizenship in heaven.

I believe in the Holy Spirit, the eternal immigrant from God’s kingdom among us, who speaks all languages, lives in all countries, and reunites all races.

I believe that the church is the secure home for all foreigners and believers who constitute it, who speak the same language and have the same purpose.

I believe that the communion of saints begins when we accept the diversity of the saints. I believe in the forgiveness which makes us all equal, and in the reconciliation which identifies us more than does race, language or nationality. I believe that in the Resurrection, God will unite us as one people in which all are distinct and all are alike at the same time.

I believe in life eternal beyond this world, where no one will be an immigrant but all will be citizens of God’s Kingdom that has no end. Amen.

From devotional time at the January 21, 2010, Bishop’s Convocation.

Creed by Jose Luis Casal, General Missioner, Tres Rios Presbytery of the Presbyterian Church USA. Used by permission.

**Hymn**

*We Are Called (The Faith We Sing, no. 2172)*

**Sending Forth**

Service provided by Ximena Diaz-Varas, New York Annual Conference. Used by permission.
INTERACTIVE IMMIGRATION WORSHIP SERVICE

BY JULIA KAYSER AND DREW FRISBIE

This is a one- to two-hour service designed for groups of 20 people or fewer. It’s helpful to have a team of two worship leaders. The service opens with hymns, scripture readings and prayer. Participants then have time to circulate among four interactive worship stations before coming back together as a group and sharing their experiences. The service ends with another hymn and a responsive prayer. This combination of traditional and modern worship elements creates a fresh backdrop for dialogue about immigration. You will need the hymnals *Worship and Song*, *The Faith We Sing* and *The United Methodist Hymnal*.

**Setup**

The worship space: Arrange chairs in a big circle around a central altar table. Put three additional tables at the edges of the room and provide chairs near them. It’s helpful to have a piano, other instrument or stereo system to accompany the hymns and provide meditative background music while participants circulate through the stations.

The central altar table: This will be the prayer and altar building station. At the beginning of the service, it will have only a single candle sitting on top of a shoebox and a several copies of the station’s instructions (see “Altar Building and Prayer” handout). Put a bin nearby full of items that immigrants might bring with them to a new country, such as tarps, tents, towels, clothing, hiking boots, sandals, chapstick, multilanguage dictionaries, pocket Bibles, photos of loved ones, hats, walking sticks, rope, toothbrushes, soap, flashlights, pocketknives, water bottles and backpacks. You can also include a few decorative items in the bin, such as a cross, a globe, candles, smooth stones and glass bowls filled with sand. But make sure to leave the altar table mostly empty so participants can decorate it themselves.

One table on the edge of the room: This will be the love feast station. Decorate it with a tablecloth. Put a bowl of clean water on the table. Provide a glass of grape juice and at least three types of bread from different countries (such as tortillas, cornbread, naan and matzah). Lay a few copies of the station’s instructions (see “Love Feast” handout) on the table as well.

One table on the edge of the room: This will be the life journeys station. Decorate it with multicolored paper, crayons, markers and colored pencils. Include several copies of the station’s instructions (see “Life Journeys” handout).

One table on the edge of the room: This will be the prophetic poetry station. Decorate this table with poems by famous poets (see the handouts “The New Colossus” by Emma Lazarus and “Mending Wall” by Robert Frost). Provide pens and pencils and enough printouts of the three poetry templates (see “Prophetic Poetry” handouts) so that each person can have one.
ORDER OF WORSHIP

Gathering Song
Welcome (Worship and Song, no. 3152)

Call to Worship
Leaders: Just as Jesus welcomed the little children,
All: God welcomes us!

Leaders: Just as Jesus shared water with the woman at the well,
All: God offers us living water.

Leaders: Just as Jesus changed the heart of Paul,
All: God opens our hearts and minds.

Leaders: Just as Jesus brought people together from all walks of life,
All: God will unite us.

Old Testament Reading: Exodus 1:22-2:3
Leader 1: Then Pharaoh commanded all his people, “Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.” Now a man from the house of Levi went and married a Levite woman. The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him for three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river.”

Story: Children Flung Over the Wall
Leader 2: It is an act of desperate love to send your child where you cannot follow. A doctor in El Paso, Texas, tells a story about the wall that separates Mexico from the United States. The city on the other side of the wall, Juarez, is ruled by drug cartels and crippled by violence. Every day, this doctor says, the intensive care unit is overwhelmed with broken children whose mothers have thrown them over the 12-foot wall. Some are infants, and some are as old as 7 or 8. They come without health insurance, money or even identification. But their mothers know that they are more likely to survive that bone-crushing fall than the violence of the border towns. Like Moses, these kids have no better option. Who will play the part of Pharaoh’s daughter? Who will reach out and claim these children as their own?

Hymn
Wounded World That Cries for Healing (The Faith We Sing, no. 2177)

Interactive New Testament Reading: Ephesians 2:14-19
Leader 1: For [Christ] is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of two, thus making peace, and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. So he came and proclaimed peace to you who were far off and you who were near; for through him both of us have access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God.
With a meditative attitude, each person around the circle speaks aloud a particular word, phrase or verse from the scripture passage that stood out to him or her.

**Silent Prayer**
Leader 2: God hears our prayers and knows our hearts. We will now move into the more interactive, individual part of our worship. There are four stations set up around the room (point to each station): prayer and altar building, prophetic poetry, life journeys and the love feast. You’ll find instructions at each station. You’re encouraged to visit all of them, but feel free to spend more time on the things that inspire you. The next half hour is your chance to circulate freely and quietly among the stations.

**Interactive Stations** (30 minutes)
Leader 1 should give a five-minute warning near the end of the allocated time so that participants will have a chance to wrap up their activities or finish visiting all the stations.

**Hymn**
Draw the Circle Wide (*Worship and Song*, no. 3154)
Leader 2: We want to open the floor now to anyone who wants to read or describe something that they have created during this worship time. Let us pray.

**Unison Prayer**
Creator, companion and writer of the universe, we offer words of love for you and concern for our world. We offer symbols of the journeys taken by your people. As you accept us unconditionally, help us accept one another’s poems, drawings and prayers. No contribution will be rejected, laughed at or cut short. This is a safe and sacred place where, with halting words and gestures, we reflect a tiny fraction of your divine imagination. Open our ears, mouths and eyes. Be present among us in the words and in the silence between the words. Amen.

**Time of Sharing**
All are free to share, or not to share, as they are willing and able.

**Hymn**
In Christ There Is No East or West (*The United Methodist Hymnal*, no. 548)

**Benediction**
Leader 1: God, thank you for this time of worship and creativity.
All: Let it inspire us.

Leader 2: Thank you for our safety and our freedom.
All: Let it empower us.

Leader 1: Thank you for your spirit which moves among us, even as we leave this place.
All: Let it unite us in love. Amen.

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*Julia Kayser is a consultant to United Methodist Women and editor of the Hope and Hospitality resource manual. Drew Frisbie is a seminary student and a candidate for ordained ministry in the Oregon-Idaho Annual Conference.*
Altar Building and Prayer

The Egyptians urged the people to hasten their departure from the land, for they said, “We shall all be dead.” So the people took their dough before it was leavened, with their kneading bowls wrapped up in their cloaks on their shoulders. The Israelites had done as Moses told them; they asked the Egyptians for jewelry of silver and gold, and for clothing, and the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. And so they plundered the Egyptians. The Israelites journeyed from Ramses to Succoth, about six hundred thousand men on foot, besides children. A mixed crowd also went up with them, and livestock in great numbers, both flocks and herds. They baked unleavened cakes of the dough that they had brought out of Egypt; it was not leavened, because they were driven out of Egypt, and could not wait, nor had they prepared any provisions for themselves.

—Exodus 12:33-39

The things we carry are of great importance. Just like the Israelites, today’s immigrants leave everything but the bare essentials behind when they travel to new countries. Choose one item from the tub, something that you would carry with you if you were about to take a long journey, and use it to decorate the altar.

Pray for immigrants who may not have the item you chose.

Pray for citizens who take that item for granted.

Pray for an end to the violence and organized crime that drive so many from their homes.

Pray for economic and environmental justice.

Pray for the mothers who must send their children away and hope that they will find refuge.

Pray for gracious hosts who welcome immigrant children as Pharaoh’s daughter welcomed Moses.

Pray for those who would rather not welcome migrants.

Pray for wisdom so that the church can stand together despite disagreements.
INTERACTIVE IMMIGRATION WORSHIP SERVICE HANDOUT

Love Feast
While they were eating, he took a loaf of bread, and after blessing it, he broke it, gave it to them, and said, “Take; this is my body.” Then he took the cup, and after giving thanks, he gave it to them, and all of them drank from it. He said to them, “This is my blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

—Mark 14:22-25

People of different cultures often experience Jesus in different ways. Some people use wine, and some do not. For some, the body of Christ may be unleavened. For others, it may be gluten free. For some, it might be stale and sparse. For those in the desert, fresh water may be more precious than bread and wine. What matters is not what kind of food we eat but how we remember Jesus when we eat it.

Sample each type of communion bread. What experience of Christ does each type reflect? How are they the same? How are they different?
Nick's Life Journey

Birth of Nick

High School Graduation

College Graduation

Marriage to Sarah

Career Change

Retirement

Death of Grandmother

Example
Prophetic Poetry I

In the beginning was the Word, and the Word was with God, and the Word was God.

—John 1:1

Complete the following lines with a sentence, an image, or even a single verb. Rhythm and rhyme are optional. Give the poem a title of your own.

The lips of a traveler …

The feet of a wanderer …

The eyes of a stranger …

The hands of the hostess …

The breath of the Creator …
Prophetic Poetry II

*In the beginning was the Word, and the Word was with God, and the Word was God.*

—John 1:1

Complete the following lines with a sentence, an image, or even a single verb. Rhythm and rhyme are optional. Give the poem a title of your own.

Like Hagar in the desert …

Like the Israelites fleeing Egypt …

Like Joseph and Mary under cover of night …

Like the brother of the prodigal son …

Like Paul bringing the good news to new lands …
INTERACTIVE IMMIGRATION WORSHIP SERVICE HANDOUT

Prophetic Poetry III

*In the beginning was the Word, and the Word was with God, and the Word was God.*

—John 1:1

Complete the following lines with a sentence, an image, or even a single verb. Rhythm and rhyme are optional.

If I were an immigrant,

I would flee from …

I would search for …

I would leave behind …

I would carry …

I would not know …

I would never forget …

I would pray …
INTERACTIVE IMMIGRATION WORSHIP SERVICE HANDOUT

**The New Colossus**  
by Emma Lazarus (1883)

Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon-hand  
Gloows world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.  
“Keep, ancient lands, your storiied pomp!” cries she  
with silent lips. “Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!”
Mending Wall
by Robert Frost (1914)

Something there is that doesn’t love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun;
And makes gaps even two can pass abreast.
The work of hunters is another thing:
I have come after them and made repair
Where they have left not one stone on stone,
But they would have the rabbit out of hiding,
To please the yelping dogs. The gaps I mean,
No one has seen them made or heard them made,
But at spring mending-time we find them there.
I let my neighbor know beyond the hill;
And on a day we meet to walk the line
And set the wall between us once again.
We keep the wall between us as we go.
To each the boulders that have fallen to each.
And some are loaves and some so nearly balls
We have to use a spell to make them balance:
“Stay where you are until our backs are turned!”
We wear our fingers rough with handling them.
Oh, just another kind of outdoor game,
One on a side. It comes to little more:
He is all pine and I am apple-orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, “Good fences make good neighbors.”

Spring is the mischief in me, and I wonder
If I could put a notion in his head:
“Why do they make good neighbors? Isn’t it
Where there are cows? But here there are no cows.
Before I built a wall I’d ask to know
What I was walling in or walling out,
And to whom I was like to give offense
Something there is that doesn’t love a wall,
That wants it down!” I could say “Elves” to him,
But it’s not elves exactly, and I’d rather
He said it for himself. I see him there,
 Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness as it seems to me,
Not of woods only and the shade of trees.
He will not go behind his father’s saying,
And he likes having thought of it so well
He says again, “Good fences make good neighbors.”
Worship Elements

CALL TO WORSHIP: GOD’S DREAM

BY JIM FRISBIE

Leader: What power does a dream have, to shape a life of faith?

All: Who can see beyond the curved horizon, to the other side of possibility?

Leader: Where are we, when God gets creative? Are we sleeping, or just busy?

All: God’s dream makes love possible. God’s dream is hope with sacred wounds. God’s dream is the salvation of the world, one child at a time.

Leader: We are living in God’s dream, complete with color, sound, and light. What power does a dream have, to shape a life of faith?

The Rev. Jim Frisbie is a pastor in the Oregon/Idaho Annual Conference.
CALL TO WORSHIP
BY JENNIFER RIGGS

Leader: Let us come to worship the God who brought our people out of the land of Egypt, out of the land of bondage.

People: We are no longer strangers and sojourners but are fellow citizens with the saints and members of the household of God.

Leader: If God so loved us, we also ought to love one another.

People: By showing hospitality to strangers we entertain angels and welcome Jesus.

Jennifer Riggs is director of Refugee and Immigration Services, World Council of Churches.

PRAYER
BY JENNIFER RIGGS

Oh God, as we look upon the world, we cry out in lamentation, weeping for those who suffer. We weep for those whose security is threatened and for those whose hearts are broken. We weep for those who are separated from their families and for those who do not have enough to eat. Like Rachel, weeping for her children, we cry out at the slaughter of the innocents. We cry out at the atrocity of ethnic cleansing. We cry out at the indifference we find, even in ourselves. Oh God, remind us once again that nothing can separate us from your love. Turn the lamentations of the world into joyful praise for your abiding grace. In the name of Jesus the Christ. Amen.

Jennifer Riggs is director of Refugee and Immigration Services, World Council of Churches.

IMMIGRATION PRAYER

BY LOREN MCGRAIL

Creator God,
open our eyes so we can see you in the eyes of our immigrant brothers and sisters,
eyes downcast for having lived so long in the shadows,
eyes challenging us to join them in the streets or picket lines,
eyes lifted looking for the Christ light in us.

Compassionate God, who has come to dwell among us, open our ears to hear the cries of your children,
children being separated from their parents,
rounded up in raids,
led to detention centers,
silently giving up dreams.

God of Justice, who crosses all boundaries, give us courage to resist, to say NO
to unfair labor practices,
to unjust laws like SB 1070,
287g contracts.

Give us the strength to stand with and for
your inclusive love,
faith to believe
another world is necessary and possible.

Let it begin with us.

The Rev. Loren McGrail, pastor with the United Church of Christ, is an ecumenical accompanier with the World Council of Churches’ Ecumenical Accompaniment Program in Palestine and Israel (EAPPI).

ADVENT PRAYER
BY PRAVEENA BALASUNDARAM

Lord Jesus, we are so grateful that you decided to be born in this world and experience all its brokenness so that we can have hope. Help us to renew our faith in you this season and turn your love for us into action that helps others. As we journey to the manger to give you our worship, let us not leave behind our fellow travelers. For there is room enough for all in your presence. In our savior’s name we pray. Amen.

Praveena Balasundaram is United Methodist Women executive for program resources.

CONFESSION
BY JENNIFER RIGGS

Forgiving God, we have sinned against you.
When we saw refugees in the news, we said:
“We’ll send some money to Week of Compassion.”
And we thought we had done all we could do.
When we saw immigrants in our community, we said:
“Just keep them away from our jobs.”
And we thought we were just being realistic.
Then we heard your voice saying:
“I was a stranger and you welcomed me.”
Forgive us, God, for turning our backs on you.

Jennifer Riggs is director of Refugee and Immigration Services, World Council of Churches.

HAITIAN CREOLE

LAPRIYÈ POU IMIGRAN YO
BY JUDITH PIERRE-OKERSON

Bondye papa nou, Ou mem ki, nan Jezi-Kri, pat gen yon kote pou poze têt ou sou tè sa-a, nou leve devan
Ou tout sila yo ki ap viv sou yon tè etranje.

Ou mem ki gen kè fè mal pou sila yo ki fèb, ki san sekou,
tanpri souple di yon mo pou sila yo k’ap viv nan peyi bò isit la san papye.

Nou priye Ou pou sila yo ki pral devan yon jij pou plede pou jwenn pèmisyon pou rete nan peyi isit la.
Tanpri souple, Seyè, di yon mo pou yo.

Nou priye Ou pou tout timoun ki lage bò isit la san manman, oubyen san papa paske yo te depòte yo tounen
lakay yo.

Tanpri souple, Seyè, gen pitye pou yo.

Nou leve devan Ou fanm ak gason ki pa kapab pran swen tèt yo ak fanmi yo paske yo ap viv nan laperèz
pou al chache travay.

Tanpri souple, Seyè, gen pitye pou yo.

Nou priye Ou pou sila yo k’ap viv nan kache paske yo pè pou leta pa arete yo, voye yo tounen lakay yo.
Tanpri souple, Seyè, gen pitye pou yo.

Nou remèye ou pou tout sèvant ak sèvité Ou ki, nan yon fason oubyen yon lòt, ap ede moun regilariize
papye yo.

Se nan non Jezi-Kri nou priye Ou.

Amèn
SPANISH
ORACIÓN
BY INELDA GONZÁLEZ

Padre Celestial, protector de toda humanidad: del este al oeste, del norte al sur, y todas tierra entre medio. Vivimos en un país a donde mucha gente ha inmigrado de varias partes del mundo en busca de una mejor vida.

Desde los principios de la humanidad mundial, nuevos países y gobiernos se han empezado con leyes las cuales ha limitado la libertad de todo ciudadano. Las penas diarias de los ciudadanos despierta el deseo en buscar libertad y protección como la que ofrece "USA". Ayúdanos, Señor, para poder darles la bienvenida y ayudarlos en nuestro país.

Todo esto lo pedimos en el nombre de nuestro Señor Jesucristo.

Amen y amen.
ORACION
BY JACKIE VAZQUEZ

Amantísimo Padre Celestial,

Ante Ti Señor venimos a pedirte misericordia por aquellos que están lejos de sus hogares, lejos de sus familias buscando un trabajo y estabilidad. Cuida aquellos que están a punto de cruzar esa frontera y aquellos que desean cruzar esa frontera. Sé luz protectora para ellos y desde tu trono celestial protégelos y protégé a sus familias. En el nombre del Padre, del Hijo y del Espíritu Santo te lo pedimos hoy y siempre. ¡Amén!
ORACIÓN DE RESPUESTA
BY JACKIE VAZQUEZ

Líder: Amoroso Dios Redentor, Te pedimos por todos los inmigrantes del mundo,

Congregación: escucha Señor nuestra plegaria hoy y siempre.
Te pedimos por una reforma migratoria,
escucha Señor nuestra plegaria hoy y siempre.
Te pedimos por todas las familias que están separadas,
escucha Señor nuestra plegaria hoy y siempre.
Te pedimos por los que están enfrentando una deportación,
escucha Señor nuestra plegaria hoy y siempre.
Te pedimos por los que buscan un mejor futuro,
escucha Señor nuestra plegaria hoy y siempre.
Y con la confianza de saber que somos hijos tuyos
te lo pedimos en el nombre de la bendita Trinidad ¡Amen y Amen!
PRAYER IN HMONG IN REGARD TO IMMIGRANT CONCERNS

BY CHUE VANG

Vaajtswv peb tug Tswv, peb qhuas KOJ, fwj KOJ, hab muaj KOJ nyob qhov chaw sab. Peb ua KOJ tsaug kawg rua KOJ txujkev hlub hab kev zaam txim kws KOJ nabnub pub rua peb. Vim KOJ txujkev hlub kws KOJ pub rua peb dlawb dlawb xwb, qha tau has tas KOJ yog peb Tug TSWV hab CAWMSEEJ.

Nubnua peb lug thov KOJ paab rua peb cov tuabneeg kws tuaj nyob tebchaw Miskas kws tsi muaj ntaub ntawv. Vim lub sihawm nuav lub tebchaw muaj kev kub ntxhuv hab tsi pub cov tuabneeg kws tsi muaj ntaub ntawv nyob lawm. Yog tsi muaj ntaub ntawv, puab yuav raug xaa rov qaab rua puab lub tebchaw. Yog has tas puab nyob los puab yuav tsi muaj diejnum ua. Thov KOJ nrug nraim puab nyob hab txhawb puab lub zug. Ca KOJ txujkev hlub dlwg moog rua txhua tug tsi has cov thawj coj los cov raug kev txomnyem. Peb ua KOJ tsaug rua txhua yaam kws KOJ pub rua peb.

Ntawm peb Tug TSWV YEXUS lug npe,

AMEN.
TONGAN
KO E TAUTAPA `A E `AUNOFO
BY MONALISA TUITAHI

Sihova Sapaoti e, `a e tupu`i `Otua. Malo ho`o `ofa kuo fai talu mei mu`a `i mu`a. `Oku ke `afioa `a e fononga pilikimi `oku mau fai, ko e kumi `a e fonua lelei. Mau hikihihi teniti, hange ko ho kakai `i mu`a. Mau `ilo ai ko e toafa tangi`eni, masiva he fiemalie. `Io, `oku mau fu`u ongo`i e, ko e kau muli kimautolu, ko e sola mo e vulangi pe, mama`o he fonua totonu. Kae fakafeta`i Satai `oku ta`emuea ho`o `ofa. Neongo `emau `aunofo mai ki he fonua ni, `oku ke kei fai homau tauhi, he ko e `Otua ko e `o e `aunofo mo e paea. Tau fe`ao a mo Koe, pea ke afeitaualalo `o afe mai a ke tau nofo ma`u kae `oua pe ke fakaa`u. `Oku mau fai `a e lotu ni `i he huafa `o ho `Alo ko Sisu Kalaisi ko ho mau Taukapo mo Fakalaloa. `Emeni.
Our father, which art in heaven, may we become a new earth of sisters and brothers instead of strangers and foreigners.

Hallowed be thy name, that in your name there may be no more killing and ethnic cleansing.

Thy kingdom come—not the kingdoms of this world that divide themselves over borders.

Thy will be done, on earth as it is in heaven, in all places where people experience violence.

Give us this day our daily bread so we may share with those forced to leave their homes.

And forgive us our sins, as we forgive those who sin against us, helping us to replace our self-interest with genuine concern for others.

Lead us not into temptation—especially the temptation of indifference towards the suffering.

But deliver us from evil, and help us to deliver those affected by evil into the safety of our communities.

For thine is the kingdom and the power and the glory forever—in you the world finds hope. Amen!

LITANY
BY JENNIFER RIGGS

Leader: The Bible shows us that we are a pilgrim people forced to go where we did not choose to go.
People: Adam and Eve were forced from the garden of Eden and the tree of life. (Genesis 3:22-24)

Leader: The Bible shows us that we are a pilgrim people called out of our old lives into new ones.
People: God called Abram to leave his father’s house and go to a land where he would make of him a great nation. (Genesis 12:1)

Leader: The Bible shows us that we are a pilgrim people who once were strangers in a foreign land.
People: For 430 years, the people of God lived as captives in Egypt. (Exodus 12:40)

Leader: The Bible shows us that God comes to us in the form of a pilgrim person who had no place to lay his head.
People: Mary laid him in a manger, because there was no place for them in the inn. (Luke 2:7)

Leader: The Bible shows us that God comes to us in the form of a pilgrim person who flees for his life.
People: Then Joseph got up, took the child and his mother by night, and went to Egypt, and re- mained there until the death of Herod. (Matthew 2:14)

Leader: The Bible shows us that we are to treat other pilgrim people fairly.
People: Moses said, “You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt.” (Exodus 22:21)

Leader: The Bible shows us that when we welcome other pilgrim people, we open ourselves to blessings.
People: Showing hospitality to strangers, we thereby entertain angels unawares. (Hebrews 13:2)

Leader: The Bible shows us that when we welcome other pilgrim people, we give and receive life.
People: When the widow of Zarephath offered food and shelter to the foreigner, Elijah raised her son from death. (I Kings 17:9-24)

Leader: The Bible shows us that when we welcome other pilgrim people, we meet the Lord.
People: Jesus was made known to the two disciples on the road to Emmaus as he took bread and blessed it. (Luke 24:13-35)

Leader: We continue our pilgrim journey—
People: Welcoming other pilgrims to join us.

LITANY

Leader: We take a walk because we choose to walk.
People: Refugees take a walk because they are forced to flee.

Leader: We drive on roads hoping not to hit potholes.
People: Refugees drive on roads hoping not to hit land mines.

Leader: We dream of taking a leisurely boat ride.
People: Refugees dream of finding a safe landing.

Leader: We desire ice in our diet drink.
People: Refugees desire clean water to drink.

Leader: We are concerned about what to cook for dinner.
People: Refugees are concerned about where to find a scrap of food.

Leader: We worry about our closets getting too full.
People: Refugees worry about having only the clothes on their back.

Leader: We don’t like having our toothpaste squeezed in the middle.
People: Refugees don’t like having no way to keep clean.

Leader: We despair that we will someday bury a relative.
People: Refugees despair that they have left a relative unburied.

Leader: We look forward to returning home after a long journey.
People: Refugees look forward to never being forced to return home.

Leader: We want to find protection for our standard of living.
People: Refugees want to find protection to live.

ALL: Lord, we ask for the faith and strength to bring an end to injustice.

Jennifer Riggs is director of Refugee and Immigration Services, World Council of Churches.

The land belongs to God. Why do we claim to control it? God’s love knows no borders.

**Lord, have mercy.**

**Lord, help us to be reconcilers and justice-seekers today.**

Forgive us, Lord, when we put obstacles in the way of your children’s security.

We fail to welcome the stranger. And Jesus wept.

**Lord, help us to be reconcilers and justice-seekers today.**

We pray for those young men and women forced into decisions to join the armed forces because there are no other options.

Forgive us for we know not what we do. Open the doors that were previously closed.

**Lord, help us to be reconcilers and justice-seekers today.**

We are all just migrating through this world.

To criticize is easy and separates us. Their blood is the same as our blood. We must find a way to walk together.

**Lord, help us to be reconcilers and justice-seekers today.**

Because lies abound, we commit to speaking truth.

More prayer gives us even more power.

**Lord, help us to be reconcilers and justice-seekers today.**

We need to be grace-filled and open as we consider these issues.

If only that we might love one another as Christ loved us.

**Lord, help us to be reconcilers and justice-seekers today.**
Remember the Immigrant

Leader: We serve a God who directs us to care especially for those most vulnerable in society. Our Scriptures tell us of God’s special concern for the “alien” or the “stranger,” or as more contemporary translations say—the immigrant.

All: For the Lord our God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. God defends the cause of the orphan and the widow, and loves the immigrant, giving the immigrant food and clothing. And we are to love those who are immigrants, for God’s people were immigrants in Egypt. (Deuteronomy 10:17-19)

Leader: We ask God to open our eyes to the struggles of immigrant workers, for we know that

All: We must not take advantage of a hired worker who is poor and needy, whether the worker is a resident or immigrant living in our town. We must pay the worker the wages promptly because the worker is poor and counting on it. (Deuteronomy 24:14)

Leader: God’s desire is that those who build houses may live in them,

All: And those who plant may eat. (Isaiah 65:22)

Leader: And yet we know this is not possible for many in our midst.

All: We know of: farmworkers who cannot feed their families, construction workers who have no homes, nursing home workers who have no health care, restaurant workers who could not afford a meal in the restaurant.

Leader: We know that too many immigrant workers among us are not receiving the fruits of their labor, nor the justice required by the courts.

All: God charges our judges to hear disputes and judge fairly, whether the case involves citizens or immigrants. (Deuteronomy 1:16)

All: God tells us that the community is to have the same rules for citizens and for immigrants living among us. This is a lasting ordinance for the generations to come. Citizens and immigrants shall be the same before the Lord. (Numbers 15:15)

Leader: When an immigrant lives in our land,

All: We will not mistreat him or her. We will treat an immigrant as one of our native born. We will love an immigrant as ourselves, for God’s people were once immigrants in Egypt. (Leviticus 19:33-34)

Leader: To those who employ immigrant workers, we lift up God’s command:

All: Do not oppress an immigrant. God’s people know how it feels to be immigrants because they were immigrants in Egypt. (Exodus 23: 9)

Leader: And a special word to those who employ immigrant farmworkers:

All: Make sure immigrants get a day of rest. (Exodus 23:12)

Leader: To those who craft our immigration laws and policies, we lift up God’s command:

All: Do not deprive the immigrant or the orphan of justice, or take the cloak of the widow as a pledge. Remember that God’s people were slaves in Egypt and the Lord our God redeemed them from there. (Deuteronomy 24:17-18)

Leader: To all of us who seek to do God’s will, help us to:

All: Love one another as God has loved us. Help us to treat immigrants with the justice and compassion that God shows to each of us.
These songs relate to immigration and can help set the tone for worship services that address social justice issues. They are organized by topic.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Song</th>
<th>Resource</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Advent</strong></td>
<td><strong>El Niño ha Nacido</strong></td>
<td><strong>Global Praise 3</strong>, no. 128</td>
</tr>
<tr>
<td></td>
<td><strong>Gloria en las Alturas</strong></td>
<td><strong>Worship and Song</strong>, no. 3057</td>
</tr>
<tr>
<td></td>
<td><strong>God Almighty, We Are Waiting</strong></td>
<td><strong>Worship and Song</strong>, no. 3046</td>
</tr>
<tr>
<td></td>
<td><strong>O Come, O Come, Emmanuel</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 211</td>
</tr>
<tr>
<td><strong>Call to Action</strong></td>
<td><strong>Come to the Water</strong></td>
<td><strong>Worship and Song</strong>, no. 3114</td>
</tr>
<tr>
<td></td>
<td><strong>Sent Out in Jesus’ Name (Enviado Soy de Dios)</strong></td>
<td><strong>The Faith We Sing</strong>, no. 2184</td>
</tr>
<tr>
<td></td>
<td><strong>I Have a Dream</strong></td>
<td><strong>Worship and Song</strong>, no. 3127</td>
</tr>
<tr>
<td></td>
<td><strong>Jesu, Jesu</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 432</td>
</tr>
<tr>
<td></td>
<td><strong>Living Spirit, Holy Fire</strong></td>
<td><strong>Worship and Song</strong>, no. 3109</td>
</tr>
<tr>
<td></td>
<td><strong>O Young and Fearless Prophet</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 444</td>
</tr>
<tr>
<td></td>
<td><strong>The Summons</strong></td>
<td><strong>The Faith We Sing</strong>, no. 2130</td>
</tr>
<tr>
<td></td>
<td><strong>The Voice of God is Calling</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 436</td>
</tr>
<tr>
<td></td>
<td><strong>Tugoun maum</strong></td>
<td><strong>Global Praise 2</strong>, no. 121</td>
</tr>
<tr>
<td></td>
<td><strong>Tú Has Venido a la Orilla</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 344</td>
</tr>
<tr>
<td></td>
<td><strong>We Are Called</strong></td>
<td><strong>The Faith We Sing</strong>, no. 2172</td>
</tr>
<tr>
<td></td>
<td><strong>Whatever You Do</strong></td>
<td><strong>Worship and Song</strong>, no. 3128</td>
</tr>
<tr>
<td><strong>Communion</strong></td>
<td><strong>Day of Arising</strong></td>
<td><strong>Worship and Song</strong>, no. 3086</td>
</tr>
<tr>
<td></td>
<td><strong>I Come With Joy</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 617</td>
</tr>
<tr>
<td></td>
<td><strong>O Food to Pilgrims Given</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 631</td>
</tr>
<tr>
<td></td>
<td><strong>One Bread, One Body</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 620</td>
</tr>
<tr>
<td></td>
<td><strong>Somos Pueblo que Camina</strong></td>
<td><strong>Global Praise 3</strong>, no. 148</td>
</tr>
<tr>
<td></td>
<td><strong>Una Espiga</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 637</td>
</tr>
<tr>
<td><strong>Hospitality</strong></td>
<td><strong>All Who Hunger</strong></td>
<td><strong>The Faith We Sing</strong>, no. 2126</td>
</tr>
<tr>
<td></td>
<td><strong>Come, All of You</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 350</td>
</tr>
<tr>
<td></td>
<td><strong>Come, Sinners, to the Gospel Feast</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 339</td>
</tr>
<tr>
<td></td>
<td><strong>Cuando El Pobre</strong></td>
<td><strong>The United Methodist Hymnal</strong>, no. 434</td>
</tr>
<tr>
<td></td>
<td><strong>Draw the Circle Wide</strong></td>
<td><strong>Worship and Song</strong>, no. 3154</td>
</tr>
<tr>
<td></td>
<td><strong>Now It Is Evening</strong></td>
<td><strong>The Faith We Sing</strong>, no. 2187</td>
</tr>
<tr>
<td></td>
<td><strong>Somebody’s Knockin’ at Your Door</strong></td>
<td><strong>Worship and Song</strong>, no. 3094</td>
</tr>
<tr>
<td></td>
<td><strong>Welcome</strong></td>
<td><strong>Worship and Song</strong>, no. 3152</td>
</tr>
<tr>
<td></td>
<td><strong>You Who Are Thirsty</strong></td>
<td><strong>The Faith We Sing</strong>, no. 2132</td>
</tr>
</tbody>
</table>
### Justice
- För Livets Skull (For Sake of Life)
- Good Spirit of God
- Pelas Dores Deste Mundo
- Que a Nadie le Falte la Gracia de Dios
- The Right Hand of God
- Unsettled World
- We Need a Faith
- We Shall Overcome
- Wounded World That Cries for Healing

### Peace
- For Everyone Born
- Song of Hope (Canto Esperanza)
- For the Healing of the Nations
- Help Us to Be Peace-makers
- Here is Peace
- Oseh Shalom
- Peace for the Children
- We Utter Our Cry

### Travelers
- A Wilderness Wandering People
- An Outcast Among Outcasts
- Come, O Thou Traveler Unknown
- Faith, While Trees Are Still In Blossom
- Guide Me, O Thou Great Jehovah
- Lead On, O Cloud of Presence
- The Servant Song
- We Sing to You, O God
- You Came Down to Earth

### Unity
- Christ Has Broken Down the Wall
- God of Great and God of Small
- God of the Sparrow, God of the Whale
- Help Us Accept Each Other
- In Christ There Is No East or West
- In Mission Together
- In the Midst of New Dimensions
- Jesucristo, Esperanza del Mundo
- Jesus, United by Thy Grace
- Many Gifts, One Spirit
- More Than We Know
- Come Now, Prince of Peace (O-So-So)
- Pais ka lau paku
- They’ll Know We Are Christians By Our Love
- Together We Serve
- Who Is My Mother, Who Is My Brother

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**Global Praise 1**, no. 25
**Global Praise 3**, no. 113
**Global Praise 3**, no. 162
Sheet music reprinted on p. 111
**Global Praise 1**, no. 60
**The Faith We Sing**, no. 2183
**The Faith We Sing**, no. 2181
**The United Methodist Hymnal**, no. 533
**The Faith We Sing**, no. 2177

**Worship and Song**, no. 3149
**The Faith We Sing**, no. 2186
**The United Methodist Hymnal**, no. 428
**Global Praise 1**, no. 29
**Worship and Song**, no. 3123
**Global Praise 3**, no. 78
**Worship and Song**, no. 3125
**The United Methodist Hymnal**, no. 439

**Worship and Song**, no. 3113
**The Faith We Sing**, no. 2104
**The United Methodist Hymnal**, no. 386
**The United Methodist Hymnal**, no. 508
**The United Methodist Hymnal**, no. 127
**The Faith We Sing**, no. 2234
**The Faith We Sing**, no. 2222
**The Faith We Sing**, no. 2001
**Global Praise 3**, no. 161

**Worship and Song**, no. 3122
**Worship and Song**, no. 3033
**The United Methodist Hymnal**, no. 122
**The United Methodist Hymnal**, no. 560
**The United Methodist Hymnal**, no. 548
**Global Praise 3**, no. 153
**The Faith We Sing**, no. 2238
Mil Voces para Celebrar, no. 387
**The United Methodist Hymnal**, no. 561
**The United Methodist Hymnal**, no. 114
**Global Praise 3**, no. 95
**The Faith We Sing**, no. 2232
**Global Praise 3**, no. 151
**The Faith We Sing**, no. 2223
**The Faith We Sing**, no. 2175
**The Faith We Sing**, no. 2225
Que a nadie le falte
Let No One Miss Out

Que a nadie le falte la gracia de Dios, y nadie que-de-a-
Let no one miss out on the blessing of God, and no one be ex-

F/A

1.

L. G7 C7

Gm7 C7

F

Fine

F

B7

C

C7 F

B7 C

1. Que nadie se quedee a-fue-ra de la gene-ro-si-dad
2. La fe se- rá siem-pre jó-ven y el al-ma sa-brá co-rre-
1. No one left out side the cir-cle of the love God shares with us
2. Faith in God will keep us mov-ing, keep us young in heart and soul,
de la mano siempre que Dios en su amor nos da.
por el rumbo que la gracia dibuje ante sus pies.
with a hand that’s always open in a welcoming embrace.
keep us walking in the path of grace that leads and draws us on;

Que haya paz en cada día, pues ella conduce a Dios
Ha brá luz, un horizonte y un llamado caminar,
E’v’ry day may peace go with us, peace that leads our hearts to God,
Look ahead to see the light and hear the call to carry on;

y al encuentro de la gente que tiene buen
con esperanza nueva todos podemos
And that leads our feet to people to live and to
walk in hope renewed together until all have

co razón.
mos llegará.
share with all.
reached God’s goal.

D.S. al Fine

WORDS: Gerardo Oberman, Eng. trans. Emily Brink, alt.
MUSIC: Horacio Vivas

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I am Minerva G. Carcaño. I have the privilege of serving as the United Methodist bishop for Arizona, Southern Nevada and the Southeast corner of California. I am the daughter and granddaughter of immigrants. But I want to be clear that I stand before you on this morning because I am a disciple of Jesus Christ—Jesus Christ who lived on this earth as an immigrant and who calls us to welcome and love the immigrant. Having said this, I have a few things to share with you.

The ugly heart of SB 1070 has been a concept used at the beginning of the bill. The concept is “enforcement through attrition.” Legal experts tell me that in layperson’s terms what this means is that this law is intended to find legal ways to make life so miserable for immigrants that they leave the state of Arizona. Unfortunately some immigrants have left this state. They have left every time a new law is passed in Arizona that further endangers the well-being of their families. Who can blame them?

But contrary to the thinking of the makers and supporters of such irresponsible and destructive laws as SB 1070, the departure of immigrants has not helped the State of Arizona. What SB 1070 and other laws of similar spirit have done in pushing immigrants out, is that they have:

- Weakened our much needed labor force.
- Further undermined our failing economy and extended the economic recession in this state.
- Separated our families.
- Weakened our congregations of faith.
- And all around they have left us the poorer for it.

SB 1070 makes of immigrant families the scapegoat for every ill this state faces. In essence what it ultimately does is that it lets our political leaders off the hook for not having the wherewithal to figure out how to resolve the enormous problems we face in this state or the basic common sense to know that immigrants are not the problem but rather part of the solution with much to contribute to the well-being of this state and this country. And let us not be deceived, SB 1070 was about political expediency—how many votes can an anti-immigrant bill bring? And I would ask those political leaders who supported SB 1070 for votes, are those tainted votes worth the integrity of your leadership?

Instead of leading this state, our public leaders starting with Governor Jan Brewer have dehumanized the immigrant population in this state by classifying all immigrants as drug dealers, human smugglers, and criminals of the worst kind. In the process, Governor Brewer and others who should be ashamed to call themselves public leaders have dehumanized all of us and led the world to believe that there is no more racist place on the planet than Arizona. Shame on Governor Brewer and all who think and act as she does toward the immigrants among us.

But shame on us if we do not stand for truth and justice for our immigrant brothers and sisters. This is the time for comprehensive immigration reform, not next year, or five or 10 years from now or in another political season, but NOW. Senators John McCain and Jon Kyle and all our state representatives need to know that we will no longer suffer their political posturing on immigration reform.

1. Used by permission.
2. Bishop Carcaño now serves the California-Pacific area of The United Methodist Church.
And President Barack Obama needs to know that we will no longer forgive his lack of leadership in this country’s need for immigration reform. The belated and clumsy effort of the Department of Justice against SB 1070 is not enough. We need to let President Obama know in no uncertain terms that we will no longer accept his easy answer that there is a lack of political will in D.C. and therefore there is nothing he can do about immigration reform as much as he wants to do something. President Obama needs to be reminded that he was elected to lead and not to blame, and we need to be the ones to remind him of that fact.

On this day there are thousands of people all over this country, and I would venture to say, all over this world, who are praying for us and with us for immigration reform. Thanks be to God for their prayers of support and solidarity with us. But I need to give witness to the fact that no one has prayed with more fervor, more faith or more faithfulness than our young people right here in Arizona. It was young people of this state, many of them immigrants themselves or the children of immigrants, who said from the inception of SB 1070, “we must pray.”

It was seven young people who when SB 1070 was introduced determined that their contribution to the struggle would be to pray, and so for the last 104 days they have led an unceasing prayer vigil all the way to this morning of prayer. With others of you I was at the Arizona state capital the day Governor Brewer signed SB 1070 into law. Right there before our amazed eyes we were able to see that the group of seven young people who had determined to pray had grown to 1,500 young people ranging from middle school age to college students.

When it was announced to those 1,500 young people that Governor Brewer had signed SB 1070, their youthful hope was crushed; from the look on their faces it was clear that they had expected Governor Brewer to do the right thing and not sign the bill. Many of us had the opportunity to comfort these young people, hearing their concerns for their families, their neighbors, for immigrants everywhere, but also for this state and for this country. After a bit of time had passed and the awful news had been taken in, the young man who was leading that gathering at the state capital invited me to the platform and asked me if I would lead the gathered group in praying The Lord’s Prayer. I responded saying that I would be honored to do so. Then he looked at me with a bit of concern and asked me, “Bishop, can you still kneel?” I smiled back at him, and said, “Yes, I can still kneel.” He smiled back at me, took my hand and led me to my knees while he invited all 1,500 young people to kneel with us. Together we knelt at the state capital and prayed that prayer that has united Christians of all denominations over the many generations, and I felt a deep peace and an even greater sense of the assurance that God is with us.

So my brothers and sisters, we are not alone. God is with us, and we are sustained by the prayers of many, including the prayers of our own children in this state. So let us not turn back now. Instead with confidence, with faith, and with God as our help and our hope, let us commit to work until that good day when we will surely celebrate comprehensive immigration reform in this state and across this country.
Jesus paints a picture of the Kingdom of God as a place where societal order just doesn’t exist. He talks with a Samaritan woman at a well in the middle of the day. He blesses children. He touches lepers. He was notorious for eating with sinners and unsavory types. And he invites us to invite people to our table in ways that defy social convention and don’t do anything to get us ahead in life.

I’d like to offer you a picture from my life that comes close to this picture that Jesus invited us to re-create. And it’s not one I can take credit for, just one that I had the privilege of participating in. Last spring, I participated in a pilot program at the Lodestar Day Resource Center (LDRC) on the Human Resources Campus in downtown Phoenix—the hub for services available to homeless adults in our community. One of the unique things about the LDRC is that they really try to be holistic in their approach to giving people the tools to exit homelessness, and so they offer programs that help tap into people’s humanity. So much about being homeless is dehumanizing. So they offered this pilot program, based on Pierre Dulaine’s program for underprivileged schools, called Dancing Classrooms, which teaches people ballroom dancing in really fun, really doable, really effective ways.

So, twice a week, I would go to the LDRC and dance merengue, salsa, swing, rumba, tango, foxtrot, and more with a whole variety of people. Some were employees, some were clients, some were volunteers. Some had master’s degrees and have held steady jobs and lives for years. Some had been homeless for awhile. Some were newly homeless. Some had been in prison. Some were convicted sex offenders, wearing ankle bracelets that monitored their whereabouts. Some were addicts. Some were alcoholics. Some were artists. Some were musicians. Some were illegal immigrants. Some were African American, some Hispanic, some Caucasian, some Asian. Some were very young, barely 20. Some were in their 60s. And the rest were everywhere in between. It was truly the most diverse gathering I’d ever had the privilege of being part of.

And there we were, learning, laughing, dancing together. Which meant looking one another in the eyes and touching one another. I was following the lead of whichever man was standing in front of me at the moment. Part of the process was that we danced with every single one of the opposite gender in rotation. We all knew one another’s names, and we all treated one another with respect and dignity. And, at least for that hour each week, all of those descriptions that I named, about race, life circumstance, and background just didn’t matter. We were a circle of people without marginalizing social order that kept people out of the circle. But here’s the other thing. Because we had been in that circle together, because we’d begun to know one another at a human level, we treated one another with respect both on and off the dance floor. We had begun to form relationships with one another. We had space to listen to and talk with one another. We had found something that bound us together, helping us cross the social divides that would have kept us in very separate worlds.

In our New Testament reading today, we have a letter from Paul to Philemon. Paul is writing from prison after being arrested for preaching and living the gospel, and he’s writing about this man Onesimus, who he met there. Onesimus is Philemon’s slave. We’re not sure exactly how they came to be there together—perhaps Onesimus was sent to assist Paul in this difficult time. Or maybe he ran away. But somehow he came to be there with Paul, and the two of them bonded. And it wasn’t just any bond; it was a bond rooted in a love of Christ, a love of the gospel and a love of God. It was a relationship that formed so deeply that Paul became a father to Onesimus. He says, in sending Onesimus back to Philemon, that he is sending his own heart back.
It is extraordinary, particularly given the social constraints of the day, that one such as Paul—Roman citizen, upstanding Jew, business owner, apostle—and one such as Onesimus—a slave—could have formed such a relationship. In fact, it shouldn’t have happened. And we don’t know why or how it did other than through the presence and power of the Holy Spirit. We don’t know how it came to be, but somehow, the Holy Spirit made it possible, and through this relationship, Christ was made known to each of them and love was created. And these two were no longer the same because Christ’s love changed them. And it did just what dancing did. It did just what Jesus asked of the people at that dinner party in Luke 14. It took away the social distinctions and barriers in bold and dangerous ways.

And then Paul had to decide what to do. Because it wasn’t enough that Onesimus was no longer a slave to him. He was still a slave to Philemon, who was part of the Christian community. While the reality would likely remain that Onesimus would continue to be a slave in legal terms, it could no longer remain the same that he be a slave in practical or relational terms. He would need to go back, but he would need to go back as more than a slave, indeed as a beloved brother, in the flesh and in the Lord.

Now, here’s the other thing. Paul is so wise. He knows that he has the authority to demand this of Philemon. He’s got authority that has been granted him by the church to command that Philemon accept Onesimus in such an open and radically new way. But he also knows that such a command defeats some of the intent. And so he appeals to Philemon on the basis of love. He appeals to Philemon to love a brother in Christ rather than own a slave.

I wonder which people among us are most like Onesimus. Certainly, we don’t have a formal slave system today. But there are those among us who feel enslaved. There are those among us who experience what it is to work and work and never pay off a debt. Or those who work for next to nothing. Or those who are exploited in the workplace. Or those who clean up after us all day (or all night) long yet whose names we rarely know, whose lives we rarely hear about, whose dreams and hopes we rarely share or encourage or participate in, who we rarely take the time to get to know because they are not like us, not in our circle, not on our dance floor.

We’re trying to open up conversation about immigration reform. And before you turn your ears off at the mention of those loaded words, please listen to what I’m going to say here. I’m not as wise as Paul, and while I carry some authority, I don’t pretend it’s to the same degree Paul carried it in the early Christian community. But I am wise enough to try to learn from the wisdom of Paul. So I’m not here today to command you. But I am here to appeal to you on the basis of love and on our historical roots.

I want to remind you of a few things that were true about John Wesley, the founder of the Methodist movement, at the heart of which was a clear mission for social holiness—that is, a faith lived out in the world around him. Believing wasn’t enough. Faith had to be put into action. And so he took on issues all around him. The Rev. Buzz Stephens is responsible for helping me to remember these things I’m about to share. Wesley advocated for “oppressed children who were forced to work 12-hour days and miners who labored under horrific, dehumanizing union-less conditions in the 18th century. … He took on the issue of rampant drunkenness in London, and he may have been hated and reviled over that cause more than others. Ale went for a penny a pint, a good price for the destitute but a horrendous cost to their lives and families. Wesley addressed the appalling conditions of the prison system that were acceptable in the eyes of the general public.”

While certainly not popular at the time among some, “he is credited in some world history books for having helped to avert a nationwide rebellion through these courageous endeavors. The passionate leader put 200,000 miles on this horses throughout the British Isles, and when he wore them out, he booked passage on a ship and headed to America to further his ministries. … A biography of Wesley says this about Method-
ists who dared to follow his lead: “It’s a proof of the irresistible vitality of the Methodist movement, that neither danger, violence, nor intimidation had the slightest effect upon its advance.”

This, I have to tell you, is one of the biggest reasons I’m a United Methodist. One of the other biggest reasons, which I hope you will open your ears widely for if you have begun to shut them, is this, the specifics of which I also was reminded of by Buzz Stephens: We Methodists have always held in tension and in love both ends of the spectrum of liberals and conservatives. In the 1968 presidential campaign, George McGovern, a liberal Democrat and George Wallace, a conservative Republican, were active Methodists. George W. Bush and Hillary Clinton are United Methodists. That’s the beauty of Methodism. Frank Gordon, former Chief of the Supreme Court of Arizona, and Nikki Haley, a nominee for governor in South Carolina and backed by the Tea Party, are active United Methodists. In the Desert Southwest Conference, a pastor of a reconciling congregation can cry heartfelt tears on the death of a fellow pastor who was known in the conference for opposing affirmation of homosexuals in leadership in our churches. That is the beauty of Methodism, and it’s a huge part of why I’m United Methodist.

And in a room full of differing opinions here today, I appeal to you on the basis of love, a love that we work at developing every Sunday as we come to this Table to share in Holy Communion, a love that we nurture over shared cookies and cake between services, shared meals in homes, shared meetings, shared work projects, shared children’s Sunday school classes, and shared prayers.

On the basis of this love, these relationships that we have found in Christ, that allow us to call one another sisters and brothers, can we join in the dance together? Can we find a way, in the next months, to talk about immigration and perhaps other things about which we will disagree? Can we trust that we are here because we love one another, because we are learning to dance together, even if our dance partner may seem as though he or she comes from a completely different realm of existence? We really must. We really must because we can’t be a faithful United Methodist, Christian congregation when there is such pain and fear and when there are real lives being affected the way they are all around us without engaging in the dialog. We really must, because like Paul and Onesimus, like me on the dance floor, we can’t any longer see people and treat people the way the social system around us tells us they should be treated.

We really must because most of those who seek to enter our country across the border we share with Mexico profess Christianity as their faith, and that makes them brothers and sisters in Christ. We really must because we’ve formed deep loving relationships with people who live just on the other side of that border, and if they haven’t already been affected negatively by our broken system, they could be at some point soon. We really must find a way, through love and the power of the Holy Spirit, which enables all relationships, to engage one another through love, to engage those about whom we speak through love: immigrants legally in our country and not, people on the other side of the issue, people we vote for and people we vote against. We must figure out a way to dance, and in doing so, to look one another in the eyes, hold hands, lead and follow. We must take a step this way and a step that way, even step on one another’s toes occasionally, learning together what it is to be changed through love and relationship.

I don’t yet know what this looks like for us here in particular. But I welcome your thoughts, suggestions, fears and hopes. I’m not here to assert my command or my opinions on you but to enter into the dance with you, to study the biblical witness, to study our social and political reality, to listen to those affected by that reality on all sides of the debate, and to see where we might enter in. Not on one side or the other, but in conversation, which might just bring changes that add life and hope and take away fear and hatred. This is a tall order to be sure but one we are called to by Christ himself, by the apostle Paul and even by our own John Wesley, on the basis of love.

RADICAL WELCOME: REQUIRED BY ALL FOR ALL

BY ADA MARIA ISASI-DIAZ

The Bible teachings about immigrants are powerful. They extend beyond radical hospitality, which I think is required of all in regard to all. In the Old Testament, the Jewish people are constantly being reminded that they must protect the widows, the orphans and the foreigners, for they were once foreigners in the land of Egypt and God looked after them. For example, Deuteronomy 10:17-19 reads:

For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who is not partial and takes no bribe, who executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt.

The original event that defined the Jewish people and set them apart from others was the Exodus out of Egypt. In this story, God takes care of people who are being mistreated because they are foreigners. The care of immigrants is not only a biblical mandate but a defining trait of God and God’s relationship with the people.

One of the key concepts in the New Testament is that of the “kingdom of God.”

I have reread this as the kin-dom of God, la familia de Dios. I think what Jesus saw as his mission was to get his disciples to be inclusive, to be welcoming of all, and to extend their understanding and concept of family. It comes up over and over in Jesus’ teachings. The following episode from Matthew 12:46-50 is at times read as Jesus being anti-family, but many scholars instead read it as Jesus wanting to expand the concept of family:

While he was still speaking to the crowds, his mother and his brothers were standing outside, wanting to speak to him. Someone told him, “Look, your mother and your brothers are standing outside, wanting to speak to you.” But to the one who had told him this, Jesus replied, “Who is my mother, and who are my brothers?” And pointing to his disciples, he said, “Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother.”

So the idea of inclusivity is central to any theological understanding of how we need to act toward immigrants.

Finally, because migration and economics are so closely related, you cannot separate immigrants in this country from those who are impoverished. There is a clear option (not just a preference) for the poor throughout the Bible, and particularly in Jesus’ teachings. No, Jesus does not love the rich as rich. Jesus loves the rich, but he calls them to renounce riches, power, and privileges that are at the expense of the impoverished and oppressed. It is up to the rich and powerful to love Jesus in return by hearing his call and by heeding his plea to welcome foreigners, protect widows and orphans, and care for the poor.

Ada Maria Isasi-Diaz, a leading Mujerista theologian, was professor of ethics and theology and founder and co-director of the Hispanic Institute of Theology at Drew University.
A GOSPEL WITH CONSEQUENCES

BY WILL BURHANS

Finally, be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints. Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak.

—Ephesians 6:10-20

Archaeologists of the Holy Land say that there is one inscription that they have found from the old temple area in Jerusalem that could very well be words that Jesus himself read. It was an inscription that marked the outer limit of the temple saying this when translated: “No foreigner may enter within the balustrade and enclosure around the sanctuary”—a sign that Jesus himself probably gazed upon, a sentiment he was most certainly aware of as he told his parables about the Good Samaritan or spoke with the woman at the well or told the gentile thief on a cross beside him that he would be with him in paradise. “No foreigner may enter.”

The greatest point of tension from the very outset of Christianity, the obstacle that so many Jews met with when they encountered this Jewish sect of Jesus followers, was around the claim that God’s saving plan for the human race through Jesus Christ was breaking open the once exclusive promise to Israel to include non-Jews or the gentiles. It was scandalous, the claim that the new temple, as Paul’s letter to the Ephesians would describe, was no longer built on a holy spot in Jerusalem for the Jewish people alone but was being built in a more mystical way by the weaving together of Jew and Gentile into what would be come known as Christ’s church. This was the fulfillment of all that the Jews had been waiting for and all the Jews had prepared for. This was the great culmination of God’s work through their people and moving out to the rest of the world, and it involved a breaking down of massive barriers with an extraordinary welcome to all. Far from “no foreigner may enter,” this new message for the new temple was “there are no foreigners in Jesus Christ.”

This was radical and scandalous and even today continues to be radical and scandalous, this notion that lies at the very foundation of our religion that there are no foreigners (or outsiders or unworthy or impure) in Christ Jesus. We all belong as equal citizens in God’s kingdom with no distinction or levels of privilege and barriers of citizenship to separate us one from another. Or we might say it this way: because we are all equal citizens of God’s kingdom in Jesus Christ, therefore we are all foreigners in this world and this country. Our oneness in Christ, our oneness in the Spirit, our oneness as God’s children is our truest identity, truer and more central than our being Americans. Either there are no foreigners in Christ or we are all foreigners in Christ—whichever way you like it. Even if you don’t like it, that’s the way it is.
And the powers of this world don’t like it. They didn’t like it when those Jewish followers of Jesus were beginning to make noises about Gentiles being embraced and incorporated into the promise of Israel, and the power-holders don’t like it today when undocumented people come into our country for a better life, even many Christ-following power-holders hate it and fight it despite the fact that they know well their scriptures and hear in their churches it said time and again “Jews nor Gentiles, no slave nor free, no citizens and aliens, documented or undocumented, male nor female for you are all one in Christ Jesus.” They hate it because they love their power and privilege more than they love Jesus.

And it’s this resistance that Paul was aware of as he wrote to the Ephesians, which is kind of an understatement as he was sitting in jail chained to floor, so much did the powers that be hate the message he brought. He was chained to the floor in a jail simply preaching the gospel of the Lord, which is, we must admit, a gospel of transformation, and the personal and social forces in this world that resist change, that are quite comfortable with the way things are, thank you, will necessarily resist the power of the transformational Gospel, which says among other things that in Christ there are no foreigners, there should be no rich and poor, no franchised and disenfranchised. And this is all very quaint to the power-holders until it gains any amount of momentum or power, and then it turns threatening, and then powers of this world take action. It’s how it’s always worked.

And this is why Paul tells his listeners, the Christ-followers among him, to arm themselves as a Roman infantry soldier might arm himself against assault, because if you are going to preach the true transformative gospel of Jesus, you are going to be assaulted for it. But Paul uses the soldier arming himself against assault as a metaphor because—and this is very important—because Paul makes it very clear that the enemy is not other people but the enemy is of a spiritual nature. Call it the power of evil, the Devil himself, the demonic, or whatever power works counter to all that is good and right in this world. It’s that power that uses the people and things of this world to draw us away from unity and love and toward division and hate. The early Christians realized (I’m sure it was shocking at first since they preached a Gospel of peace and loving kindness) that whatever forces and powers were not served by or serving love and peace were not going to take what they were offering graciously.

And so there is Paul calling himself an Ambassador in Chains, weighed down to the filthy floor by the weight of chains and yet speaking of arming himself and standing strong against the powers that were seeking to silence him. And what was he telling his brothers and sisters in the faith? To arm themselves with in the face of the assault, fasten the belt of truth around your waist. This wasn’t some vague and esoteric truth; this was the truth of the Gospel that Paul was talking about, the truth about Jesus being crucified and resurrected as God’s salvation plan for the world. And for a breastplate what do they use? Righteousness. Arm yourself by acting in an upright and virtuous way. And put on your feet, Paul said, shoes that will make you ready for proclaiming the Gospel of peace. And it’s worth noting that the shoe reference here in Greek was specifically the military-style hobnail sandal or short boots that soldiers used for a long march.

So Paul was saying be prepared to take the long view if it’s the Gospel of peace that you are preaching—and we are not talking some vague warm-fuzzy peacemaking but the exacting and arduous work of seeking unity among people with old hostilities, much like the Gentile-Jewish one. And then there was the shield, Paul says, put on the shield of faith. But he doesn’t use the Greek word “aspis,” which is the small round shield, but rather “thyreos,” which is a full-length leather-covered wooden body shield which, he said, would protect the whole self from “the flaming arrows of the evil one.”

Now a study of the Qumran texts and Proverbs that uses the same imagery of flaming arrows will reveal that Paul is referring to the slanderous words that people will use to dismiss and undermine the power and impact of the Gospel. The crowning helmet of salvation he says to put on and finally the one offensive weapon mentioned, the sword, which was a short one used in close hand-to-hand combat, which is not a literal sword of
course, he makes clear, early Christians would not think of being soldiers but rather the word of God, the gos-
pel of Jesus. Again the enemy is not others; the enemy is a force on a deeper spiritual level that uses others.

This Martin Luther King Jr. understood fully in his study of the scriptures, which led him to “fight” for justice
without fighting, to seek freedom from oppression for his people without oppressing others. He understood
that evil was not other people but a force in this world that used other people just as good could transform
those same people and make enemies friends. Referring to this very passage from Ephesians, King said at
one point to his compatriots who were literally arming themselves for the coming struggle: “Some of you
have knives, and I ask you to put them up. Some of you may have arms, and I ask you to put them up. Get
the weapon of nonviolence, the breastplate of righteousness, the armor of truth, and just keep marching.”

Just keep marching. This is what Paul was saying to his brothers and sisters who were struggling to remain
faithful to preaching the Gospel of reconciliation, love, and transformation, the Gospel of Jesus, in a world
that really and seriously did not want to hear it. Just keep marching and remember who the true enemy is
and that its only truth and righteousness and faith and love that will win the day. He never said it would keep
them safe by any means, maybe quite the opposite, but he told them to remember that they were involved
in something much bigger and deeper, more glorious and astounding than they could even fathom. It was
something to evoke one’s deepest passion, something to truly live for and if necessary to die for—never to
kill for, but, yes, most certainly to die for.

I’m afraid that American Christians in this day and age have so domesticated and institutionalized and maybe
politicized the Christian faith that it is near impossible for us to identify with the kind of Christian faith that Paul
was talking about, a proclamation of the Gospel that was so powerful that it would evoke the assault of the
powers of evil and need for its defense the full armor of God. As I see it, and maybe I’m being too cynical here,
but this is at least my very real fear, that American Christianity has largely been co-opted by our consumer-
driven, materialistic, comfort-seeking culture, and it’s not like it’s outlawed Christianity, but rather in co-opting
it has done something much more sinister. It’s adopted it as its own and just very nonchalantly drained all the
blood out of it so that there is hardly any passion and challenge and radicalness left there at all. And then it re-
cruited the mild American Church as simply another institution to uphold the status quo. And one of the ways
this was done—and this is very subtle—it called our nation, you see, a Christian nation! For if we are already
a Christian nation then we’ve already arrived, just like we are, and there is nothing we need to do to change
ourselves except, maybe, keep others out who aren’t Christian or get others out who seem to threaten the
way things are and the way things have always been in our Christian country. You see, it’s very sneaky.

And in this way the Gospel becomes a Static Gospel, which is actually an oxymoron because if the Gospel
is not transformative and getting under our skin and challenging the way things are, then by God it is not
the Gospel of Jesus Christ. We are never meant to be fully at home in this world as Christians, because if
we make a particular country our home then we must protect it and build it up and arm ourselves against
enemies and put up signs that say “no foreigners here.” However, if we are truly transient or migrant as we
are supposed to see ourselves, in transition somewhere between this world and the world to come, then we
are freed from all the violent jockeying and insuring that we must do to hold onto to what is ours! None of it
is ours, we understand, none of it. We are all foreigners here en route to a kingdom of light and peace and
love and the best we can do with our time here is to bring our final destination into play in the here and now
in order to live in eternity now!

The Rev. Will Burhans is a United Church of Christ pastor at the Charlotte Congregational Church in Char-
lotte, Vt. His sermons can be viewed at www.charlottecongregationalchurch.org/worship_sermons.html.
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JESÚS Y SUS ESCÁNDALOS:
MATEO 5:3-12, LUCAS 6:20-23

BY FANNY GEYMONAT-PANTELÍS

Hay verdades que escandalizan porque amenazan nuestra seguridad. Las negamos en actitud defensiva. Jesús fue un escandaloso y, por eso, se hizo de enemigos, aunque también fue admirado y seguido por multitudes.

El llamado Sermón del Monte nos da algunas pistas de cómo Jesús escandalizó a la sociedad judía. Jesús comienza su sermón con las Bienaventuranzas. Ambos evangelios se refieren a los pobres, aunque de manera diferente. Mateo habla de los “pobres en espíritu”, mientras Lucas habla de “los pobres” a secas. Al escribir, Mateo y Lucas toman su material de una fuente común, pero lo aplican en forma diferente.

El día de hoy, el concepto de pobreza tiene que ver principalmente con la carencia de dinero, el cual nos permite satisfacer nuestras necesidades para vivir con dignidad. Sin embargo, el concepto se extiende a otros aspectos de la vida, así que hablamos de pobreza sanitaria, educativa, cultural, de entendimiento, de amistades, para dar algunos ejemplos.

Con la frase “pobres en espíritu”, Mateo ataca la actitud arrogante de gente como los fariseos, personas educadas, que conocían la ley judía y que no carecían de bienes materiales. Eran bien considerados socialmente. Se sentían seguros de sí mismos, creyendo que sus propios méritos los hacían aceptos ante Dios. Jesús los llama a abandonar ese espíritu de superioridad que no les permite ver su propio mal. En Mateo, Jesús llama a que los arrogantes reconozcan su fragilidad humana, para que den lugar a una fortaleza que viene de Dios.

Son las personas humildes las que son bienaventuradas o dichosas. Son los “pobres en espíritu” (Mat. 5:3) o los “humildes de corazón” (Sal. 34:18; Isa. 57:15; Sof. 2:3) los que heredarán el reino de los cielos, sean ricos o pobres materialmente. Ser “pobre en espíritu” es, ante todo, una disposición, un modo de ser ante Dios. María, la madre de Jesús, fue llamada bienaventurada o bendita, porque con pobreza de espíritu aceptó la voluntad de Dios. En sus labios fueron puestas las palabras del Magníficat (Luc. 1:46-55), que dan testimonio de que Dios eleva al humilde pero rechaza al soberbio.

Pero en el Evangelio de Lucas, la pobreza toma un giro distinto. En este caso se habla de gente pobre en lo material, como lo eran Jesús y los discípulos. Las clases dominantes despreciaban a la gente pobre. Pensaban que su pobreza era señal de su alejamiento de la gracia de Dios. Las multitudes padecían hambre, enfermedades, eran analfabetas, ignorantes y trabajaban en tareas consideradas denigrantes. Oprimidos socialmente, a los pobres sólo le quedaba depender de ese Dios que, en Jesús, no los rechaza, sino que les muestra su amor, los sana y da de comer.

Al igual que los ricos, los pobres también deben convertirse a la “pobreza espiritual”, que los lleva a poner toda su confianza en Cristo (Mar. 1:15). La gente pobre es favorecida en el camino al reino, no porque sean menos pecadores, sino porque son víctimas de una sociedad injustamente organizada, que despoja al pobre y favorece al rico.

Las enseñanzas de Jesús eran tan radicales, que hasta sus discípulos se sorprenden... Las bienaventuranzas afirman que los pobres en espíritu son personas mansas y sufridas, sometidas, desheredadas. Son quienes lloran y llevan sobre sí el dolor no sólo propio sino también el ajeno. Son quienes sienten compasión...
y, en consecuencia, actúan solidariamente. Al servir no buscan beneficios propios, sino que son sinceros, honestos y de corazón limpio. Son también quienes se desesperan ante las injusticias y tienen hambre y sed de justicia. Quienes son pobres en espíritu pertenecen al reino de Dios y recibirán consolación, la tierra por heredad, serán saciados, no tendrán más sed de justicia, ni sufrirán persecución, sino que vivirán en paz.

¡Tremendo escándalo! Ese Jesús, que siendo pobre no tenía ni donde reclinar la cabeza, estaba poniendo los valores de su sociedad cabeza abajo. Ese pobre Jesús, sin privilegios ni poder, atraía multitudes de pobres y les prometía el reino de los cielos. ¡Qué escándalo!

Las enseñanzas de Jesús eran tan radicales, que hasta sus discípulos se sorprenden cuando les anuncia que los ricos no entran en el reino de Dios (Mat. 19:23-26), sino que la gente pobre tiene la bienaventuranza del reino de los cielos. La misma condición de pobreza les podía abrir con mayor facilidad la angosta puerta para llegar a ser “pobres en espíritu”. Esta es la pobreza necesaria para gozar de las bienaventuranzas del reino.

_Fanny Geymonat-Pantelís, educadora uruguaya._

This sermon originally appeared in _el Intérprete_, septiembre-octubre, 2008, and is available at www.umc.org/site/apps/nlnet/content2.aspx?c=IwL4KnN1LtH&b=6422499&ct=8879455&notoc=1. Used by permission.
¿Para qué quiero escuelas, teléfonos, televisores si lo que amaba en esta vida acabo de perderlo?

La luz de una vela danzando en medio del cuartocho proyectaba sombras caprichosas, macabras y lastimeras. Desde el otro lado de la habitación se escapaban suspiros y gemidos como salidos de un cuerpo a punto de entregar el alma. Los perros ladraban en las calles desiertas; esta noche los enamorados abandonaron la plaza, las nubes sellaban la luz de la luna condenando aquel villorrio a una noche oscura.

Y en la penumbra de aquel rincón, la inocencia de un chico que no sumaba los cuatro años se dejó escuchar:

- Mami, ¿por qué lloras? Papi, ¿te usted que hace con esa mochila al hombre? Es hora de dormir y no de salir al campo. ¿Qué pasa?

- Verás, hijo, yo quiero darte lo mejor, ponerte en una buena escuela, comprarle uno de esos teléfonos que han llegado al pueblo; celulares los llaman, y tan pronto electrofíquen esta parte del pueblo, pues, quisiéramos que ése fuera el primer de esos grandes.

El entusiasmo del padre no cambió los lloriqueos y lamentos. Cuando acabó de hablar, se escuchó un bochinzo espantoso como el chillido de un demonio y el grito:

- ¡Alvaro Rodríguez! De prisa, tenemos que ir por otras personas.

Eran los "coyotes", inescrupulosos que trafican con personas. Alvaro, como pudo, había logrado reunir el dinero para salir en busca del absurdo “suero americano”.

Tras un portazo y maldiciones que profesaba el chofer, desaparecieron entre el ladrillo de los perros, la soledad de la plaza, la negrura del momento y los gritos desgarradores de una mujer embarazada: “no se lleven a mi marido”.

Inmóvil sobre una desvencijada silla, estremecido por el dolor adulto en un cuerpo infantil y viendo la oscuridad como si puntara el cielo, repetía con el alma la boca: "Diosito lindo, si ves a mapi, dile que los pobres deseamos poco y amamos mucho; yo no quiero ni un rancho y menos un lucero. Por lo que más ame, Diosito lindo, dile a mapi que vuelva; para qué quiero escuelas, teléfonos, televisores, si lo que amaba en esta vida acabo de perderlo…

Este cuadro lo he visto en los pueblos de mi querida América Central donde me ha tocado servir como misiñero. Se repite en África, América del Sur y en cada rincón de nuestro planeta: ¡Es una tragedia!

Ni rancho, ni lucero

Los inmigrantes parecen ser fantasmas que van de civilización en civilización, algunos mendigando un trozo de pan, otros arrojándose. Pero los más se presentan con el alma desgarrada al extender la mano pidiendo auxilio. Sin duda, es la población que no deja morir la angustia y tormento que sintiera la Sagrada Familia, de camino al empadronamiento: es que para los miserables los “mesones” (léase países) siempre están llenos. Y de aquí viene esa intimidad divina con los que sufren e imploran. Hay que ver al Todopoderoso, al Eterno, al Altísimo defendiendo a brazo partido a sus “huérfanos, viudas y extranjeros”. En el corazón de Dios siempre habrá un espacio calentito, con el fogón en llamas listo para hacer un guiso, luego de una larga caminata por el desierto de la vida.

Yo entiendo que en la base del problema del inmigrante está la falta de justicia social y me asombra ver que la “iglesia evangélica” siga sin entender lo que significa “ama a tu prójimo como a ti mismo”. Y esa propuesta nos llega de nuestro Maestro, al que decimos seguir hasta la muerte, y está escrita en el libro que defendemos como la norma de nuestra vida. ¿A quién tratamos de engañar?

Siempre me he preguntado: ¿cómo sería este mundo si el 10% de los millones de cristianos practicáramos eso de amar al prójimo como nos mismos a nosotros mismos?

Y para aquellos pobres inmigrantes quisiera gritarles desde estas líneas: ¡No estamos solos! Y no somos tan desechados como nos quisieran ver, porque otro Inmigrante Pobre subió a la montaña y allí en la cumbre exclamó: “Bienaventurados los pobres…”
My friend Ian came to the United States over a year ago as an overseas Filipino worker. Having gone through an agency in the Philippines, paying several thousand dollars in fees for what he thought was a legitimate job placement in the United States, he found himself trafficked on arrival in this country. He and 12 other Filipino workers escaped during the middle of the night from a hotel in Mississippi and came to Los Angeles where they were connected to an organization that assists trafficked workers and to Rosewood United Methodist Church. I first met Ian and his friends because they were living free of charge on the Claremont School of Theology campus. Ian and his friends are testifying against the traffickers and have now received three-year work visas allowing them to stay and work in the United States.

I have to admit that this was my first direct experience with a group of trafficked workers even though I know many Filipinos who are living in the United States. Many are legal and well established, but many are not. Those I know are all members of United Methodist Church congregations.

The Philippines is a classic case of how militarism, globalization and corrupt governance impacts a country’s people. The Philippines was first a Spanish colony until the United States acquired it in 1898 after paying Spain $20 million. At one time it was the second largest economy in Asia until it stagnated under the Marcos dictatorship.

During the 1990s the International Monetary Fund and World Bank imposed structural adjustment policies in exchange for restructuring its mountain of debt. This forced the country to liberalize its economy and open its doors to foreign investments. Structural adjustment programs are a major cause of increased poverty in all those countries in which they have been implemented. Today, there are 11 million Filipinos working overseas. In 2009 overseas Filipino workers sent home a record $17 billion in remittances, which amounted to 13% of the nation’s gross domestic product. These are a small microcosm of the multiple triggers that drive contemporary migration.

I want to take some time to explore together the Scripture texts, with an emphasis on the Hebrew Bible, because I believe that the old prophets were expressing God’s anger with exploitation of the poor that is all too similar to what is being done to workers such as Ian.

If you take the Mosaic Law as a whole you will see that it was designed to protect every Israelite’s access to the land, which was their main source of sustenance and economic well-being. The extent to which the law was followed ensured the continuation of a relatively egalitarian social structure. This is expressed in Deuteronomy 15:4, which simply states, “There will … be no one in need among you, because the Lord is sure to bless you in the land that the Lord your God is giving you as a possession to occupy.”

In early Israelite society, generosity, not profit, was regarded as a central economic principle. Israelites were instructed not to withhold wages from their laborers who were to be paid by the end of each day and not to charge interest when lending money to those in need. Since the poor were not just economically poor but also lacking in social status, the law sought to protect them from abuse by the courts. Exodus 23:6 specifically instructs the people by saying, “You shall not pervert justice due to your poor in their lawsuits.”

1. Used by permission.
These relatively egalitarian practices remained intact until the emergence of a monarchy in Israel. At that point, new hierarchical social structures emerged that provided the wealthy with increased leverage over the poor. This is much like what happens in countries like the Philippines, Kenya, Mexico or other postcolonial countries where a small economic and social elite is able to control much of the country’s wealth.

Israel and Judah were both small states surrounded by much larger kingdoms. During Israel’s monarchy, its kings were required to pay tribute to the big regional powers—first to the Assyrians and later to the Egyptians. To raise the needed funds, Israel’s kings imposed taxes on their citizens; those who could least afford to pay were at the mercy of the wealthy. Credit was available, but borrowers were now required to pay high interest rates. With a lack of regulation and a corrupted judicial system, creditors could demand payment of a debt at any time, leading to the creation of a permanent class of very poor people.2

The prophets emerge in reaction to such exploitation, which they regard as manifestations of the breakdown in the covenantal relationship between God and her people. For example, the psalmist spoke of God’s displeasure, saying, “Because the poor are despoiled, because the needy groan, I will now rise up, says the Lord; I will place them in the safety for which they long” (Psalm 12:5).

Isaiah offers one of the most poignant condemnations of land grabbing by the wealthy. Metaphorically, Isaiah compares Israel to a vineyard planted by God, which was expected to yield grapes but had only produced wild grapes. God will now trample the vineyard down, for the Lord of hosts had expected justice, but saw only bloodshed (Isaiah 5:7). Then, Isaiah 5:8 makes the target of God’s anger clear by saying, “Ah, you who join house to house, who add field to field, until there is room for no one but you, and you are left to live alone in the midst of the land.” Obviously Isaiah is condemning the accumulation of land that once supported numerous households into the hands of a single household. Elsewhere, using the same image of the vineyard, Isaiah points his criticism directly at the powerful leaders, saying, “The Lord enters into judgment with the elders and princes of his people: It is you who have devoured the vineyard; the spoil of the poor is in your houses. What do you mean by crushing my people by grinding the face of poor says the Lord God of hosts” (Isaiah 3:14).

Other prophets were equally harsh in their condemnation of the abuse suffered by the poor at the hands of the rich. Jeremiah also employed the image of building a house, exclaiming, “Woe to him who builds his house by unrighteousness and his upper room by injustice; who makes his neighbors work for nothing, and does not give them their wages” (Jeremiah 22:13). Similar statements criticizing the wealthy who mistreated and oppressed the poor are found in Ezekiel 16:49, 18; 2-4, 22:29, in Amos 4:1 and 6, 5:11-12 (which contains another image of a finely built house to represent unjustly gained wealth), 8:4 and 6, and Zechariah 7:9-10. Each of these passages points to quite specific violations of the Mosaic Laws that sought to protect the rights of the poor and thereby maintain relative equality among the people of Israel.

These inequalities become still harsher in Jesus’ time because the Roman Empire sought to maximize the extraction of resources from its subject nations. When Jesus preached from Isaiah in his hometown synagogue he was once again evoking the Deuteronomic vision of an egalitarian society while appealing to the subversive tradition of the great prophetic social critics of Israel. Jesus may have gone even further than the earlier prophets by defining the essence of justice by how one treats the marginalized. So for example, in Luke 6:35 he goes well beyond the old Mosaic Law when he challenges creditors not only to forgo interest but to not ask for any repayment.

In contrast to the ethnocentrism of the Mosaic Law, which at least initially was given to the 12 tribes of Israel and their descendants, Jesus placed justice at the center of all human relationships, not just those among friends or people of the same nationality, ethnicity, gender or religious identity. As was the case with the earlier prophets, Jesus understood justice to define the actions not just of individuals but of whole cities, which were the centers of administrative power and wealth under Roman rule in the ancient near east. The same was true of nations since the extended passage found in Matthew 25 concerns the judgment of nations based on whether they have fed the hungry, given the thirsty something to drink, welcomed the stranger, clothed the naked, visited the sick and those in prison. For, “just as you did it to one of the least of these who are members of my family, you did it to me.” The expectation that nations would direct their resources towards the least of these is a radically anti-imperial understanding of the role and responsibilities of nation-states.
BENEDICTION

BY JENNIFER RIGGS

Leader: Go now as sojourners in the land, pilgrims passing through.

People: We go to accept responsibility for the land we are passing through.

Leader: The kingdom of God is neither here nor there.

People: The kingdom is among us. Amen.

Jennifer Riggs is director of Refugee and Immigration Services, World Council of Churches.

Psalm 121 is known as “The Traveler’s Psalm.” It asks for God’s help and protection on a journey. As we read this psalm responsively, say it as a prayer for the many immigrants in our nation who face trials that are beyond our comprehension.

LEADER: I lift up my eyes to the hills—from where will my help come?

**ALL:** My help comes from the Lord, who made heaven and earth.

LEADER: God will not let your foot be moved;

**ALL:** the Lord who keeps you will not slumber.

LEADER: God who keeps Israel will neither slumber nor sleep.

**ALL:** The Lord is your keeper;

LEADER: the Lord is your shade at your right hand.

**ALL:** The sun shall not strike you by day,

LEADER: nor the moon by night.

**ALL:** The Lord will keep you from all evil;

LEADER: God will keep your life.

**ALL:** The Lord will keep your going out and your coming in from this time on and forevermore.

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*Praveena Balasundaram is United Methodist Women executive for program resources.*

Policy
United Methodist Policy

WELCOMING THE MIGRANT TO THE UNITED STATES


The Historical Context

From the dawn of creation human beings have migrated across the earth. The history of the United States is a migration narrative of families and individuals seeking safety, economic betterment, and freedom of religious and cultural expression. The reasons for those who immigrated willingly are numerous and varied depending on the context, but what all immigrants share is the promise of what they believe lies in another land other than their own. Migrants today continue to travel to North America because of the effects of globalization, dislocation, economic scarcity, persecution, and other reasons.

The arrival of migrants to the United States from so many parts of the world has also meant that there is a diversity of cultures and worldviews. The diversity of cultures, worldviews, and languages has placed an enormous strain upon migrants. To effectively deal with this trauma and ease the process of acculturation, migrants should be encouraged to preserve strong cultural and familial ties to their culture of origin.

The arrival of new cultures has also felt threatening to U.S. citizens, and this has too often resulted in conflict and even violence. Throughout the history of the United States, the most recently arrived group of migrants has often been a target of racism, marginalization, and violence. We regret any and all violence committed against migrants in the past and we resolve, as followers of Jesus, to work to eliminate racism and violence directed towards newly arriving migrants to the United States.

The Biblical and Theological Context

Reflecting upon the Scriptures, we are reminded that United Methodists are a global church. In the United States, we may be descendants of economic immigrants or forced migrants, or we may have recently arrived in the United States. We may have formal documents proving U.S. citizenship, or we may be undocumented. Regardless of legal status or nationality, we are all connected through Christ to one another. Paul reminds us that when “one member suffers, all members suffer” as well (1 Corinthians 12:26). The solidarity we share through Christ eliminates the boundaries and barriers that exclude and isolate. Therefore, the sojourners we are called to love are our brothers and sisters, our mothers and fathers, our sons and daughters; indeed, they are us.

Throughout Scripture the people of God are called to love sojourners in our midst, treating them “as the citizen among you” and loving them as we do ourselves (Leviticus 19:33-34). Love for the sojourner is birthed out of the shared experience the Israelites had as a people in sojourn searching for the Promised Land. The attitudes and actions required of God’s people were to emanate from the reflection of their liberation from slavery by God’s hand. As the people of God were liberated from oppression, they too were charged to be instruments of redemption in the lives of the most vulnerable in their midst—the sojourner (Exodus 22:21, 23:9; Leviticus 19:34; Deuteronomy 10:19, 16:12, 24:18, 24:22).

In the New Testament Jesus’ life begins as a refugee to Africa when he and his family flee to Egypt to escape Herod’s infanticide (Matthew 2:13-18). Jesus fully identifies with the sojourner to the point that to welcome
the sojourner is to welcome Jesus himself (Matthew 25:35). Jesus teaches us to show special concern for the poor and oppressed who come to our land seeking survival and peace.

In Scripture, Jesus continually manifests compassion for the vulnerable and the poor. Jesus incarnated hospitality as he welcomed people and ministered to their greatest need. Jesus’ presence on earth initiated the Kingdom reality of a new social order based on love, grace, justice, inclusion, mercy, and egalitarianism, which was meant to replace the old order, characterized by nepotism, racism, classism, sexism, and exclusion. The broken immigration system in the United States and the xenophobic responses to migrants reflect the former social order. The calling of the people of God is to advocate for the creation of a new immigration system that reflects Jesus’ beloved community.

The fear and anguish so many migrants in the United States live under are due to federal raids, indefinite detention, and deportations that tear apart families and create an atmosphere of panic. Millions of immigrants are denied legal entry to the United States due to quotas and race and class barriers, even as employers seek their labor. U.S. policies, as well as economic and political conditions in their home countries, often force migrants to leave their homes. With the legal avenues closed, immigrants who come in order to support their families must live in the shadows and in intense exploitation and fear. In the face of these unjust laws and the systematic deportation of migrants instituted by the Department of Homeland Security, God’s people must stand in solidarity with the migrants in our midst.

In Scripture, sojourners are also identified as heralds or messengers bringing good news. This is seen in many stories of the Bible:

- Abraham who welcomed three visitors and then was promised a child even though Sarah was past the age of bearing children (Genesis 18:1-11);
- Rahab who hid the spies from Israel and whose family was ultimately spared (Joshua 2:1-16);
- the widow at Zarephath who gave Elijah her last meal and received food and ultimately healing for her dying son (1 Kings 17:7-24); and
- Zaccheus who, upon welcoming Jesus into his home, promised to share half his possessions with the poor and repay those he stole from four times the amount owed. As Jesus entered Zaccheus’s home he proclaimed that salvation had come to his house (Luke 19:1-10).

All of these stories give evidence to the words of the writer of Hebrews who advises the listeners to “not neglect to show hospitality to strangers for by doing that some have entertained angels without knowing it” (13:2). God’s people are called to welcome the sojourner not only because of God’s commands to do so, but because God’s people need to hear the good news of the gospel incarnated in their stories and in their lives. Welcoming the sojourner is so vital to the expression of Christian faith that to engage in this form of hospitality is to participate in our own salvation.

There is theologically and historically an implied nature of mutuality in migration. Both the migrant and the native are meant to benefit from migration. Welcoming the migrant is not only an act of mission; it is an opportunity to receive God’s grace. The globalization of international economies and the continuing movement of migrants have created an increasingly diversified U.S. population and should be reflected in United Methodist congregations and national church leadership.

Therefore, The United Methodist Church understands that at the center of Christian faithfulness to Scripture is the call we have been given to love and welcome the sojourner. We call upon all United Methodist churches to welcome newly arriving immigrants in their communities, to love them as we do ourselves, to treat them as one of our native-born, to see in them the presence of the incarnated Jesus, and to show hospitality to the migrants in our midst believing that through their presence we are receiving the good news of the gospel of Jesus Christ.
The Current Context

Immigration to the United States has changed in the last 20 years largely because the world has changed. Globalization has lessened the geographical distance between the poor and affluent, but yet, it has also greatly exacerbated the chasm between those with access to resources and those denied that same access. Vast inequities between the global north and south are a continuing source of conflict and a draw of resources and people from the south to north. Globalization has localized issues that used to be hidden or detached by geographical boundaries but has not created forms of accountability or mediated the necessity of cross-cultural reconciliation between those victimized by international economic policies and those who benefit from them. Global media enable the poor of the global south to see the lifestyles of the affluent in the global north, while rarely seeing the intense poverty that also exists there. This creates both tensions and a draw to attain that same lifestyle.

Although unregulated trade and investment have economically benefited some, many more have been sentenced to a lifetime of poverty and marginalization. In poorer countries natural resources have been removed by transnational corporations that have no stake in the continuing welfare of the local people, the enhancement of their cultural traditions, or their ecological environment. The lack of these resources often leads to a drastic reduction in jobs, wages, and labor protections. Public social benefits are eliminated and the nation sinks deeper into debt as it turns to such institutions as the World Bank and International Monetary Fund.\(^1\) As the affluent North continues to expand its wealth, this expansion occurs at the expense of the impoverished South. Every region in the world is affected in some way by the global economic divide. Yet, while money and products easily flow across borders, the movement of people who have been forced to migrate because of intolerable economic conditions is increasingly restricted.

When those, whose livelihoods have been eradicated in favor of corporate globalization, attempt to sojourn to North America to work and provide for their families, they receive a mixed message that is confusing and ultimately oppressive. Immigrants have moved into areas of the United States where there are economic opportunities that U.S. citizens have largely ignored. Employers often prefer undocumented workers in order to increase profit margins. Until all jobs provide a livable wage employers will be able to pit U.S. citizens against undocumented workers in a downward spiral that undermines the labor rights for all.

Because the U.S. immigration system has not kept up with the changing pace of immigration and the U.S. economy, the population of undocumented immigrants has grown dramatically. Yet, the growing population of undocumented immigrants has not yet been harmful to most U.S. workers because they are not competing for the same jobs. While the United States labor force is growing older and more educated, the need for unskilled workers remains strong. The Migration Policy Institute reports that the economic necessities for repairing the immigration system are clear as they predict by 2030, immigrant workers will comprise between one-third and one-half of the U.S. labor force.\(^2\) Testifying before the Senate Committee on Aging in 2003, then-Chairman of the Federal Reserve Board, Alan Greenspan, called for increased immigration of migrants to sustain an aging labor force and a continued economic vacuum among low-skilled workers.

Although the economic necessity of migrant workers is clear, any immigration or economic system that calls for a perpetual class of second class workers cannot be supported by people of faith. Undocumented immigrants are exploited for their labor and economic contribution to the United States. They are denied their rights to collectively bargain for livable wages and safe working conditions, and they are shut out of access to the social services of which they support through their difficult labor. Any reform of the immigration system must also allow for the full protections of all workers, which includes the opportunity to gain legal status for all migrants.

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Even though migrants have proven a tremendous benefit to the United States’ economy, migrants have been systematically excluded from receiving any benefits. Excluding access to health care promotes an increase in the demand on emergency rooms to provide that daily care or it forces migrants who are fearful to seek medical care to live in continued pain and suffering. The United States benefits from migrant labor, but migrants have been forced to live in the shadows, unable to fully contribute or receive appropriate care.

**Immigration: A Human Rights Issue**

Since 9/11 the debate surrounding immigration has unfortunately been framed as an issue of national security. All of this emphasis on border security has not stemmed the flow of undocumented migration even though the United States has poured millions of dollars into militarizing the border.

The use of local law enforcement as immigration agents should be stopped as well. When local law enforcement officials engage in immigration enforcement, immigrants are often unwilling to report crimes and are forced to live in situations where they are exploited, abused, and victimized.

All nations have the right to secure their borders, but the primary concern for Christians should be the welfare of immigrants. Between 1995 and 2004 more than 2,640 migrants have died crossing the border between the United States and Mexico, and since 2004 more than one migrant has died per day.\(^3\)

Raids of workplaces, homes, and other social places have often violated the civil liberties of migrants. Migrants should be given due process and access to adequate legal representation. Due to these raids and the ensuing indefinite detentions and deportations that follow them, families have been ripped apart and the immigrant community has been forced to live in a constant state of fear.

To refuse to welcome migrants to this country—and to stand by in silence while families are separated, individual freedoms are ignored, and the immigrant community in the United States is demonized by members of Congress and the media—is complicity to sin.

**A Call to Action**

The United Methodist Church affirms the worth, dignity and inherent value and rights of every person regardless of their nationality or legal status. United Methodist churches throughout the United States are urged to build bridges with immigrants in their local communities, to learn from them, celebrate their presence in the United States, and support all efforts to build relationships between people, instead of building walls, between diverse ethnicities and cultures;

- advocate for legislation that will uphold the civil and human rights of all migrants in the United States and provide an opportunity to attain legal status for all undocumented migrants for those currently in the United States as well as for those arriving in the future;
- begin English as a second language classes as a part of ministry to migrant communities and advocate for federal and state support of expanded ESL classes;
- denounce and oppose the rise of xenophobic, racist, and violent reactions against migrants in the United States, and support all efforts to build relationships between people, instead of building walls, between diverse ethnicities and cultures;
- oppose the building of a wall between the United States and Mexico, which the communities of both sides of the border are in opposition to;
- call the United States government to immediately cease all arrests, detainment, and deportations of undocumented immigrants, including children, solely based upon their immigration status until a fair and comprehensive immigration reform is passed;

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• provide wherever possible pastoral care and crisis intervention to refugees and newly arrived migrants, identifying and responding compassionately to their spiritual, material, and legal needs;
• work with civic and legal organizations to support migrant communities affected by harsh immigration laws and over-reaching national security measures;
• support those churches that prayerfully choose to offer sanctuary to undocumented immigrants facing deportation;
• continue the work of the Immigration Task Force composed of staff from the general boards and agencies, representatives of the Council of Bishops, and members of caucuses and national plans that was created by the resolution, “Opposition to the Illegal Immigration Reform and Immigration Resolution Act” (2004 Book of Resolutions, #118).

Further, The United Methodist Church is urged to advocate for the comprehensive reform of the U.S. immigration system. Any legislation to reform the U.S. immigration system must affirm the worth, dignity and inherent value and rights of migrants, and must also include:

• an opportunity for legal status for all undocumented migrants. Any pathway created for undocumented migrants should have minimal obstacles and those requirements should not be designed to preclude migrants from eligibility for legalization;
• clearing the backlogs and reuniting families separated by migration or detainment;
• an increase in the number of visas for short-term workers to come into the United States to work in a safe, legal, and orderly way. Opportunities for legalization should be available for those who wish to remain permanently;
• the protections of all workers who come to stay for a certain period of time as well as for those who stay permanently. The right to bargain for higher wages, to protest against poor working conditions, and to preserve their human rights should be maintained by all workers, documented and undocumented alike;
• elimination of privately operated detention centers, which are not regulated by the federal or state governments4;
• elimination of indefinite detention, incarceration of children, and the expanding prison population, which also benefits privately owned detention centers and prisons;
• preservation of due process and access to courts and to adequate legal representation for all migrants regardless of legal status.


4. In the 2004 Book of Resolutions “Prison Industrial Complex,” it states that “Many states where private prisons are now operating have no laws regulating their operations (including health, safety, security, legal access to prisoners, and disciplinary policies). Many private prisons are under no obligation to ensure access to information about prisoners held in them or how they are classified, and often regard this as proprietary information.”
GLOBAL MIGRATION AND THE QUEST FOR JUSTICE


“Ways must be found to share more equitably the resources of the world.”

—Social Principles, Par. 163E, The United Methodist Church

The United Methodist Church has frequently addressed general and specific topics related to migration. The Social Principles affirm:

1. “We commit ourselves as a Church to the achievement of a world community that is a fellowship of persons who honestly love one another. We pledge ourselves to seek the meaning of the gospel in all issues that divide people and threaten the growth of world community.” (64)

2. “In order to provide basic needs such as food, clothing, shelter, education, health care and other necessities, ways must be found to share more equitably the resources of the world.” (58).

3. “We advocate for the rights of all migrants and applaud their efforts toward responsibility, self-organization and self-determination.” (163F)

Human migration is as old as human history. Individuals, families, tribes, and nations have been on move since the days of Abraham and Sarah and before. Throughout the centuries, political and economic factors, including wars; health and environmental challenges; and racism, xenophobia, and religious discrimination have at times uprooted people and at others lured them to new venues across continents and oceans as well as national and ethnic boundaries.

Today, migration is at once a critical international issue and a necessary option for millions of human beings. Some people seek to move; others have no alternatives. Contemporary migration involves the linked realities of abundance and poverty and racial/ethnic/religious identities and exclusion. The current global economic system reflects an expectation many people will live in poverty, or have their nations torn by conflict, so that others may live in abundance. That many people will resist poverty and war through migration is an ancient and modern fact of human existence. As a consequence, elaborate national and international systems of containment and classification based on national origin have been developed over the past quarter-century with regard to migrants.

Global migration as a factor in the quest for justice is of major concern to The United Methodist Church as a denomination that is global in its vision, mission, and ministries.

I. Contemporary Migrants

Four categories of contemporary migrants can be delineated:

- Refugees—persons outside of their country of origin who are unable or unwilling to return for fear of persecution based on race, religion, ethnicity, political affiliation or opinion; official “refugees” are so recognized by the United Nations High Commissioner for Refugees, which is charged by the international community to oversee service to, and protection of, refugees.
• Asylum seekers—a type of refugee, persons who have left their homeland to petition for refuge in the country to which they have fled; asylum seekers must be so recognized by the countries whose protection they seek.

In 2007, recognized refugees and asylum seekers totaled 13.9 million.

• Internally displaced persons—those who are displaced within their own country because of military, economic, and social upheaval, and natural disasters such as famine, earthquake and flood; they are generally not protected by the international community, but must depend primarily for protection and assistance primarily on their country of residence, which may be implicit in the cause of displacement. In 2007, such persons numbered 24.5 million.

• Economic migrants—are people who move from one country to another to find work. Most frequently they seek to flee from poverty to economic opportunity, and often permanently relocated so they may feed their families. Some are allowed into more affluent nations as immigrants; some enter without documentation and may be welcomed in times of labor shortages and deported in times of economic downturn or public disapproval. Such migrants are among the most vulnerable in any society; many are women and children who become the objects of abuse and brutality. One subcategory in this classification consists of migrant workers, people who move from place to place, often with the agricultural cycle, to find employment. Some return on periodic or eventual permanent basis to their homelands; others make domestic and other ties in places of employment and wish to remain. The number of current economic migrants is difficult to calculate. Some estimates run as high as 100 million globally, with large numbers in the affluent regions of North America and Europe.

II. A Context of Migration

Virtually all groups of today’s migrants and refugees are battered by the divide between the rich and the poor, a divide rooted in nineteenth and twentieth century colonialism and directly caused by rapid corporate globalization in agriculture, industry, and commerce. Currently, slightly more than 10% of the world’s population consumes 85% of the world’s wealth while the rest make do with just 15% of that wealth. For example, agricultural subsidization in Europe and the United States results in the dumping of commodities in the poor countries of the global South, resulting in the disruption of family farming and unemployment. Trade policies and arms deals further enrich the rich and undercut economies in the global South without providing new contexts for prosperity or hope. These realities, along with armed conflict, environmental spoilage and natural disasters force people to find new homes within their own countries or across national borders. Every region of the world is affected in some way by the global economic divide.

Yet, while money and products easily flow across borders, the movement of people is increasingly restricted, leading to concentrations of the poor along borders and, often, to the building of literal and figurative walls of exclusion, notably around the rich nations of the northern hemisphere and the affluent enclaves in Asia, Latin America, Africa, the Middle East and the Pacific. While the legal and physical walls seek to exclude flows of undocumented migrants, in fact, there is growing demand in wealthier nations for cheap labor. Millions of migrants do enter—through formal guest worker programs or through informal business networks that actively seek undocumented workers while maintaining them in an exploitative non-citizen underclass. Many of those who are shut out or who migrate without legal status are at the bottom of racial, ethnic and caste hierarchies. They are often poor women and children. On either side of the divide, families are relegated to intense human suffering, inadequate nutrition and health service, lack of educational opportunities, and the reverberating, debilitating experience of oppression. Ironically, and horribly, with regard to economic migrants, the rich say, “Come in, do our dirty work at low wages, and then go away.” Significant percentages
of the work force are migrants in affluent countries, with the figure exceeding more than 50 percent in parts of the Middle East. Such “guest workers” enjoy limited civil and human rights.

The global South is particularly concerned with the migration of people from rural to urban areas and with the loss of young generations to other countries, the departures dictated either by economic need or wooing by affluent societies seeking to fill jobs with cheap labor. Such émigrés often do not want to leave; they may feel pressured by promises of education, jobs, and economic security for themselves and their families. They become entrapped in unjust global systems that drain the resources of poor, southern countries for the benefit of the affluent societies of the global North.

III. Biblical Perspectives: Justice and Shared Resources
Attitudes toward and treatment of migrants are usually conditioned today, even within the church, by nation-state considerations expressed in the language of “us” and “them”—or “we” the homefolks and “they” the intruder/alien. A beneficent attitude sometimes prevails: “‘We’ will allow X number of ‘them’ to come among ‘us’ provided they acknowledge our generosity and become like us; so long, of course, as they do not threaten our comfort.”

There are more biblically and theologically sound perspectives. In the biblical understanding, it is not about us and them, but about one people of God, called to seek justice and share equitably, at the very core of our spiritual and physical survival.

The Prophet Isaiah put the matter in context and posed the daunting question: “You serve your own interest on your fast day, and oppress all your workers. ... Such fasting that you do today will not make your voice heard on high. Is not the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house” (Isaiah 58:3-7). Not only does God’s understanding of faithfulness entail the achievement of justice, but for the comfortable, the promise of healing and salvation depends on that action. It was only when the people turned from false religiosity to operative justice that they would receive the promise of spiritual wholeness. “Then, the Lord will guide you continually and satisfy your needs in parched places ... you shall be like a watered garden ... whose waters never fail.” (Isaiah 58:10-11).

The Hebrew Scriptures contains many references to “strangers” and “sojourners” among the people of Israel and to provisions for treatment that reflect a tribal framework that had stipulated rules for hospitality and also limits on the outsiders. However, the Books of the Law, and to an even greater extent in the prophetic literature, concern for the stranger focuses on justice and the sharing of resources that flow from the bounty of God. Ezekiel anticipated a time when foreigners would share with the ancient Jewish nation all the blessings of the land, which was understood to belong to God alone (Leviticus 25:23). In a real sense, the ancient scriptures understand both the people of Israel and sojourners to be aliens since the people of Israel had been sojourners in Egypt. God’s providence for Israel extends to others (Psalm 146:9; Malachi 2:5), and everything, and everyone, belongs to God (Psalm 24:1-2).

The breadth of God’s love permeates the New Testament; that love incorporates faith community and goes beyond it. This is clearly emphasized in a short passage in I Thessalonians (3:12), where St. Paul prays that God will provide the grace for Christians to “abound in love for one another, and for all (people).”

Christians do not approach the issue of migration from the perspective of tribe or nation, but from within a faith community of love and welcome, a community that teaches and expects hospitality to the poor, the homeless, and the oppressed. The Christian community not only welcomes and embraces migrants but can
be led by them toward clearer understandings of justice and hospitality. Furthermore, many migrants in many parts of the world today are themselves members of the Christian community, brothers and sisters of the same baptism, gathered around the same sacramental table. And people beyond the Christian community deserve no less hospitality than Christians extend to themselves.

United Methodists should harbor no doubt about their responsibility to all those who live here on the earth, especially the poor, the homeless, and the mistreated. John Wesley’s concern for the poor and outcast was constant and extended far beyond acts of charity. He worked for just systems in which persons could with dignity stand on their own feet. Wesley advocated just relationships within the social order. When some have great abundance while others are homeless and hungry, the biblical task is not merely to help those in need, but to seek justice—to shift resources and opportunity so that all are at the table, all are fed, all experience the abundance of God’s love both physically and spiritually.

IV. Critical Issues Relating to Migration Today

United Methodists and all Christians face numerous critical situations, causes, and effects relating to migration today, especially in regard to war and economic systems and policies that perpetuate poverty. As a global denomination, The United Methodist Church experiences the dilemmas of nations that both “send” and “receive” migrants. Citizens and undocumented immigrants are within the church’s membership, as are employers and migrant workers, police and detainees, and affluent and poor families. The United Methodist family is a microcosm of migrant issues, a church that through God’s grace seeks to respond to the needs of the most physically vulnerable and also address the spiritual needs of the privileged.

The following are among the critical issues demanding attention:

1. The volume of refugees, asylum seekers, and persons displaced within their own countries is growing, as are the numbers of economic migrants with and without documentation.

2. Wealthy nations, especially those with decreasing populations, are increasingly dependent upon migrants to maintain their current economies. They seek both high skilled professionals and low wage workers for jobs in construction, health care, agriculture, meat packing, and domestic service. The “receiving” nations or areas on a world scale include Australia, Canada, Europe, Japan, New Zealand, the United States and some countries of the Middle East (such as Saudi Arabia, United Arab Emirates, Lebanon). Regional migration, often in the form of contract labor, is common in Brazil, Hong Kong, Lebanon, South Africa, and South Korea and other nations.

3. The critical loss of skilled workers and potential leaders in “sending” countries undermines the future economic and social advancement of those societies. Doctors from poorer nations can often earn more in the U.S. as a nurse than as a physician in their country of origin. The “brain drain,” often deliberately encouraged by rich countries for their own benefit, affects teachers, engineers, medical personnel, researchers, and technicians.

4. Old wars and territorial occupations have left a critical migration crisis and new wars add to the problem. This can be illustrated in the Middle East where many Palestinians remain as refugees more than a half century since they lost their homes in Israel. In recent years, millions of Iraqis have fled their country, adding to displaced population of the greater Middle East.

5. The passage of stricter enforcement of anti-immigrant legislation and the building of exclusionary walls, often in response to increased migration, intensifies cultural tensions, marked by racial, class, and religious “backlash.” Restrictive policies also intensify migrant resistance based on fear of arrest and
deportation, substandard wages, physical and mental abuse, and even death for crossing a border. Migrants fall prey to trafficking for economic or sexual purposes and sometimes become virtual slaves in their new place of residence.

6. The increasing percentage of migrant women, who now make up half of the international migrant population and as much as 70 to 80 percent in some countries. Many of these women are domestic workers, who may raise other peoples’ children while being separated from their own. Some women and girls who migrate are subjected to physical and sexual abuse and fear reprisals if they complain.

7. Migration today divides families across generations. Filipino contract workers in Saudi Arabia may serve in those countries for their entire careers, and then watch their children step into their roles as they retire. Families are also divided by deportation of undocumented parents, while children hold citizenship.

8. Remittances (sending “home” the paycheck) have become major sources of financing for poor countries; revenues that threaten to undercut aid assistance from rich nations. The dollars migrants send home is massive, an estimated $230 billion in 2005. Some nations, including the Philippines or El Salvador, depend on remittances to support the financial system. In an effort to escape responsibility for the sharing of resources, some officials in the global North tout remittances as replacements for development aid. This attitude violates the spirit of the Millennium Development Goals and other United Nations accords. Through international instruments, northern nations have set the goal of providing 0.7% of their gross national product in development aid to poor nations, as well to cancel some debt and alter trade policies in ways that benefit poor nations.

V. Response of the Church
The United Methodist Church commits itself to:

1. Provide real help for refugees, asylees and migrants.

2. Engage in strong, coordinated advocacy on migration issues and on behalf of actions that overcome poverty, war and other causes leading to the displacement and marginalization of people.

3. Organize through institutional channels and prepare educational resources for the achievement of these objectives.

Assistance includes:

1. Relief to refugees and displaced persons around the world, including the resettlement, when possible, of refugees through congregations and through economic development programs for both those who permanently resettle and those who may return to homelands, this work to be coordinated by the United Methodist Committee on Relief in collaboration with all other levels and organizations of the church;

2. Congregational and annual conference programs that humanely respond to migrants within their borders—defending their human rights, advancing just immigration policies by national governments, and tending to their spiritual, material, and legal needs as required, with the General Boards of Global Ministries and Church and Society, in collaboration with other general agencies, responsible for resource materials to help in equipping conferences and congregations for these ministries;

3. Education of church members and communities on the causes and realities of migration, including international treaty commitments, the issues of economic and environmental justice, and the obstacles to a just, peaceable world created by anti-immigrant racism and xenophobia;
4. Building bridges between diverse races, ethnicities, religions and cultures, opposing violence against and abuse of migrants;

5. Work with civic and legal organizations to help communities to alleviate social conditions caused by harsh immigration laws and heavy-handed national security measures; and

6. Recognizing the right of sanctuary in any United Methodist local church for migrants subject to detention or deportation by government security forces.

**Advocacy includes promotion of:**

1. Just and equitable trade and development policies that support human rights and counteract the root causes of migration such as war and militarization, environment spoilage, and corporate greed;

2. Engagement with other Christian and religious organizations in North-South dialogues, study of international economic policies, and joint action;

3. Protection for uprooted women and children from all forms of violence and abuse, including full legal protection of children in situations of armed conflict;

4. Unification of families divided by borders and legal status wherever this occurs;

5. Denunciation of xenophobic and racist reactions against newcomers;

6. Defense of civil liberties regardless of the legal status of persons;

7. Abolishment of governmental anti-terrorism policies and practices that criminalize or profile refugees and immigrants as threats to national security; and

8. Adoption by all nations of the United Nations International Convention on the Protection of the Rights of All Migrants Workers and their Families, and mobilize to promote compliance with the terms of the convention.

**Institutional Organization includes:**

- Continuation of a United Methodist Task Force on Immigration to lead the church in a prophetic response to refugee and migrant issues by interpreting official policy in light of current realities, coordinating vision, analysis, education and action. Said task force will be convened by two bishops designated by the Council of Bishops, organized and staffed by the General Boards of Church and Society and Global Ministries, and composed of representatives from all appropriate general agencies (GCORR, GBOD, GCFA and others), as well as persons from jurisdictions, central conferences, annual conferences, partner churches, denominational ethnic/racial caucuses, and ethnic and language ministry plans as situations dictate. General agencies will each bear the cost of their participation in the task force and those agencies may underwrite the costs of non-agency participation as needs require and resources permit.

THE CRIMINALIZATION OF COMMUNITIES OF COLOR IN THE UNITED STATES
UNITED METHODIST WOMEN SOCIAL POLICY 2012

There is an increase in mass incarceration in the United States that disproportionately impacts people of color due to institutionalized racism, racial profiling, and mandatory sentencing. Now, U.S. immigration enforcement policies are replicating this model, increasing the mass detention of migrants\(^1\) of color. The United Methodist Church needs to actively work to dismantle current policies that depict whole groups of people as criminals and that respond with profiling and mass incarceration.

**Economic Crisis and Demonization of Communities**

Globally and within nations there is a widening gap between rich and poor. In order to maintain this wealth and resource inequality, governments are increasingly following the policies of dividing workers and exploiting migrant labor as Pharaoh did in Exodus 1: “Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land” (Exodus 1:10). In Genesis Chapter 47, Joseph and other migrants cooperated closely with Egyptians in a time of famine to share resources. However, prolonged famine also meant that many Egyptians lost their livestock and their land and became enslaved to Pharaoh just to survive. Today, citizens and migrants face similar exploitation by the powerful.

Pharaoh’s fear was not the presence of migrant labor but that impoverished Egyptians and migrant workers would unite in demanding equal rights. In the name of national security, governments today, like in Pharaoh’s day, use fear-based policies to divide and control populations that might challenge the growing concentration of wealth and resources in the hands of a few. Today this comes in the form of incarcerating the poorest and most marginalized citizens of a nation, building barricades to keep the poor from having equal rights when they move across borders and creating policies that criminalize both citizens and migrants of color. While this phenomenon of criminalization of communities of color is not new, it is being expanded in the context of economic crisis.

The concept of criminalization refers to the growing number of government policies and practices based on fear that apply punitive laws for largely nonviolent offenses in racially selective ways on whole communities. Over the past three decades, the “war on drugs” in the United States has generated a system of mass incarceration that has disproportionately affected impoverished African-American and other communities of color. The United States, as 5 percent of the world’s population, incarcerates 25 percent of all prisoners in the world. Now, in the name of a so-called war on “illegal” immigration and war on terror, similar punitive policies are being imposed on migrant communities, and copycat legislation is being enacted state to state. In effect, these policies render whole communities of color—citizen and migrant—as guilty until proven innocent. African-American, Arab, Muslim, Haitian, and Latino communities in the United States are among those groups particularly targeted.\(^2\) In a time of shrinking resources, like the famine in Pharaoh’s day, political leaders are able to stir up fear in efforts to “protect what’s ours” by erecting symbolic and real barriers that divide

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1. The United Nations system refers to “migrants” to name people on the move within and across borders for multiple reasons. In the United States, “migrant” is more frequently used to refer to farmworkers who move to harvest crops, so “immigrant” is of more common usage to describe someone who migrates to the United States from another country. This is the U.S. government language. Here, we use “migrant” unless referring to U.S. government programs.

2. See The Book of Resolutions of The United Methodist Church, 2008, Resolution 3128, “Prejudice Against Muslims and Arabs in the USA.”
people. This approach is based on a theology and worldview of scarcity. In contrast, The United Methodist Church affirms, “God’s vision of abundant living is a world where we live out a theology of ‘enough’ for all.”

We also see efforts to create borders regarding human rights. Rather than universal rights, those with felony convictions in the United States become secondary citizens, and migrants are increasingly unable to demand basic rights. A push in the United States to end birthright citizenship, enshrined in the 14th Amendment to the Bill of Rights in the aftermath of the Civil War, is part of the current effort to create a hierarchy of rights. This debate over who is and is not a full citizen is not new in the United States. It is centuries old. The exclusion of indigenous peoples and slaves was written into the Constitution at the nation’s founding.

**The Merger of Criminal Justice and Migration Enforcement Systems**

A growing merger of punitive and increasingly militarized criminal justice and immigration enforcement systems reflects the ongoing criminalization of citizen communities of color compounded by the newer criminalization of migrants. Public policies reflect a fear and demonization of “the other” and efforts to respond with punishment rather than with equal rights and restorative justice.

Today, migrants are being racially profiled, criminalized, and imprisoned, often in an expanding network of private “detention centers” or prisons, in similar ways to the longstanding systemic selective enforcement and imprisonment targeting African Americans, Latinos, and Native peoples. The United Methodist Church has long condemned the practice of profiling by police due to race, language, religion, or national origin, which disproportionally channels communities of color into the criminal justice system.

These trends have devastating effect on both citizen and noncitizen communities of color. Roundups targeting specific communities of color, such as Immigration and Customs Enforcement (ICE) raids or drift-net arrests, sweep up large numbers of people without probable cause, almost none of whom has committed any violent crime. We are seeing mass incarceration through mandatory sentencing policies for nonviolent offenses (e.g., drug abuse, property crimes) and immigration status violations in both communities. Both citizen prisoners and migrant detainees are frequently detained/imprisoned far from families and legal counsel, placing further burdens on families. Families are divided, with years spent away from children and potential loss of child custody. The focus on “documents” impacts both ex-offenders who have lost many citizenship rights and migrants in irregular status. In both cases documents are used to restrict access to privileges, rights, and resources of government, often dividing people along racial lines.

**Common Challenges of the Criminal Justice and Migration Enforcement System**

Private for-profit companies are often contracted by governments to incarcerate citizens as well as hold migrants in detention. In 2010, private companies in the United States operated over 250 correctional facilities, housing almost 99,000 prisoners. Detention and deportation have become multibillion dollar industries in the United States. These companies regularly lobby in Washington, DC, for more detention, even if it is

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7. “Drift-net” refers to police sweeps within a specific community and arrests without probable cause in order to sift out potential criminals.
Policing based on racial or ethnic identity undermines community safety. For decades, the race-based and militarized enforcement of drug laws in poor communities of color has created a climate of fear. Increasingly, local police are being asked to enforce harsh immigration policies that demonize impoverished communities and thereby undermine community safety for all. When whole communities do not trust the police, they are unwilling to call the police when crimes occur or share information that helps prevent or solve crimes. This has made both migrant and citizen women of color more vulnerable to domestic abuse. These tactics are producing *insecure communities*.

**Additional Impact on Women and Families**

Women in prison and detention face sexual harassment and sexual abuse, and they struggle to keep families together. The number of women in U.S. prisons, a third of whom are incarcerated for mostly nonviolent drug offenses, is increasing at nearly double the rate for men. Most women who are incarcerated, including mothers behind bars, were first survivors of sexual and physical abuse and violence that often began during girlhood. African-American and Latina women make up the fastest growing population in U.S. prisons and jails. Criminalizing mothers for trauma and addiction is a recent phenomena, brought on by the introduction of mandatory sentencing to federal drug laws in the mid-1980s, which resulted in a 400 percent increase in the number of women in U.S. prisons. Women who have suffered physical and sexual abuse now face further abuse in prison and detention where they fear speaking out and cannot flee violence and abuse. There are documented cases of sexual abuse of women in U.S. prisons and detention centers, requests by officials for sexual favors in exchange for papers or privileges, and the loss of child custody. Both imprisoned and detained women have been chained and shackled during child birth. Many migrant women must wear electronic ankle bracelets under house arrest. Women become heads of households when spouses are arrested, detained, or deported, and most incarcerated mothers have minor children for whom they were the primary caretakers.

Today's criminalization and mass incarceration policies divide and devastate families in communities of color. In addition, the criminalization of children of citizen communities of color further traumatizes and separates families. An estimated 200,000 youth are tried, sentenced, or incarcerated as adults every year across the United States. Most of the youth prosecuted in adult court are charged with nonviolent offenses. The United States is the only country with more than 2,500 youth serving life sentences without parole, termed juvenile life without parole (JLWOP). These children, 60 percent of whom are first-time offenders, will die in prison. The overuse of juvenile detention is particularly harsh on citizen youth of color. African-American

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9. See The Book of Resolutions of The United Methodist Church, 2004, Resolution 257, “Prison Industrial Complex”: “Private prison companies typically are paid on a per-capita and per-diem basis. Therefore they have little incentive to rehabilitate prisoners or to prevent recidivism. Indeed, it is in their economic interest to have more crime, more incarceration, and more recidivism, all of which lead to more profits” (p. 653).
and Latino/a youth are more likely to be sentenced to jail or prison, while white youth are more likely to be sentenced to probation. In 2003, African-American youth were detained at a rate 4.5 times higher than whites, and Latino/a youth were detained at twice the rate of whites. Today’s criminalization and mass incarceration policies divide and devastate families in communities of color.

The United Methodist Church’s Response

Just as the Hebrew midwives in Exodus 1 resisted government efforts to divide and destroy their community, the United Methodist Church affirms the inalienable human rights of all persons, regardless of race, class or national status. These political, social, and economic rights do not stop at borders of nations or boundaries of communities.

The Charter for Racial Justice, first adopted in the 1980 General Conference, calls us to challenge systems that institutionalize racism and cause unequal outcomes regardless of intent. We call on the church to actively work to dismantle these systems of white privilege and institutional racism.

In The United Methodist Church’s Social Principles, United Methodists are called to practice restorative justice. United Methodists are called to seek alternatives to retribution when people commit crimes. In seeking to restore right relationships among all God’s people, we commit to looking at global distribution of wealth, power, and racial privilege that lie beneath poverty, inequality, punitive criminal justice policies, and global migration.

United Methodist Call to Advocate

In keeping with these principles and in light of the destructive impact criminalization has on citizen communities of color and migrants, The United Methodist Church seeks to mobilize members and its agencies, notably the General Board of Church and Society, the General Commission on Religion and Race, and the General Board of Global Ministries and United Methodist Women, to advocate with national and local governments to:

Make the enforcement and protection of international human rights law central to criminal justice and immigration policy.

Stop profiling, raids, and wrongful imprisonment.

- Prohibit all forms of racial, ethnic/nationality and religious profiling by law enforcement at local, state, and national levels, including police sweeps in targeted communities; improve police–community relations; end “zero tolerance” policies that criminalize students in schools; and challenge and reverse racial disparities in police stops, arrests, sentencing, and incarceration.
- Suspend all raids, detention, and deportation of migrants, instead shifting resources to services for underserved communities. End local police involvement in immigration enforcement through such ICE ACCESS initiatives as 287(g), Secure Communities and the Criminal Alien Program.

End mandatory sentencing, especially for nonviolent offenses.

- End mandatory sentencing in the context of the U.S. “war on drugs” such as “three strikes and you’re out” laws. Several states have already adopted such measures (see www.sentencingproject.org).
- End mandatory detention policies in immigration law and support the Child Citizen Protection Act.

15. “The use of local law enforcement as immigration agents should be stopped.” See The Book of Resolutions of The United Methodist Church, 2008, Resolution 3281, “Welcoming the Stranger to the US.”
which gives judges discretion in deportation rulings to consider the needs of children; end the prac-
tice of jailing people only because of their immigration status; end incarceration of asylum-seekers
while their cases are reviewed; and grant asylum to larger numbers of those seeking refuge.

Investigate and end abuses in public and private corporate prisons, detention centers, and jails; stop expan-
sion of detention centers; and work to reduce the number of current facilities.

Stop the militarization of poor communities of color by police, including drift-net arrest policies; end militari-
zation of borders; take legal responsibility for the deaths of migrants in transit due to current border policies,
and provide redress to families who have lost loved ones; and end “prevention through deterrence” border
policies that lead to deaths.

Enable people to work.

- Remove the barriers to employment for formerly incarcerated persons and invest in education and
  job creation that will lead to good livelihods for poor communities of color. End suspension of citizen
  rights due to felony convictions and support reentry programs to hire former prisoners. End felony
disenfranchisement for all when they are released from prison.

- Repeal employer sanctions that criminalize undocumented migrants seeking to work and end the
  e-verify program. End the use of Social Security “no-match” letters and the prosecution of so-called
  “ID theft.”

Institute legalization programs for migrants that restore and protect civil and labor rights, keep families to-
gether, and strengthen communities, and institute programs that place all migrants on a path to citizenship,
not a select few.

**The United Methodist Church Call to Action**

The United Methodist Task Force on Immigration, representing the Council of Bishops, Agencies, and racial/
ethnic caucuses:

- Utilize a framework that examines links between criminal justice and immigrant enforcement policies
  as they impact communities of color.

- Work to challenge the criminalization of migrants in the United States and globally by engaging annual
  and central conferences in advocacy at the local, state/provincial, national, and regional level. Build alli-
  ances with ecumenical and secular groups to challenge criminalization of migrants and rights violations.

General Board of Church and Society, General Commission on Religion and Race, and the General Board
of Global Ministries and United Methodist Women:

- Work with national and international civil rights, human rights and migrant rights organizations to
develop resources and advocacy materials for use in local congregations regarding unjust criminal
justice and immigrant enforcement policies. Work with Central Conferences to deepen research,
analysis, and action on migration enforcement policies globally and how these may connect to poli-
cies and selective enforcement toward citizens of color/marginalized citizens within nations.

- Mobilize congregations to challenge private prisons and detention centers, call on states and the
  federal government to halt prison and detention center construction, release prisoners held for non-
vioent offenses as well as those who pose little threat to society, and use funds for needed social
expenditures in current economic crisis.
• Work to educate and advocate for the rights of women and their children who face specific vulnerabilities and challenges as a result of the criminal justice and immigration enforcement systems.

• Build alliances between citizen communities of color and new migrant communities, particularly around police racial profiling, working with the Black Alliance for Just Immigration, councils of churches, clergy coalitions, and civil rights groups.

Annual conferences and local congregations:

• Challenge police engagement in immigration enforcement, including through ICE ACCESS programs such as Secure Communities and 287(g) agreements and state legislation that would legalize local immigration enforcement and racial profiling. (See also Resolution 3378, “Racial Profiling in the US.”)

• Call United Methodists to discernment on these issues through use of the Wesleyan Quadrilateral; the values of human rights, racial justice and restorative justice; and a critical lens regarding mass media (See Resolution 8011, “Proper Use of Information Communication Technologies.”)

• Local congregations provide ministries of compassion and solidarity with communities subjected to police sweeps, high incarceration rates, racial profiling, immigration raids, detention, and deportation. This may include direct service, detention visitation, safe space for dialogue and organizing, and offering sanctuary, among other responses.
LEARN About United Methodist Church Policy on Immigration


These resolutions are available on the website of the Desert Southwest Conference, along with statements by the Council of Bishops and by individual bishops on this topic. Find this at desertsouthwestconference.org/churchmembers/issues/immigration/the_umc_position.

find out what YOU can do!
You can host a film night and show the film Made in LA and then follow up with study of the United Methodist resolutions. To organize a film event, see an organizer's toolkit at the General Board of Global Ministries' website: http://new.gbgm-umc.org/work/immigrationrefugees.

Consider studying these resolutions in Sunday school or in a study series in your church hosted by United Methodist Women, or study a resolution as part of a United Methodist Women circle or unit program. Use study questions as a reference.

Contact your conference office to see if your annual conference has taken any actions on immigration. If so, get copies of the resolution to study and discuss. If not, consider working with other groups in your conference to petition for a resolution at your next annual conference meeting. Contact Carol Barton, Women's Division, for information on what other conferences may be doing legislatively and for possible draft resolutions.

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U.S. Policy

A BRIEF HISTORY OF U.S. IMMIGRATION POLICY

BY JAY GODFREY

As disciples of Christ, it is important that we bring a theological lens to complex social issues such as immigration in order to think about how we can respond individually and collectively. This means listening intently to each person's lived experience. It means engaging scripture and church policy as they relate to the issue. It means spending time to think critically together about both effects and root causes of social issues. And, if we truly want to understand complex social issues, it means taking a serious look at history and tradition. This last piece is especially true for the issue of immigration. If we want to understand immigration policy today, we must understand how this policy has been shaped over our entire history. Furthermore, if we want to come to grips with the forces that are shaping immigration policy today, we must wrestle with the forces that have shaped immigration policy in our past.

A common image for many of us when thinking about the history of immigration in the United States is the “melting pot.” It conjures up images of people from many different countries, cultures and languages all coming together to form this unique new identity known as American. But not many of us actually know where the “melting pot” metaphor comes from. In 1909, a play by Israel Zangwill titled The Melting Pot opened on Broadway. This play about immigrants in America was an adaptation of Romeo and Juliet, featuring lovers from feuding Russian Jewish and Russian Christian families. Zangwill, in an effort to challenge old hatreds and prejudices, used the play to depict America as a crucible or “melting pot” that God was using to fuse together the barbarian tribes of Europe into a new metal out of which God cast Americans. Many who speak of America today as a melting pot might not realize how apt its eurocentric story is as a symbol for the history of U.S. immigration policy.

We also often hear pundits and politicians speak with pride about how when their ancestors came, they followed the rules and bought into the concept of being an American. What they don’t mention is what being “American” has meant through much of our history, nor what the rules were when their ancestors came. The unfortunate reality is that throughout most of U.S. history, policy around immigration and citizenship has been set up to privilege white men from Europe (particularly northern and western Europe) and to deny or restrict access to people of color.

If we want to discuss the history of immigration in America, we must define what we mean by “immigration policy.” I would like to expand what we might typically mean in two important ways. First, when I speak of immigration policy, I include any policy that defines citizenship. If you live in a country but are not granted citizenship or a pathway to citizenship, you are destined to remain a second-class resident without access to certain rights and the ability to participate in the political process. Second, I think it’s important to broaden our concept of immigration policy to include any policy that affects migration. It’s important to recognize that immigration is not just a national issue but a global one. Many of the policies that we enact might not specifically deal with citizenship or who can or can’t enter a country, but they have a powerful impact on migration worldwide. Thus, I sometimes use the term “migration policy” rather than just “immigration policy.”
A big reason why I want to consider laws defining citizenship in this discussion is that for a long time in our nation’s history there were very few restrictions on who could come to this country but there were plenty of restrictions on who could be a citizen. I would argue that official U.S. immigration policy began with the passage of the Naturalization Act of 1790. The purpose of the Naturalization Act was to define who could and also who couldn’t be a citizen of this new country. This act also set an unfortunate standard that immigration policy would follow throughout most of our history. The act restricted citizenship to “free white persons,” and in so doing established race and economic interests as the primary factors that would determine our immigration policy.

The construction of the transcontinental railroad in the 1860s provides another pivotal example of how race has played a role in our immigration policy. For cheap labor, the Central Pacific Railroad looked to Chinese immigrants, while the Union Pacific hired Irish immigrants. The country was in such dire need of cheap labor that the United States signed the Burlingame Treaty with China in 1868 in which both countries recognized the inherent and inalienable right of people to change their home and allegiance. The U.S. government insisted on the free immigration provision to counter Chinese efforts to prohibit its citizens from emigrating. However, after the completion of the transcontinental railroad in 1869, anti-Chinese sentiment and legislation quickly picked up steam. It culminated in the Chinese Exclusion Act of 1882, which denied citizenship to Chinese immigrants and suspended their entry to the United States. For comparison, the Irish definitely saw their share of anti-Irish sentiment throughout the mid-19th century when the potato famine drove them to find new land, but there was never an “Irish Exclusion Act.” It should also be pointed out that the Chinese Exclusion Act remained in effect until 1943 (nearly 70 years later) when China became an ally of the United States in World War II.

The Chinese Exclusion Act is a good example of how race was a prominent factor in who had access to citizenship. But there are many others. Native Americans had been excluded from citizenship in the Naturalization Act of 1790. Later, they faced forced relocation by the Indian Removal Act of 1830 so that their land could be settled by European immigrants. In the Dred Scott Decision of 1857, the Supreme Court stated that people of African descent were not considered legal persons and therefore could not be eligible for citizenship. The Immigration Act of 1917 instituted the Asiatic Barred Zone, a region from which people could not emigrate that included much of Asia and the Pacific Islands. The Supreme Court decided in 1922 (Takao Ozawa v. the United States) and 1923 (United States v. Bhagat Singh Thind) that Japanese and South Asians were racially ineligible for citizenship because they were not white. The Ozawa decision was reinforced by federal legislation shortly thereafter with the Immigration Act of 1924, commonly known as the “Jap Exclusion Law,” which effectively extended the Asiatic Barred Zone to include Japan.

While these are examples of legislation that targeted certain racial and ethnic groups and restricted or denied their access to this country, they were accompanied by legislation that sought to privilege European immigration. For example, the Quota Act of 1921 limited the number of immigrants who could enter this country from Europe, Australia, Africa, New Zealand, Asiatic Turkey, Persia and certain islands of the Atlantic and Pacific oceans to 3 percent of the nationality group residing in the United States when the 1910 census was taken. The first effect of this law was to reduce the total number of immigrants coming to the country. The second was that it favored and actually stimulated immigration from protestant northwestern Europe while excluding most of the Catholic southern and southeastern Europeans. These goals were further strengthened two years later in the Johnson-Reed Act, which reduced each nationality’s allowance to 2 percent of its U.S. population in 1890.
I think it’s important to make another point here. In the Quota Acts of 1921 and 1924, one of the goals was to restrict the immigration of Southern and Eastern Europeans because of their activity in the labor movement. Yet, as with the Irish after the completion of the transcontinental railroad, there was no Italian or Greek Exclusion Act. The United States simply sought to reduce their numbers because of their efforts in organized labor. Similarly, when a Polish anarchist assassinated President William McKinley in 1901, Congress passed the Anarchist Exclusion Act, not the “Polish Exclusion Act.” Furthermore, in the Palmer Raids of 1919, alien anarchists and communists—especially those from southern Europe who were influential in labor organizing—were detained and deported. In effect, our policymakers determined that when white immigrants stir up trouble, it is not a reflection on their race or ethnicity but an ideological flaw. Thus the solution was to target their ideology, not their ethnicity. One more example is the internment of over 112,000 Japanese Americans during World War II, while very few German and Italian Americans were detained.

If race is one side of the immigration policy coin, economics is definitely the other. And the two usually go hand in hand. Again, we can look to the example of the way that the Chinese were encouraged to immigrate when cheap labor was needed to build the railroad only to have their immigration effectively halted once the railroad was completed. This pattern has repeated throughout our history. For example, the Immigration Act of 1917, which introduced the Asiatic Barred Zone, also instituted literacy tests for immigrants from which Mexicans were exempted so that they could continue to provide labor. However, once the Great Depression hit in 1929, the U.S. government deported thousands of Mexicans, many of whom were U.S. citizens. Again in 1943 during the labor shortage of World War II, the Bracero Program brought in over 5 million workers from Mexico to fill mostly agricultural labor needs. This was followed in 1954 with “Operation Wetback,” which targeted Mexican American communities and deported over 3.8 million people to Mexico.

This history, although not pretty, is important for us to recognize. It adds an important context to the recent immigration debate taking place across the country. The overwhelming majority of anti-immigrant efforts over the past 30 years can be traced to one person: John Tanton. Tanton is the architect of a network of anti-immigrant organizations. He founded the Federation for American Immigration Reform (FAIR) 30 years ago, and U.S. Inc. shortly thereafter. These two groups jointly fund and support most of today’s national anti-immigrant groups. Tanton also founded the Center for Immigration Studies, which serves as a think tank for the anti-immigrant movement. NumbersUSA is another one of his organizations. Its executive director, Roy Beck, edited The Immigration Invasion, a book by Tanton and a colleague that was so fierce in its anti-immigrant rhetoric that Canadian border authorities banned it as hate literature. He also runs The Social Contract Press, a quarterly journal that has called for a ban on Muslim immigration and issued reprints of The Camp of the Saints (a novel about the “swarthy hordes” of Indian Immigrants who take over France and send white women to a “whorehouse for Hindus”). One final and important example in the Tanton network is the Immigration Reform Law Institute, which supplies model legislation and legal support for state legislators pushing anti-immigrant measures, such as the recent state legislation in both Arizona and Alabama. Tanton is a supporter of eugenics. His racist perspectives led to his removal as executive director of FAIR, but he is still listed as a member of the board of directors. Some Tanton quotes from an April 2011 New York Times article illuminate his influence in the anti-immigrant movement:

“One of my prime concerns,” he wrote to a large donor, “is about the decline of folks who look like you and me.” He warned a friend that “for European-American society and culture to persist requires a European-American majority, and a clear one at that.” In addition, he wrote, “Do we leave it to individuals to decide that they are the intelligent ones who should have more kids? And more troublesome, what about the less intelligent, who logically should have less. Who is going to break the bad news to them?”
Let me be clear, I am not suggesting that everyone who disagrees with me on the issue of immigration is racist. I simply think that it is important to be aware, especially in light of U.S. immigration history, of the forces that are shaping our national debate on this issue. Members of FAIR have testified frequently before Congress. Studies from the Center for Immigration Studies have been widely quoted in the media. This should give us pause to stop and consider the source of our information and to push back against politicians and media that continue to prop up Tanton and his network.

I also mentioned earlier that I’d like to expand our understanding of what we mean when we talk about immigration policy to include policies that affect migration anywhere. The reality is that migration is a global phenomenon that has many push and pull factors at its roots. People around the globe are forced to migrate because of decisions made in boardrooms and halls of government that are often thousands of miles away. In this context, when we talk about addressing migration we must go beyond talking about legislation that helps or hinders the movement of people and include legislation that forces people to migrate for economic, security or other reasons. Thus, NAFTA (North American Free Trade Agreement) is migration policy. Our steadfast refusal to seriously take on climate change is migration policy. A food bill that provides billions of dollars in subsidies to U.S. agribusiness is migration policy. Policies at the national or international level that will undermine a community’s ability to sustain itself must be part of the immigration debate.

The reason we must include these policies in the debate is that they directly contradict the efforts to restrict the movement of peoples across borders in this and other countries of the global north. Jeffery Kaye speaks to this contradiction in his book *Moving Millions* by referencing Janus, the Roman god of gates, doors, beginnings and endings to describe this contradiction:

In sculptures, Janus is depicted as having two heads or faces looking in opposite directions. Sometime he is shown holding a key. As modern governments guard their own gates attempting to deter migration with immigration police and border controls, their policies and trade deals often have the countervailing effect of promoting migration. Along the borders of the developed world, while one of the two-faced Janus heads presents a stern, law-and-order countenance, the more permissive counterpart looks the other way, dangling carrots and encouraging migrants to bypass sentries and seek out opportunities.

That’s the context needed to understand global labor migration. In an international marketplace, human mobility is as much a part of the economic system as nomadic companies that hopscotch the world in search of low prices, strategic alliances and trade arrangements, exports and imports, industrialization and currency shifts. On the surface, none of these issues has much to do with migration. But scratch a little deeper and it becomes apparent that seemingly unconnected policies can have a direct bearing on the movement of people.

If we are serious about fair and just comprehensive immigration reform, then we must fix an immigration system that offers no path to citizenship for many, creates huge backlogs in family reunification, and detains and criminalizes those doing some of the hardest work for the least pay. And, we must address those policies that force so many around the world to migrate in the first place.

Finally, let us be reminded of the famous words of Emma Lazarus found on the Statue of Liberty, which is the symbol of American immigration:

“Give me your tired, your poor,  
Your huddled masses yearning to breathe free.  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!”
Emma Lazarus wrote these words in response to her experience providing aid to recent Jewish refugees fleeing the pogroms in Eastern Europe. They represent the highest ideals of what the United States stands for: freedom, opportunity and equality. And there are glimpses of those ideals coming to fruition, in small but incremental steps—the 13th Amendment, which outlawed slavery; the 14th Amendment, which granted equal protection of African Americans; the 15th Amendment, which extended the right to vote to African-American males; and the 20th Amendment, which finally gave women the right to vote. Unfortunately, our immigration policy has too often been influenced by economic and political forces mixed with racism and sexism rather than by the ideals we like to think of as American. In fact, our whole immigration history could be summed up as, “You are welcome to come to provide cheap labor when we need it, but when you are finished, if you aren’t white, please leave.”

I think Emma Lazarus is a good model for many of our churches struggling with the immigration debate. She was someone who came from privilege and was profoundly affected by her interaction with recent immigrants. She was moved by both the challenges they left behind in their home countries and the challenges they faced here in the United States. We need to discern as a community of faith how we are to respond to immigrants in our community and what kind of policies we are going to fight for. Perhaps, like Emma, what we need to do is meet immigrants, work with them, and hear their stories.

Jay Godfrey is a seminar designer with the United Methodist Seminar Program.
DREAM Sabbath: TAKE ACTION!

What are we calling for?

1. Administrative relief: The Obama Administration can act now, without legislation, to change enforcement policies as they apply to migrant youth and all detainees. They can cease detaining and deporting migrants based on immigration status.

2. Pass the federal DREAM Act: The Development, Relief and Education for Alien Minors Act has been reintroduced by Senator Dick Durbin (D-IL). This bipartisan bill would enable a path to legalization for migrant youth without documents brought into the United States as children if they enroll as students or serve in the military. We are also calling for a non-military service option for those who are not pursuing higher education. The Obama Administration took this action in 2012 through “administrative relief.”

3. Pass state bills that would enable migrant youth to attend college with in-state tuition, health care, transportation and other support that citizen youth have in a given state.

Background

To see Harriett Jane Olson and Inelda Gonzalez’s 2010 letter to United Methodist Women members about the DREAM Act, visit www.unitedmethodistwomen.org/media/pdf/dreamactletterdec2010.pcf.


What can we do?

1. Join the 365 Day Fast in Solidarity with the DREAMers first organized by United Methodist Women. Publicly fast for one or more days in the coming year. Go to www.wix.com/365dreamfast/365-dream-fast to register. For additional information, go to the United Methodist Women online community: http://immigration.umwonline.net/general/dream-act1.

2. Sign the online pledge at “United We DREAM” calling on President Obama to take administrative action to end detentions and deportations of migrant youth now: http://wfc2.wiredforchange.com/o/8496/p/dia/action/public/?action_KEY=365.

3. Host a DREAM Sabbath in your church. Lift up the stories of DREAM students with
biblical reflections and United Methodist Communication videos (www.umcom.org/site/c.mrlZJ9FPKmQ/o.7554071/k.9BDC/Rethink_Church__Immigration.htm) and use the DREAM Sabbath tool kit (www.interfaithimmigration.org).


5. Become an Immigrant Welcoming Congregation or United Methodist Women unit. Find ways to directly support and accompany migrant congregations or migrants in your community. This may be by partnering through Justice for Our Neighbors clinics or English as a second language classes or with Hispanic, Korean, Tongan or other congregations. It may mean visiting detention centers on a regular basis. It may mean helping families affected by detention and deportation through direct material assistance and spiritual and emotional support. Let your conference United Methodist Women and the conference “Rapid Response Team” know what you are engaged in!

6. Urge Congress to pass the DREAM Act, a bipartisan bill that would provide a six-year path to permanent residence and eventual citizenship for undocumented children brought to the United States more than five years ago. Contact your senators and representatives.


8. Let us know what United Methodist Women are doing! We are documenting action on immigrant and civil rights by United Methodist Women members across the country! Contact Carol Barton at cbarton@unitedmethodistwomen.org.

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Pray, Fast and Advocate for DREAM Students

Join the 365 Day Fast in Solidarity with the DREAMers:

- Join a spiritual fast to support DREAMers’ call for federal and state legislation addressing needs of migrant youth in the United States.
- Bring your faith to this act of personal commitment and public advocacy for migrant rights.
- Speak out and act to make visible the crisis situation of thousands of migrant youth across the country and to pressure for immediate administrative relief by President Obama and Secretary Janet Napolitano and for federal legislation offering migrant students options for legalization.

In December 2010, as the fate of the DREAM Act was debated by Congress, a group of United Methodist Women and deaconesses began a 365 Day Fast In Solidarity with the DREAMers: [http://www.facebook.com/groups/176134225738678/?p=1](http://www.facebook.com/groups/176134225738678/?p=1). This fast continues, and you can join in by selecting at least one day you will pray and fast for the rights of migrant youth and make your action public through Facebook. Some have chosen to fast the same day every month. Please help make the fast visible nationally: join the fast, post to social media networks, enlist the participation of others, and advocate for action for the rights of migrant youth. To see Harriett Jane Olson and Inesla Gonzalez’s 2010 letter to United Methodist Women members about the DREAM Act, visit [www.unitedmethodistwomen.org/media/pdf/dreamactletterdec2010.pdf](http://www.unitedmethodistwomen.org/media/pdf/dreamactletterdec2010.pdf).

Why a Fast?

Prayer and fasting is part of our spiritual tradition as United Methodists. It recognizes the power of prayer and self-sacrifice linked to action for justice in bringing about a just world—personal holiness and social holiness. It recognizes that for societal change to take place we need change to happen both internally, through personal acts of prayer, reflection and witness, and systematically, by addressing policy and systemic practices. Thus, as people of faith we come together across faith traditions to make a personal witness through prayer and fasting; and a public witness through advocacy.

What Are We Calling For?

1. Administrative Relief: The Obama Administration can act now, without legislation, to change enforcement policies as they apply to migrant youth and all detainees. It can cease detaining and deporting migrants based on immigration status.
2. Pass the federal DREAM Act. This has been reintroduced by Senator Dick Durbin (D-Ill., [http://durbin.senate.gov](http://durbin.senate.gov)). This bipartisan bill would enable a path to legalization for migrant youth without documents brought into the United States as children if they enroll as students or serve in the military. We are also calling for a non-military-service option for those who are not pursuing higher education.
3. Pass state bills that would enable migrant youth to attend college with in-state tuition, health care, transportation and other support that citizen youth have in a given state.

find out what YOU can do!
A Brief History
In November 2010, a group of University of Texas students in San Antonio fasted for more than 20 days in support of the DREAM Act, then being debated by Congress. On November 29, 12 students, a professor, a pastor and a former city councilwoman in an act of civil disobedience held a sit-in in Senator Kay Bailey Hutchison's San Antonio office, urging the senator to support the DREAM Act. When the protesters ultimately left the site, the Rev. Lorenza Andrade-Smith, a United Methodist pastor, opted to go to jail instead of leaving voluntarily. She spent a week in jail, where she fasted, prayed and provided pastoral support for many inmates. On leaving jail, she agreed to end her own hunger strike as others offered to participate in an ongoing fast for the DREAMers, to keep their issues visible and to build pressure for policy changes. The Facebook page was created, and United Methodist Women and United Methodist deaconsesses were the first to respond, with many others joining the fast. The fast is now expanding nationwide, with the support of many faith groups and DREAM student organizations across the country. Join us!

Sign the online pledge at "United We DREAM," calling on President Obama to take administrative action to end detentions and deportations of migrant youth. http://act.c2.wisdonexchange.com/9y9698d545/aclion?public2action_KEY=365.

Advocate for state and federal legislation in support of DREAM students. Let your elected officials know of your views. Tell them you have joined the fast and will continue to pray and act on behalf of DREAM students.

Join the Facebook group, "365 Day Fast in Solidarity with the DREAMers." Share with friends. Post on your organizational website.

Participate in the fast and enlist others to participate. Tell people what you are doing and why you are doing it. Use this as an opportunity to talk about the stories of migrant youth affected by current immigration policy and to advocate for policy changes.

Have your circle, unit, church or organization endorse the fast. Post to your organizational website.
NATIONAL MISSION INSTITUTIONS ENGAGED IN MINISTRY AND ADVOCACY WITH IMMIGRANTS

BY MARY BETH COUDAL

United Methodist Women mission giving supports the vital ministries of its national mission institutions. Their ministries are often made more difficult by federal, state and local immigration policies.

Of the nearly 100 national mission institutions supported by United Methodist Women, dozens have historically served immigrant communities, and these centers and institutions are finding new demands, given the current broken immigration system in the United States. As they seek to provide community services to changing populations they are increasingly confronted with family members who are detained and deported due to their immigration status, with communities that live in fear, and with communities that have emptied out after U.S. Immigration and Customs Enforcement (ICE) roundups.

In this new context these mission institutions, some of them more than 100 years old, find themselves engaged in legal services, community education, campaigns around hate speech, state and national legislative advocacy and accompaniment of immigrants in detention and their families as part of an expanding ministry.

In early 2012, staff from four of the mission institutions who work with immigrant communities shared their ministries with one another. These institutions welcome local United Methodist Women’s involvement in service and advocacy with immigrant communities. This involvement might include education, legislative advocacy, challenges to expansion of detention centers, detention visitation and accompaniment of immigrant families caught up in the detention system among other efforts.

Some of the staff from the mission institutions asked United Methodist Women’s leaders how they can help congregations understand that there is room for both citizens and new immigrants, that it is not either/or, and how congregations can get past the label of “illegal” to see the stories of human beings who are children of God.

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The Tacoma Community House was founded in Tacoma, Wash., more than 100 years ago as a settlement house for immigrants. While the home countries of immigrants have changed, this center continues to serve immigrant communities. Today they come from Eastern Europe, Latin America, Southeast Asia and as refugees from Somalia and the Congo.

Tacoma Community House provides many services to immigrants and refugees: English-as-a-second-language classes (ESL), employment services, immigration and citizenship assistance and classes, advocacy for domestic violence and sexual assault victims and youth services (including tutoring and employment as-
United Methodist Women • Hope and Hospitality

United Methodist Women has collaborated with Tacoma in a drive to collect items for women who are victims of domestic violence. They have also collected school supplies for children and warm clothing for infants and children.

Tacoma is home to a large ICE detention center that houses 1,000 people. As is frequently the case, ICE subcontracts to a private company that runs the facility. In Tacoma the detention center is run by the GEO Group, one of the largest private prison companies in the United States, which has a global reach.¹

While we hear much about tensions on the U.S.-Mexico border, Tacoma Community House reminds us that the northern border is also being militarized. Immigrants experience stops by the Border Patrol and live in fear of arrest. The center reaches out to immigrants in detention.

The house works with partners on a local detention center roundtable that includes churches, the American Civil Liberties Union and community groups. House executive director Liz Dunbar shares how members of the community have become aware of realities faced by immigrants and how they have become engaged in advocacy on their behalf. One local United Methodist pastor got involved when a couple in the detention center asked him to perform their wedding. He had never been inside the center, and suddenly the pastor was confronted by the injustices of the detention system. He has since involved his own congregation in education about the situation and has become the chairperson of the detention center roundtable. (Tacoma Community House has created an immigration tool kit for congregations, available at www.tacomacommunityhouse.org/Page.aspx?nid=250).

A key aspect of the roundtable’s work, which includes the Tacoma Community House, is helping engage congregations as they also meet the needs of an immigrant community in crisis. When immigrants are detained the group enlists churches in helping to provide support while in detention, including visitation and much needed phone cards to call their loved ones. When people are released the group supports them with interpreters and resources.

**Crossroads Urban Center**

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Crossroads Urban Center in Salt Lake City, Utah, serves an immigrant population that is primarily Mexican. Ministering in a climate that has often been hostile to immigrants, the center has accompanied the immigrant community in advocacy as well as social services. At Christmastime, similar to Christmas pageants, it is a Mexican tradition to act out “Las Posadas,” where Mary and Joseph go from house to house seeking a room for the night. Crossroads joins the Mexican community in Salt Lake City in a modern “Posadas” that lifts up immigrants’ own feelings of seeking refuge and welcome and often finding there is “no room at the inn.”

The center works with local congregations to give a human face to what can become an abstract conversation about immigration. They invite congregations to challenge hate words in current discourse about imm-

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¹ Along with the Corrections Corporation of America (CCA), GEO is the target of a national divestment campaign. In January 2011, the United Methodist Board of Pensions voted to divest from corporations whose primary source of profit is from prisons. CCA and GEO have been encouraging the privatization of prisons at the state and federal level and have helped to draft language for state anti-immigrant bills that would increase number of immigrants in detention.
migration. They have joined the “Drop the I-Word” campaign spearheaded by Colorlines and by the United Methodist General Commission on Religion and Race, which proclaims that no child of God is illegal. This campaign invites United Methodists to commit to refrain from calling immigrants “illegals” or “illegal aliens” as this is understood as a racial slur. Individuals also commit to challenging the use of this word in the media and among friends and neighbors.

The center sponsors an interfaith, economic justice advocacy group called the Coalition of Religious Communities (CORC), which meets monthly. They are monitoring the push for private detention centers in Utah. They are also finding that the role of private prisons in the detention system creates a perverse incentive to increase the prison population.² Because of this, private prison companies CCA and GEO have encouraged state anti-immigrant laws that would increase numbers in detention. Such laws have led to an increase in racial profiling, particularly of the Hispanic/Latino community.

In the context of an intense Utah debate on immigration and the passage of a March 2011 immigration law that linked enforcement with a new business-friendly guest worker program, Crossroads Urban Center has worked with local congregations to craft resolutions pledging to welcome immigrants. Local congregations are adopting such resolutions as well as inviting local government and private entities to adopt them as well. In 2010, faith groups and the Chamber of Commerce crafted a Utah Compact³ to counter an upsurge of anti-immigrant sentiment in the state. The compact noted that it is unconstitutional for states to enact immigration policy. This is the constitutional responsibility of the federal government. In addition, it says that “local law enforcement resources should focus on criminal activities, not civil violations of federal code”; opposes “policies that unnecessarily separate families”; and affirms that “Utah should always be a place that welcomes people of goodwill.” It was supported by the Latter Day Saints (Mormon) church, which has significant influence, as the state legislature is 80 percent Mormon. While the compact still has strong enforcement provisions, it played a significant role in preventing passage of more restrictive state legislation.

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The Susannah Wesley Community Center in Hawaii first served Korean and Japanese women who came to work on Hawaiian plantations during the early part of the past century and today serves primarily immigrants from the Asian and Pacific Basin. There is a strong link between immigration and trafficking, as immigrants are often trafficked as workers.

More recently the center joined with the United State Conference of Catholic Bishops to support human trafficking victims in their community. The center is an active member of the Hawaii Anti-Trafficking Task Force, developing polices related to ending human trafficking in Hawaii. The task force consults annually with the Hawaii State Legislature to make recommendations concerning this issue. Until recently, Hawaii was one of

² See the new United Methodist Women resolution “Criminalization of Communities of Color in the United States”: www.unitedmethodistwomen.org/resources/articles/item/index.cfm?id=647.
³ See www.utahcompact.com to read the full Utah Compact.
five states in the nation that did not have an anti-trafficking law. The center is also a member of the Hawaii Coalition Against Human Trafficking, collaborating with other agencies to provide social services.

In late 2012 the biggest human trafficking case in U.S. history will be heard in federal court. Susannah Wesley Community Center played a major role in helping identify victims and helping them find legal support, and the center continues service with ongoing aid.4

Susannah Wesley Center currently works with the U.S. Committee on Refugee and Immigration providing case management services to victims of human trafficking. As part of the Interagency Council for Immigrant Services, the group successfully advocated for the creation a state statute that provides increased bilingual language access. The agency is also part of a United Methodist lead advocacy group, Faith Action for Community Equity, that advocates for just immigration reform.

The center has always worked with partners to advocate for immigration reform. They are particularly concerned about policies that would speed up visas for family members so that families can be together.

**InterServ**
Dave Howery, director
200 Cherokee Street
St. Joseph, MO 64504
Tel: (816) 238-4511
Website: www.faithfullyserving.org

InterServ is based in St. Joseph, Mo. Many of the immigrants they serve come from Latin America and increasingly Burma. The center trains and certifies workers as paralegals who become credentialed to represent immigrants in immigration hearings. They are able to assist some 400 immigrants per year and have served around 2,000 immigrants since the program began. In the process they have gained an intimate knowledge of current detention and deportation policies.

Missouri is one of many states debating more restrictive state legislation regarding immigrants. It is already impossible for undocumented immigrants to get a driver’s license in Missouri. A new bill being debated would deny the ability for immigrants to take driver’s exams in their own language. The center follows this debate and other legislative initiatives that target the rights of immigrants.

The center joins with community groups in trying to find out who has been detained and how to address their needs. They have found that ICE has moved away from conducting high media profile raids of workplaces; instead, they are going into companies to review personnel records, seeking employees who do not have green cards. Because of such a review by ICE, 500-600 people left the community, fearing detention. This had a huge impact on families, workplaces and public schools. The center is finding that this new approach of reviewing personnel records is as disruptive as raids and much less visible to the public. They have raised concerns with ICE about this practice.

To a great extent, immigrants in detention in Missouri have been held in private prisons or county jails. However, InterServ finds that ICE is now seeking greater engagement with the community regarding detention. This is in response to intense advocacy on the part of civil society regarding detention practices. The General Board of Church and Society of The United Methodist Church sits on a national civil society committee in

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Washington, D.C., that monitors ICE detention policies and provides direct input to ICE regarding concerns. This national advocacy effort provides an important two-way street where GBCS can hear from InterServ about local realities and InterServ can better understand how current ICE practices will affect the people they serve locally.5

The Department of Homeland Security has proposed civil detention policies not yet enacted through ICE that would improve on commitments to due process, detention visitation and engagement of the family and pastor. The current reality is that people are being held in detention when they have not committed a crime. Irregular immigration status is a misdemeanor, and the act of detaining immigrants in large numbers and threatening with deportation continues to be the practice and calls us as faithful to ending these unnecessary and unacceptable actions in the treatment of the immigrant.

**Other National Mission Institutions Serving Immigrant Communities**

**David and Margaret Youth and Family Services**  
Charles C. Rich, director  
1350 Third Street  
La Verne, CA 91750  
Tel: (909) 596-5921  
Fax: (909) 596-7583  
E-mail: RichC@DavidandMargaret.org  
Website: www.DavidandMargaret.org

**Good Neighbor Settlement House**  
Leo Rosales, director  
1254 E. Tyler Street  
Brownsville, TX 78520  
Tel: (956) 542-2368  
Fax: (956) 541-9465  
E-mail: r.leo11@yahoo.ca  
Website: www.goodneighborsettlementhouse.com

**Lessie Bates Davis Neighborhood House**  
William Kreeb, director  
1200 North 13th Street  
E. St. Louis, IL  
Tel: (618) 874-0777  
E-mail: wkreeb@lessiebatesdavis.org  
Website: www.lessiebatesdavis.org

**Marcy-Newberry Association**  
Benjamin J. Kendrick, director  
1073 West Maxwell Street  
Chicago, IL 60608  
Tel: (312) 829-7555

5. In 2010 United Methodist Women leaders met with ICE and the Department of Homeland Security in Washington, D.C., to deliver more than 3,000 postcards from United Methodist Women expressing concerns about detention and deportation policies, including the use of local police in immigration enforcement and the growing risk of racial profiling.
Fax: (312) 829-8940
E-mail: marcynewberry@aol.com
Website: www.marcy-newberry.org

**Neighborhood House of Calexico**
Ricardo Ortega, director
506 East Fourth Street
Calexico, CA 92231
Tel: 760-357-6875
Fax: 760-357-2248
reortega@prodigy.net
www.nhclx.org

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Mary Beth Coudal is former staff writer for the General Board of Global Ministries of The United Methodist Church.
Controversial Issues
Tools for Difficult Conversations

WHAT GOD EXPECTS OF US: GUIDELINES FOR HOLY CONFERENCING

In 2007, the United Methodist Council of Bishops issued a set of guidelines for conducting conversation on controversial matters. The guidelines were based on John Wesley’s concept of “Holy Conferencing.” For Wesley, holy conferencing was a means of grace, like prayer, communion and works of mercy. The following are the guidelines the bishops issued.

As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience. Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. Let the word of Christ dwell in you richly ... And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

—Colossians 3:12-16a, 17

Holy Conferencing

- Every person is a child of God. Always speak respectfully. One can disagree without being disagreeable.
- As you patiently listen and observe the behavior of others, be open to the possibility that God can change the views of any or all parties in the discussion.
- Listen patiently before formulating responses.
- Strive to understand the experience out of which others have arrived at their views.
- Be careful in how you express personal offense at differing opinions, otherwise dialogue may be inhibited.
- Accurately reflect the views of others when speaking. This is especially important when you disagree with that position.
- Avoid making generalizations about individuals and groups. Make your point with specific evidence and examples.
- Make use of facilitators and mediators.
- Remember that people are defined, ultimately, by their relationship with God—not by the flaws we discover, or think we discover, in their views and actions.

We believe Christians can discuss important issues without the acrimonious debate and parliamentary maneuvering that can divide a group into contending factions. We see too many examples of that in secular society. We believe the Holy Spirit leads in all things, especially as we make decisions. We want to avoid making decisions in a fashion that leaves some feeling like winners and others like losers.

We can change the world through honest conversation on matters about which we are passionate.

We offer our thanks to the participants at the Global Young People’s Convocation and Legislative Assembly, sponsored by the Division on Ministries With Young People, through the General Board of Discipleship, held in January 2007 in Johannesburg, South Africa, for inspiring the framework of these guidelines. They adopted similar guidelines for Christian Conferencing at the convocation. This work is based on guidelines for holy conferencing that emerged from the United Methodist “Dialogue on Theological Diversity” in February 1998.

Issued by the Council of Bishops of The United Methodist Church and the General Commission on the General Conference, 2007.
THE HOLY CONVERSATION PROJECT
THE DESERT SOUTHWEST CONFERENCE

The Holy Conversation Project of the Desert Southwest Conference of The United Methodist Church is designed to help us learn how to deal faithfully with polarizing political issues like immigration, as church members, as churches, and as an annual conference. The project addresses a key outcome proposed by the conference’s strategic direction—to create a culture of social holiness.

What is social holiness?
This project is rooted in John Wesley’s emphasis on social holiness. Wesley was the founder of the modern holiness movement. He believed that not only does God declare us holy—set aside or different—through the redemptive work of Christ, but God also actually makes us holy through the work of the Holy Spirit—both within individuals and among the community of faith.

For Wesley this process of sanctification, or holiness, while very personal, is never a private matter: “Directly opposite to this is the gospel of Christ. Solitary religion is not to be found there. ‘Holy solitaries’ is a phrase no more consistent with the gospel than holy adulterers. The gospel of Christ knows of no religion, but social; no holiness by social holiness.”

He was concerned about Christians who felt that all they needed was a private relationship with God, along with worship each week. For Wesley, holiness concerned not only how church members acted individually but also how they acted together—by following in Jesus’ footsteps through the spirit’s guidance.

We err when we limit Wesley’s quote above to support contemporary social activism. But Wesley suggested that what happens to us as individual Christians can only be correctly understood within the context of how we live our lives together as Christ’s body. In other words, all holiness is ultimately social as well as personal, and the personal must be understood within the context of the social.

Wesley institutionalized social holiness in the Methodist movement through the process of conferencing. Each conferencing event, from the weekly class meeting to the individual church’s quarterly conference to annual conference, jurisdictional, and general conferences, is a moment for sitting down together, talking about issues facing the church, and discerning the way forward. Wesley’s “Methodists” met in small classes each week to be examined on whether the feelings in their hearts were translating into how they were living their lives in the world. That examination kept each of them from either fooling themselves or avoiding God’s clear call. The process of conversation in both house meetings and church conferences still lies at the center of United Methodist polity and Wesleyan social holiness.

Holy conversation in today’s church
Today, people in The United Methodist Church tend to discuss difficult issues within the church the same way they do outside of it. That is, extreme positions are established, usually by partisan alliances. Then each alliance claims that it speaks for the middle. The middle usually remains silent as conversation turns into argument and rhetoric heats up. Many give up and say “there’s no room in the church for politics.” But we must accept that there are times when the political world needs to hear the voice of faith.

Most in the church assume that the above “political” approach is the only way to converse about issues that are important to us. In fact, the church is not ultimately controlled by the culture in which it lives. It is “in but not of the world.” While it lives within the laws of its surrounding culture, it answers to a higher standard: to be the body of Christ in the world, to be leaven in the loaf of the culture, transforming it from within.

As church, we must choose to shift from argument back to conversation. We must commit ourselves to one another and to a conversation process that is holy—or fundamentally different from what goes on in the world. Although such conversation often begins with the words “we can agree to disagree,” we trust that the conversation does not end there—not if the spirit has anything to say. By focusing biblically on the broad middle of the community and on who we are together, we all can grow together.

**Making conversation the first step**

As critical as education is in dealing with important issues, we accept the fact that education can sometimes be partisan in nature. Therefore, we choose to begin by just talking with one another. The starting point of that conversation is the importance of seeking consensus, rather than arguing to support a pre-established point of view. No one is excluded from the conversation, though some may choose to exclude themselves, convinced that only their own point of view can be correct.

In this project, the church has a chance to do what the American two-party system is by definition unable to do—organize the broad middle of a cultural discussion in a way that can change the landscape on which the issue is discussed and eventually decided. It can teach the society the central value of the patient work of sitting down face-to-face as a community to consider issues of both heart and life. As this project develops within congregations, there will be times when helpful questions are raised, especially the eventual request for helpful educational materials and settings.

**A different paradigm for engaging in conversation**

Pursuing social holiness means gathering people together from across the gamut of disciplines and walks of life in order to construct a fuller picture of the nature and causes of today’s problems. It’s like five hundred people, each with a different piece of the same jigsaw puzzle. The picture on the box has been lost, but some influential groups have strong, opposing notions about what the finally assemble puzzle should look like. But only as they confer do they begin to see how the pieces really fit together. A solution will “appear” as the problem is examined and understood based on shared values and the exchange of ideas. In order to have a chance at this kind of conversation, we must believe and act as though each person in the church potentially holds a piece that is critical to solving the immigration puzzle.

**The conversation process is the initial and final focus**

The Holy Conversation Project offers a new way to deal with polarizing issues within the church, by acting as a community of faith rather than just another cultural institution. Each church determines when to begin the project and who will oversee it. Each house church group that is part of the project determines how it wants to divide the conversation and in what order topics will be discussed. Each group will be open-ended as to the time required for the process.

We are convinced that if each church and each house church group faithfully follows the prompting of the spirit within its process, then over time our conference will arrive at a point much closer to Wesleyan social holiness than we are at this moment. We also expect a new group of conference leadership to emerge from this process: one that models radical openness in the pursuit of social holiness, and can facilitate this type of congregational process toward a faithful outcome.
The Holy Conversation Project

The Desert Southwest conference has modeled the Holy Conversation Project by identifying churches within regions to take the lead. They have been asked to do the following:

1. Select a pilot house church group, which integrates significant congregational voices representing the varying viewpoints in the congregation. Each of the house church participants commit to the holy conferencing process on the immigration issue.

2. Test the Holy Conversation Project through two or three rounds of house church meetings (8 to 10 church members per meeting, for a total of from 8 to 120 people involved overall).

Following the pilot phase, they plan to invite some to become teaching churches within the conference. They will also ask each of the pilot churches to identify and commission members of their congregation with the gifts, graces, calling, and availability for facilitation. These will then be trained to facilitate further immigration conversations within other churches in their region of the conference, or future conversation on other divisive issues within their own church.

From the Desert Southwest Conference of The United Methodist Church, desertsouthwestconference.org/fileadmin/Website_PDF/immigration/Holy_Conversation_Project.pdf. Used by permission.
Beyond Labels
Seeking open dialogue and community in a divided world

by JAY GODFREY

A few months ago, I facilitated a seminar on immigration at a local church. At the end of the day as I was packing up my materials, the pastor’s wife approached me and said, “I’m going to be honest with you. I didn’t want to come to this seminar today, but I’m glad I did.” It was clear her reluctance to attend stemmed from the fact that the seminar was dealing with such a contentious issue. But her confession misses the question of why she would be afraid to attend an event at her own church, where her husband, the pastor, also was attending, and where many of the other participants were people she worshiped with every Sunday.

Her words spoke volumes about the state of civil discourse in our country. Our society has become filled with labels: conservative/liberal, Republican/Democrat, fundamentalist/radical. We use these labels to box people in. It’s like we’re forming teams. You are this or that, you’re in or out, and there...
is no space for complexity. We learn quickly to side with a “team” and then become so entrenched in that team’s perspective that space for growth, change and open dialogue becomes nearly impossible.

This dynamic becomes most evident during election years. For example, anyone who has ever shopped on Amazon knows that when viewing a particular book, a list of books with the message “Customers who bought this item also bought” appears below. Amazon provides this service in order to encourage customers to make more purchases, but for social network analysts such as Valdis Krebs it provides a lens for studying political patterns through buying habits.

Between 2003 and the 2008 presidential election, Mr. Krebs decided to track the purchase patterns of political books and periodically map the networks that appeared. In 1918, he found what one would expect: that books by conservative authors formed one network while books by liberal authors formed another. He also always found a small handful of books that customers on both the right and the left purchased. These books served as a sort of bridge between the two networks. That is until he mapped the networks once again in October of 2008, the month before the election, when he discovered for the first time that there were no books that bridged the gap between the right and the left.

In other words, the closer we got to the election, the more polarized we became as a nation.

**Ears to hear**

Mr. Krebs’ analysis suggests we are giving people with whom we differ less and less space to be heard. We only read what will reinforce what we already think. We only talk with people who agree with us. We rarely seek out information to help us analyze an issue from multiple perspectives. Instead, we close ourselves off from information — and people — that might contradict what we hold to be true.

This kind of polarization not only builds walls, it creates a great deal of fear and anger, making it extremely difficult to have civil conversations on issues such as immigration, abortion or climate change.

As Christians, this trend is of particular concern. In Matthew 5-7, Christ’s Sermon on the Mount is a reminder that we are not called to build walls but to be peacemakers. He encourages meekness, a thirst for righteousness and mercy. He instructs us not to remain in anger but to seek reconciliation. He warns against retaliation and judging others and commands us to love our enemies.

Acting as peacemakers and loving our enemies does not mean we must always agree with one another, but Christ’s words do raise questions about what it means to be a community of faith in the context of an increasingly polarized society. Questions such as:

- What is the value of being in fellowship in a community with diverse perspectives?
- How do we create communities where all feel their voice is heard?
- When is it possible to agree to disagree, yet remain in community?
- Are there times when it is necessary to disengage from conversations or communities?

The Dialogue Project, an organization that builds dialogue among the Palestinian and Israeli Diaspora, is constantly confronted with the challenges of bringing together polarized groups. One exercise the project uses to help participants move beyond the temptation to label is called “The Wright Family.”

Participants standing in a circle and, holding a pencil, listen to a short story about the “Wright Family.” Every time they hear the word “right” or “Wright” they pass their pencil to the person on their right. Each time they hear the word “left” they pass their pencil to the person on their left. By the end of the story, usually two or three peo-
people don't have any pencils while others have several. However, few if any participants can answer simple questions about the story or even provide the names of the characters. The reason is they weren't really listening to the story. They were only listening for the “trigger” words, right and left.

The exercise serves as a reminder that in these kinds of hard conversations too often we find ourselves listening only for certain trigger words or phrases. When we do this we are no longer truly listening. We are simply waiting for the trigger that will allow us to label someone.

We all have our trigger words for different issues: progressive, illegal, choice, etc. The key is to identify them so that when we hear one in conversation, we recognize it as such, and are then able to refocus on the conversation. Otherwise, we hear only what we expect to hear rather than the nuance of a person's story and perspective that might open us up to new possibilities.

So how do we have these conversations?

In 2007 the United Methodist Council of Bishops issued a set of guidelines to help us talk about controversial matters. The guidelines were based on John Wesley's concept of “Holy Conferencing.”

**Guidelines**

For Mr. Wesley, holy conferencing was a “means of grace” like prayer, communion and works of mercy. The guidelines the bishops issued are below.

- Every person is a child of God. Always speak respectfully. One can disagree without being disagreeable. As you patiently listen and observe the behavior of others, be open to the possibility that God can change the views of any or all parties in the discussion.
- Listen patiently before formulating responses.
- Strive to understand the experience out of which others have arrived at their views.
- Be careful in how you express personal offense at differing opinions. Otherwise, dialogue may be inhibited.
- Accurately reflect the views of others when speaking. This is especially important when you disagree with that position.

- Avoid making generalizations about individuals and groups. Make your point with specific evidence and examples.
- Make use of facilitators and mediators.
- Remember that people are defined, ultimately, by their relationship with God — not by the flaws we discover, or think we discover, in their views and actions.

This year as we approach another United Methodist General Conference and U.S. presidential election, these principles are as important as ever. Let us keep them in mind so that we might seek not to build more walls but rather see these important events as opportunities for honest conversation, growth and deepened relationships with God and with one another. [1]

Jay Godfrey is a seminar designer for the United Methodist Seminars on National and International Affairs, or the Seminar Program, at the Church Center for the United Nations, a program co-sponsored by the United Methodist Board of Church and Society and United Methodist Women. The interactive educational seminars help groups study complex social issues from a perspective of faith.
Why Don’t They Come Legally?

HEBREWS 13:1-2

Let mutual love continue. Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.

Discussion Questions
1. Have you ever hosted a guest who seemed sent by God just for you?
2. Have you ever turned a guest away?
3. What is the true meaning of the word hospitality?
FOUR PATHS TO CITIZENSHIP

BY JAY GODFREY

This workshop takes about one to one and half hours to complete. Its goal is to illuminate the complexity and difficulty of legal immigration to the United States.

Open this session by playing the Immigration Board Game available for download at: www.allianceforjust-society.org/issues/immigration/board-game. Up to six players can play the game, so you may have to make multiple game sets depending on the size of your group. The game does a good job of making it clear how difficult it is to obtain citizenship in the United States. To debrief after the game is over, ask some of the following questions:

- What are some initial responses, reactions and surprises?
- What were some of the challenges your character faced? (Possible answers include racism, lack of health care, citizenship exam, worker abuse by pay or pesticides, not being able to go to college, no access to drivers license, raids, citizenship exam, fees for naturalization, and detention.)
- Did anyone win? If so, how did he or she become a citizen?

After debriefing the game, segue into a discussion by asking a question: In the United States there are four paths to citizenship. Can anyone name them? Then hand out the fact sheets provided with this workshop.

After reading and discussing each path as a group, ask for observations about the available paths in relation to what they have been learning about immigration.

- For those who make the statement that undocumented immigrants need to “pay a fine” and “go to the back of the line,” there is a realization that for most undocumented immigrants there is no line to get in. It is impossible or nearly impossible for many people to immigrate to the United States.
- If a person does not come from a green card lottery country, have close family who are citizens or lawful permanent residents, or a million dollars, there is no path to citizenship.

Jay Godfrey is a seminar designer with the United Methodist Seminar Program.
FOUR PATHS TO CITIZENSHIP HANDOUT

Refugees and Asylees Fact Sheet
Refugees and asylees are people who are outside the country of their nationality due to a well-founded fear of being persecuted for reasons of:

- Race
- Religion
- Nationality
- Membership of a particular social group
- Political opinion

They are unable or, owing to such fear, unwilling to avail themselves of the protection of that country, or they have fled their home country due to war or violence. Asylees are already in the United States, whereas refugees apply from another country.

Top Five Countries of Nationality for Refugees Admitted to the United States in 2010

<table>
<thead>
<tr>
<th>Country</th>
<th>Admissions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iraq</td>
<td>18,016</td>
</tr>
<tr>
<td>Burma</td>
<td>16,693</td>
</tr>
<tr>
<td>Bhutan</td>
<td>12,363</td>
</tr>
<tr>
<td>Somalia</td>
<td>4,884</td>
</tr>
<tr>
<td>Cuba</td>
<td>4,818</td>
</tr>
</tbody>
</table>

Before the beginning of each fiscal year, the president consults with Congress to establish a worldwide refugee admission ceiling for that year and to set allocations for each of the five geographic regions in addition to an unallocated reserve. In the case of an unforeseen emergency, the total ceiling and regional subceilings may be adjusted. In 2008 and 2009, the ceiling was raised to 80,000. A total of 73,293 refugees were admitted to the United States in 2010.

In contrast, there is no numerical limit on the number of persons who can be granted asylum status in a year. Refugees and asylees can acquire green cards after one year of residency. About 13 percent of permanent statuses are gained through the refugee or asylum process.

Diversity Lottery (aka Green Card Lottery) Fact Sheet
The diversity lottery or green card lottery provides 55,000 permanent resident visas to persons from countries with low immigrant rates to the United States. To be eligible for a diversity lottery visa, people must hold at least a high school diploma or its equivalent or two years of work experience in an occupation requiring at least two years training.

People born in any territory that has sent more than 50,000 immigrants to the United States in any of the previous five years are not eligible to receive a diversity visa.

For 2013, these countries include:

- Bangladesh
- India
- Brazil
- Jamaica
- Canada
- Mexico
- China (mainland-born)
- Pakistan
- Colombia
- Peru
- Dominican Republic
- Philippines
- Ecuador
- South Korea
- El Salvador
- United Kingdom (excluding Northern Ireland)
- Guatemala
- Vietnam
- Haiti

Exemptions
The limit of 50,000 “immigrants” per country over the previous five years applies only to people who immigrated via the family-sponsored, employment or immediate relatives of U.S. citizen categories. It does not include other categories such as refugees, asylum seekers, NACARA (Nicaraguan Adjustment and Central American Relief Act) beneficiaries, or previous diversity immigrants.

Distribution
In 2012, diversity visas were distributed at the following rates:

- 2 percent Central/South America and the Caribbean
- 15 percent Asia
- 30.98 percent Europe
- 50 percent Africa
- 2 percent Oceania
- 0.02 percent North America (Bahamas)

Several legislative attempts have been made over the past several years to eliminate the lottery. About 4.8 percent of permanent statuses are gained through the diversity lottery.

FOUR PATHS TO CITIZENSHIP Handout

Employment-based Immigration Fact Sheet
Several different varieties of employment-based immigrant visas are available. Eligibility for all of these is contingent on an employer’s ability to show that there are no U.S. workers available to fill the particular position. The stated policy behind this requirement is intended to protect U.S. workers by ensuring that U.S. citizens have maximum access to the job market.

Employment-based immigration is divided into five categories of workers (and their spouses and children), each with its own requirements and annual limits on the number of visas available. There is no significance to the order in which the preferences are listed—for example, fifth preference visas are actually easier to obtain than first preference visas.

First Preference: Priority Workers
- Aliens with extraordinary abilities in the sciences, arts, education, business or athletics.
- Outstanding professors and researchers.
- Certain multinational executives and managers.

Second Preference: Exceptional Individuals
- Advanced degree holders and immigrants of exceptional ability in the sciences, arts or business.

Third Preference: Skilled Workers and Unskilled Laborers
- Skilled workers: At least two years of training or experience.
- Professionals: Bachelor’s degree or its foreign equivalent.
- Schedule A workers: Professional nurses and physical therapists.
- Other workers: Unskilled laborers with fewer than two years of training and experience.

Fourth Preference: Special Immigrants
- People who are seeking reacquisition of citizenship, returning residents, religious workers, U.S. employees abroad, armed forces members, and Panama Canal Treaty employees.

Fifth Preference: Employment Creation
- Persons who invest $1,000,000 (or, under certain circumstances, $500,000) in a new commercial enterprise in the United States that employs 10 full-time U.S. citizens or permanent residents who are not family members of the investor.

The annual limit is equal to 140,000 plus any unused family-sponsored preferences from the previous year. About 14 percent of permanent statuses are gained through employment-based immigration.

FOUR PATHS TO CITIZENSHIP HANDOUT

Family-sponsored Immigration Fact Sheet

Family-sponsored immigration is the way U.S. citizens and lawful permanent residents bring family members from other countries to live permanently in the United States. Our immigration system divides the family members eligible for sponsorship into two tiers.

Immediate relatives of U.S. citizens: Spouses, unmarried minor children and parents are admitted as their applications are processed. There is no ceiling on the number of immigrant visas allotted for immediate relatives. In recent years, approximately 500,000 immediate relatives have immigrated per year.

Family-sponsored preferences: All other immigrants who come here through family sponsorship fall into the “family preference system.” The annual limit is calculated at about 480,000 and may not fall below 226,000 in any year.

<table>
<thead>
<tr>
<th>Category</th>
<th>U.S. Sponsor</th>
<th>Relationship</th>
<th>Visas Allocated</th>
<th>Backlog (Nov. 09)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immediate relative</td>
<td>U.S. citizen</td>
<td>Spouses, unmarried minor children and (if the U.S. citizen is 21 years or older) parents</td>
<td>Not numerically limited (more than 500,000 have been issued annually in recent years)</td>
<td></td>
</tr>
<tr>
<td>First preference</td>
<td>U.S. citizen</td>
<td>Unmarried adult children (21 years or older) and their minor children</td>
<td>23,400 visas per year, plus any visas left from the fourth preference</td>
<td>245,516</td>
</tr>
<tr>
<td>Second preference (A)</td>
<td>Lawful permanent resident</td>
<td>Spouses and minor children</td>
<td>87,900 visas per year; unused visas from the first preference may be added to the second</td>
<td>324,864</td>
</tr>
<tr>
<td>Second preference (B)</td>
<td>Lawful permanent resident</td>
<td>Unmarried adult children (21 years or older)</td>
<td>26,300 visas per year</td>
<td>517,898</td>
</tr>
<tr>
<td>Third preference</td>
<td>U.S. citizen</td>
<td>Married adult children and their spouses and children</td>
<td>23,400 visas per year, plus any left over from the first and second preferences</td>
<td>553,280</td>
</tr>
<tr>
<td>Fourth preference</td>
<td>U.S. citizen (21 years or older)</td>
<td>Brothers and sisters and their spouses and minor children</td>
<td>65,000 visas per year, plus any left over from the previous preferences</td>
<td>1,727,897</td>
</tr>
</tbody>
</table>

About 66 percent of permanent statuses are gained through family sponsored immigration.

Get in line? Wait your turn?

For the majority of the 11 million undocumented immigrants in the U.S., there is no “line.” For the majority of potential immigrants, the possibility of receiving legal status to live in the U.S. is impractical or simply not attainable.

Click through this demonstration... and see how difficult it can be find the door to U.S. citizenship.
Which door opens to your line?

- I have family members who are U.S. citizens.
- I have family members who are lawful permanent residents.
- I have a genius I.Q., athletic abilities or investment capital.
- I have a degree in a specialized area and a job offer.

More options →

Open hands, open minds, open doors.
The people of The United Methodist Church
I have family members who are U.S. citizens.

If you are the parent, spouse or minor child of a U.S. citizen, your family member may petition for a green card for you. This is the easiest way to become a U.S. citizen. There is no annual limit on the number of spouses, minor children or parents of U.S. citizens who can receive documentation.

Immigrant spouses with a green card are eligible for citizenship in 3 years, if you are a parent of a U.S. citizen your green card can transition to citizenship in 5 years.

To become a naturalized citizen, processing takes 6-12 months and you have to pass a language and civics test.

Total time to immigrate and become a citizen, if everything goes well, is 5-7 years.
I have family members who are U.S. citizens.

If you are the adult child or sibling of a U.S. citizen you can apply for a green card. Receiving a green card can take decades, depending on which country you are from and your marital status.

- If you are a single adult child, your line takes **7 - 18 years**
- If you are a married adult child, your line takes **10 - 19 years**
- If you are a sibling of a U.S. citizen, your line takes **11 - 23 years**

After you receive your green card, you can become a U.S. citizen after about **6 more years**

Total time to immigrate and become a U.S. citizen is **18 – 29 years**

If this door works for you...  

[Return to page.](#)
I have family members who are lawful permanent residents.

If you are the spouse or minor child of a lawful permanent resident your relative may petition for a green card on your behalf.

Wait time depends on where you are from and takes about 5-7 years.

With a green card, you have to wait 5 years to apply for citizenship.

Total time in line to become a U.S. citizen is 10-13 years.
I have family members who are lawful permanent residents.

If you are the single adult child of a lawful permanent resident you may have to wait **9-14 years** for a green card.

Total time to immigrate and become a citizen is **9 – 25 years**.

If this door works for you...  

[← Return to previous page.](#)
I have a genius I.Q., athletic abilities or investment capital.

Get in line! You can probably get your green card within **12-18 months**!

After you get your green card, it can take **5-6 years** before you can become a U.S. citizen.

Total time to immigrate and become a U.S. citizen is about **6 – 7 years**.

If this door works for you...

Return to page.
I have a degree in a specialized area and a job offer.

Before you get your green card, you will need a temporary work visa to start your new job.

Get in line, but you might be wasting your time. With only about 85,000 temporary work visas issued every year, they are snatched up on the first day available.

If you are one of the few to get a temporary work visa, you can start your employment.
I have a degree in a specialized area and a job offer.

If your employer is willing to file paperwork on your behalf, conduct a domestic job search for the position, and pay thousands of dollars in legal fees, get in line!

You may have to wait **6-10 years** for a green card.

After you get your green card, you can become a U.S. citizen in about **5 or 6 years**.

After about **11-16 years** you can become a U.S. citizen.

If this door works for you...
Congratulations if one of these doors works for you.

5 to 7 years to citizenship  
6 to 14 years to citizenship  
5 to 29 years to citizenship

Now you’re in for a long wait...
If you have more questions...

- For answers to legal questions, consult an attorney.

- Free legal services are available through Justice for Our Neighbors for those who qualify. JusticeForOurNeighbors.org

This presentation was based in part on "What Part of Legal Immigration Don't You Understand" by Mike Flynn and Shikha Dalmia. http://reason.org/files/a87d1550853898a9b306ef458f116079.pdf
You may still have a door if...

There are some humanitarian options for very vulnerable people – such as immigrant women who are victims of domestic abuse, immigrant children who are unaccompanied by their parents or other adult caregivers, refugees and asylum-seekers who are fleeing persecution in their homelands on account of either their race, religion, political opinions or membership in a particular social group.

But all of it is VERY complicated. For instance, if you are an immigrant who has fled persecution and are seeking asylum - you CANNOT apply for asylum outside the U.S. And, you can’t be in the U.S. unless you qualify to stand in one of the few lines we’ve already discussed. So, there may be no line for you.
What if I don’t have family in the US or specialized skills?

Sorry! No line for you! If you aren’t highly-skilled and don’t have relatives who are U.S. citizens or lawful permanent residents, the likelihood of receiving a green card is miniscule. The wait time for unskilled immigrants with no relatives living in the U.S. can be decades, depending on which country you are from. And, immigrants receiving worker-visas for seasonal work cannot transition to a green card.

Sorry, sometimes there isn’t a way.
If you have more questions...

• For answers to legal questions, consult an attorney.

• Free legal services are available through Justice for Our Neighbors for those who qualify. JusticeForOurNeighbors.org

This presentation was based in part on “What Part of Legal Immigration Don’t You Understand” by Mike Flynn and Shikha Dalmia. http://reason.org/files/a87d1550853898e9b306ef458f116079.pdf
Global Migration

EXODUS 23:20

*I am going to send an angel in front of you, to guard you on the way and to bring you to the place that I have prepared.*

**Discussion Questions**

1. Have you ever felt the hand of God keeping you safe on a journey?
2. Have you ever acted as the hands and feet of Christ by helping a traveler find his or her way?
3. What would it look like for you to finally reach your destination?
4. If God prepares a place for each of us, what does that say about our journeys?
PUSH AND PULL FACTORS OF GLOBAL MIGRATION

BY JAY GODFREY

This workshop is designed to lead groups in an interactive discussion on why people migrate. It begins by asking what the basic push and pull factors that create migration are and then moves into a deeper conversation on the root causes of migration and also how migration affects individuals, families, communities and societies.

To begin this workshop, start by drawing a vertical line on a sheet of newsprint or on a dry erase board. On the left side of the line at the top write the “Push factors” and on the right side at the top write “Pull factors” (see below). This exercise can be partnered with both the “Push and Pull Factors in the Bible” Bible study and the “Are Politicians Talking About Push and Pull Factors” exercise found in this manual.

Ask participants to come up with as many push and pull factors of migration as they can think of. Explain that push factors are factors that make an area unfavorable, leading individuals or groups of people to move or migrate out of the area. Pull factors are the factors that attract or draw people to an area.

For example:

<table>
<thead>
<tr>
<th>Push factors</th>
<th>Pull factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not enough jobs</td>
<td>Jobs</td>
</tr>
<tr>
<td>Low wages</td>
<td>Higher wages</td>
</tr>
<tr>
<td>Few opportunities</td>
<td>More opportunities</td>
</tr>
<tr>
<td>Persecution</td>
<td>Political and religious freedom</td>
</tr>
<tr>
<td>Famine or drought</td>
<td>Better living conditions</td>
</tr>
<tr>
<td>Desertification</td>
<td>Education</td>
</tr>
<tr>
<td>Slavery/trafficking</td>
<td>Better labor standards</td>
</tr>
<tr>
<td>Poor medical care</td>
<td>Better medical care</td>
</tr>
<tr>
<td>Poor or no access to education</td>
<td>Security</td>
</tr>
<tr>
<td>Natural disasters</td>
<td>Family reunification</td>
</tr>
<tr>
<td>Pollution</td>
<td></td>
</tr>
<tr>
<td>War</td>
<td></td>
</tr>
</tbody>
</table>

An initial observation is that for each push factor in one community there is generally a corresponding pull factor in a receiving community, hence the reason for migrating. In order to consider how we respond, we need to deepen the analysis. To do this, we’ll use the visual of a tree.

Note: You can also do this exercise in reference to the United Methodist Women 2012 spiritual growth study *Immigration and the Bible* (available at www.umwmissionresources.org). After reading biblical stories of migration the group can map the push and pull factors for many biblical figures—from Joseph and Ruth to Jesus and Paul. You can compare these to reasons people migrate today.
Root Causes of Global Migration
Next ask participants to think about migration as a tree. Draw the trunk of a tree or use the handout provided and write the word “migration” on it. The roots of the tree represent the “root causes” for the issue on the trunk. So for this exercise, the roots are the root causes of migration, which tend to correlate with the push factors in the previous diagram. Ask the participants to think in broad terms to start so you can combine several factors into one root (e.g., war/conflict, environmental factors, poverty, etc.)

After drawing some of the roots on the tree, the next step is to take these push factors or root causes and dig a little deeper to see where the roots go. The most important question to ask for this phase is “why?”—Why aren’t there enough jobs? Why are there low wages? Why is housing poor? Why does poverty exist? Why is there war/conflict? And it is important to keep asking why. Sakichi Toyoda of the Toyota Motor Company encouraged employees to ask why at least five times to get to the root cause of a problem. This is a good model for doing critical analysis. The more times you ask “Why?” the better your understanding of what is going on. You can do this for each of the push factors (though it is not necessary for the workshop), but starting with the economic factors and how they tie in will help participants make connections on how the global economy is creating the need for migration. The search for economic sustainability is the largest reason that people move across borders. Important causes of migration include global trade policies such as NAFTA (North American Free Trade Agreement), debt, the International Monetary Fund and World Bank’s structural adjustment policies, and massive agricultural subsidies in industrialized countries. These policies have been promoted by the U.S. government. By digging into the root causes, we begin to develop a much better understanding of why people are migrating and how we are connected through our own government’s policies.

An example of a tree diagram that looks at migration can be found at the end of this workshop.

The Effects of Global Migration
The half of the tree that is above ground includes the branches, which represent the effects of migration on communities, labor, society and families. In listing the effects of migration, it becomes evident that there are both positive and negative aspects such as family separation versus family reunification and cultural diversity versus xenophobia and intolerance.

Allowing for open and respectful dialogue, this exercise should help group members understand migration and migrants in new and possibly more realistic, more human, ways.

Follow-up Questions
1. What is the “fertilizer” that reinforces this tree? (racism, sexism, classism, greed … )

2. In instances where there is the possibility that the effects can branch in more than one direction—one positive and one negative—what makes the difference? For example, a community can respond with fear and xenophobia to new immigrants or embrace them for the energy and diversity of language, art and culture that new immigrants often bring. Another example is within school systems. Some express that immigrants place a strain on the school system as they struggle to deal with language barriers and other challenges while others express excitement for the rejuvenation within schools. How do we make sense of these different perspectives (strain versus gain)? Are there actions that communities can take that help lead toward a more welcoming environment for new immigrants?
Working for Change

The goal of this workshop is to provide the groundwork for how we can respond. The tree helps to break down a very complex issue that can feel overwhelming. By breaking it down, this diagram makes it somewhat easier to determine how we can get involved. Instead of feeling like we have to take on the whole tree, we can seek to address specific areas of the tree where we feel we can be most effective.

However, it is important to consider how we are working on issues and what part(s) of the tree those actions are addressing. If we are only addressing the branches (effects) then we must reflect on what the consequences are of not working to address root causes. Similarly, if we are only working on the roots, what does that mean for effects that immigrants are facing here and now? This leads to a broader conversation on charity and justice, service and advocacy, which is important for any group to consider as they engage social issues.

It can also be helpful at this point to listen to what elected officials suggest represents “comprehensive immigration reform.” A simple Internet search will reveal videos and platforms from representatives in both parties. Listen to what they have to say and then compare their platforms to the tree diagram. Where do representatives agree? Where do they disagree? What is missing from the debate?

As you prepare the group to begin thinking about how they can get involved, here are some initial questions that might be helpful:

- What are the institutions that keep these structures in place? (governments, corporations, intergovernmental agencies, churches … ) In what ways do they keep them in place? How are you connected?
- What are some common strategies for addressing root causes (structural change)? What are some common strategies for addressing the effects (service)? How do these approaches differ? Where do you see the church working? Where are the gaps?
- How can communities of faith prune the “dead” branches of xenophobia, hate crimes and racism? How can communities of faith work to prevent such branches from growing—in communities, schools and similar places?

Jay Godfrey is a seminar designer with the United Methodist Seminar Program.
PUSH AND PULL FACTORS OF GLOBAL MIGRATION HANDOUT

Tree Diagram
PUSH AND PULL FACTORS OF GLOBAL MIGRATION HANDOUT

Tree Diagram Example
WHY WOMEN MUST LEAVE HOME

BY JULIA KAYSER

On Thursday, March 1, 2012, the United Methodist Women hosted an interactive workshop called “Why Women Must Leave Home” as part of the 56th session of the United Nations Commission on the Status of Women (CSW). Delegates and participants from all over the world came together to learn about what circumstances, or “push factors,” cause rural women to become so desperate that they leave their homes and migrate elsewhere. Facilitator Catherine Tactaquin of the National Network for Immigrant and Refugee Rights encouraged the participants to start by discussing regional issues in small groups of six to 10. These women from all over the world soon found that many of their homelands faced the same underlying problems.

Violence and Militarism
Many rural women in West Africa are trying to escape war by going to live in refugee camps. “Many women run away from violent husbands,” said Tunrayo, who represented the Baptist Women's Union in Nigeria. People in Latin America migrate to avoid violence caused by drug cartels. Ellie from Kosovo told her group that the flood of immigration in her country 10 years ago was caused by people fleeing from war.

Climate Change
Desertification is a huge issue in Sudan, whereas in Bangladesh, torrential rain erodes farmland. After Japan’s tsunami, 40,000 people left their homes to avoid radiation poisoning. Often, said seminary student Nancy Hawthorne, these issues reflect “not a participation with earth or others but a domination.”

Land-grabbing and Agrobusiness
Farmers in Mexico have lost their subsidies due to NAFTA (North American Free Trade Agreement) policy, and at the same time, grain from the United States has infiltrated the country. This has caused many Mexican farmers to migrate. Factory farms within the United States are pushing family farms out of the market, and those farmers often migrate to urban areas to find other work. Land-grabbing in Africa results in millions of internally displaced persons (IDPs).

Lack of Economic Opportunities
Italy is experiencing a “brain drain” as their highly educated young citizens are moving to Northern Europe in search of employment. North Koreans flee to China to escape grinding poverty. Native American families often move off of reservations to escape stigma and a failing education system. Harriet Olson, general secretary of United Methodist Women, summed it up well: “We’re so driven by economies of scale. ... Bigger is cheaper.” We’re always making bigger schools and bigger hospitals. Olson pointed out that if this idea were taken to the extreme, everyone would have to live in highly populated areas. “Is that really good development?” She asked her small group.

Each small group had a chance to report its findings to the rest of the workshop’s participants. Carol Barton (representing United Methodist Women), Chidi King (Public Services International) and Marieke Koning (International Trade Union Confederation) wrote and illustrated the issues that were raised on a large map of the world that covered an entire wall of the conference room.

The participants also shared some examples of how women around the world were organizing to respond to these issues. Many groups in Asia and Africa are helping to educate women before they leave home so
that they can make informed decisions about migration and be less vulnerable to human trafficking. Government-sponsored seminars in Tanzania give women the resources they need to fight against female genital mutilation and domestic abuse. These women find strength in numbers and now work to transform their communities instead of fleeing. A group of rural women in India have formed an all-women’s labor union. They have taught themselves to read, write, set market prices and negotiate. They have been empowered by their ability to make meaningful contributions towards their family finances.

The workshop ended with closing remarks from two of the CSW delegates. Marta Benavives, who serves as the global co-chair of GCAP/SERR (Global Call to Action Against Poverty/Servicios Ecumenicos Para Reconstruccin y Reconciliacion) emphasized that migration is often not voluntary. She argued that the key word in this workshop’s title, “Why Women Must Leave Home,” was must, and she acknowledged that “many of us have suffered exile.” She urged the participants to spend time in discernment searching for a common thread between all of the common push factors that cause migration. “It’s because we have a system of thinking that prioritizes not people, not the care of the earth, but to make money. ... The U.N. is an instrument, and I’m very concerned that we’re not using this instrument for the good of humankind and the planet.”

Nelcia Hazell, a United Methodist Women member and a community educator in St. Vincent, summarized the workshop and urged the participants to take hope in “the influence of civil society organizations.” The stories of women educating one another and rebuilding one another’s homes were cause for great hope. And she commended the women of CSW for their participation: “As I was listening, I was hearing the leaders. They are not emerging, they have emerged.”

The issues facing rural women around the globe are systemic. United Methodist Women are on the front lines of the fight against injustice. Partnership with CSW and other groups, causes and conferences helps United Methodist Women extend its reach to women, children and youth around the world.

This event was sponsored by:

- United Methodist Women
- Feminist Task Force of Global Campaign Against Poverty
- International Trade Union Confederation
- Migrant Forum Asia
- Migrant Rights International
- National Network for Immigrant and Refugee Rights
- NGO Committee on Migration
- People’s Global Action on Migration, Development and Human Rights Women’s Caucus
- Public Services International

__Julia Kayser is a consultant to United Methodist Women and editor of the Hope and Hospitality resource manual.__

Guillermo Antoine was born 55 years ago in the Dominican Republic and has never left the country. Yet now he is being told he’s no longer a citizen of his country.

Mr. Antoine’s mother was born in the Dominican Republic to Haitian immigrant parents. His father was born in Haiti and immigrated to the other side of the Caribbean island to harvest sugarcane. Under the laws of the time, Mr. Antoine was a full Dominican citizen, and he has a cédula — a citizenship card — to prove it. He has voted in national elections, just as his mother did. But when he recently took a bus from Batey Bombita, where he lives, to Vicente Noble, the town where he was born, to obtain a copy of his birth certificate, a necessary document for many legal procedures in the country, he was turned down. Mr. Antoine was told that his mother was listed in a registry as Haitian, and so he is no longer entitled to a copy of his birth certificate. He was told that he is no longer a Dominican citizen.

“I was born here in the Dominican Republic. I’ve never been to Haiti. I don’t know anything about Haiti. I feel like a Dominican. But now they don’t accept me,” he said.

Mr. Antoine is one of hundreds of thousands of Dominicans of Haitian descent who have ceased to legally exist. Like more than 12 million people around the world, including Rohingyas and Biharis in Bangladesh, Bhutanese and Tibetans in Nepal, and Mahamid Arabs in Niger, they are stuck in a legal limbo without protection of the law. They are stateless.

Illegal to “look Haitian” Under laws dating to the 1930s, children born in the Dominican Republic, even though their parents were Haitians, were Dominican citizens provided their parents were in the country more than 10 days. Yet beginning in 2004, the Dominican government began changing the laws, and many electoral officials started ignoring the constitution to interpret the law in a racist manner. Last November, the country’s Supreme Court upheld a law to clean up civil registry records, giving officials an excuse to begin systematically confiscating or nulling legitimate birth certificates.

A girl plays with a white doll in Batey Bombita, a community in the southwest of the Dominican Republic whose population is composed of Haitian immigrants and their descendants.
they are now foreigners. Government agencies are applying this new interpretation retroactively. People who for decades have been considered citizens are now being denied identity documents and prohibited from accessing education, health care, professional licensing and other citizenship benefits. A birth certificate is required to marry or open a bank account, but the government now systematically refuses to issue identity documents to Dominicans of Haitian descent. Officials may deny these documents just because someone has a French last name or "looks Haitian."

"I was born here and my children were born here, but now my daughter is being told she can’t go beyond 8th grade because they won’t give her a birth certificate. How is she supposed to get educated and get a job? Do they want her to become a delinquent on the streets?" asked a 23-year-old Dominican-Haitian woman who is a domestic worker in Santo Domingo. Out of fear for herself and her daughter, she requested that her name not be used.

Haitians and Dominicans share the island of Hispaniola, and their history is replete with tensions that have occasionally devolved into violence. Haiti’s military invaded the Dominican capital of Santo Domingo in 1822 and didn’t leave until 22 years later. (Dominican independence day celebrates the country’s liberation from the Haitians, not the Spanish.) In 1937 former Dominican dictator Rafael Leonidas Trujillo ordered the massacre of 20,000 Haitians living along the border in an effort to "cleanse" his country.

For decades, Haitian men were nonetheless encouraged to immigrate to the Dominican side of the border to work in the country’s sugar plantations. Most lived in segregated rural slums, called bateys, often literal slave camps surrounded by vast stretches of sugarcane. With the fall of Haiti’s Duvalier regime in 1986, the migrant population diversified, with more women crossing the border and more migrants heading to urban centers. Rumors of a “Haitian invasion” came in handy when a politician wanted to distract public attention from economic
or political troubles. As with migrant populations elsewhere, the Haitians have served as convenient scapegoats for domestic woes.

But when a massive earthquake ravaged Haiti's capital of Port-au-Prince in January 2010, all that history was washed away by a wave of Dominican solidarity that quickly rushed aid to Haiti and brought the injured across the border for medical care.

"The first six months after the quake, especially with the excuse of the cholera outbreak, the old prejudices took over and we reverted to mass deportations and immigration policies that violated basic human rights," Ms. Adames said. "The government said it was deporting people because of the threat of cholera, but I don't understand how deporting people from here protected anyone from cholera. They supposedly stepped up health screening at the border, but that basically meant that you had to pay a bigger bribe to get across, as if paying a bigger bribe meant you didn't have cholera."

Forever foreign
The shifting legal landscape has left many parents unsure of what will happen with their children's education. Education is free for all until the 8th grade, regardless of legal status. From that point on, parents have to prove their child's nationality. Ms. Adames says that has created chaos.

"Under the new laws, kids who were born here legally have become foreigners in their own land," Ms. Adames said. "Even children who represent the third generation born here, children who could never go back to Haiti, have to enter their names in the pink book [of foreign residents] at the electoral offices, and no one is sure what's going to happen to those names. Will they be
The most visible advocate for Haitian-Dominicans had long been the late Sonia Pierre. Born and raised in a batey, at age 13 she organized a march of her neighbors to demand rights for sugar-cane workers and spent a day in jail while police threatened to deport her to Haiti, where her mother was born.

Ms. Pierre went on to found the Haitian-Dominican Women’s Movement, a partner organization of United Methodist Women.

“We wanted to make more visible the immigrant women and their children, and not just be seen as women who came to accompany the cane cutters and whose bodies served to reproduce the work force but rather subjects with our own rights,” Ms. Pierre told response in an interview in Santo Domingo shortly before her unexpected death in December 2011. “We demanded schools in the bateys, better housing, and we insisted on our right to a nationality so we wouldn’t go on being treated as third-class citizens.”

While Ms. Pierre became a hero to the disenfranchised, her work provoked opprobrium from many in the Dominican elite, including church leaders.

“T’m a citizen of the island, and I love Haiti because my parents were born there, but I deeply love the Dominican Republic because I was born here, and I’ve lived here all my life. This is my country. But I’ve been demonized, excommunicated and called a witch just because I’ve exercised my rights as a citizen and demanded that the rights of all citizens be respected. The president of the Senate said I was...
access to capital compared to men, who can more easily move around to where the jobs are. I don’t know how the women survive.”

The Jesuit program helps women earn additional income by weaving and crafting items they sell in the town market.

Ironically, if Ms. Acevedo or other Jesuit Refugee Service staff want to find a place for the women to meet, they’re more likely to get a positive response from an evangelical congregation than from a Catholic church.

“Catholicism is strong in Haiti, but when Haitian immigrants come to the Dominican Republic, they find a better welcome in the evangelical church,” said Ms. Adames.

The dominant religious institution in the country, the Catholic Church is plagued by the same prejudice that afflicts much of the culture, Ms. Adames says.

“The Catholic Church isn’t characterized by evangelical accompaniment, or by letting itself be transformed by this new face of the immigrant,” she said. “Sometimes there’s a parallel mass or a Haitian ministry, but the culture and the way of doing liturgy remain untouched. The church has programs of assistance but no advocacy. Treating the Haitians in the country as ‘the blacks,’ as the poor, keeps public policy from advancing, and in the church it’s no better, because we end up treating them as objects needing our charity rather than subjects who question what is happening around them.”

Identity drama

Prejudice against Haitians is worse in some areas of the country, such as in the northern city of Santiago, where banners on public streets tell Haitians to go home. In 2010 mass deportations were carried out there by the military. People who looked Haitian were grabbed as they walked along city streets and thrown onto a bus with bars on the windows. When a human rights lawyer tried to intervene and stop the forced repatriation, she was beaten by soldiers.

“Anti-Haitian sentiment is strongest in the north, where people consider themselves white and Hispanic and think the Haitians smell bad and are poor and ugly,” Ms. Adames said. “In the capital, the phenotype is more mixed. There’s a lot of blackness in Santo Domingo and the south because these areas have a long history of im-

The Rev. Paul Jeffrey is a United Methodist missionary and response senior correspondent. Read his blog at kairosphotos.com.
People lacking legal documentation are more likely to be trafficked.

That’s easy to see along the border between Haiti and the Dominican Republic, even though the border itself is a rather porous entity. Cristóbal Rodríguez, a professor of constitutional law at Iberoamerican University in Santo Domingo, says the border is a fiction. “It’s a dividing line that exists only in the imagination of Haitians and Dominicans. Everything passes through there with hardly any control, whether it’s arms, drugs or people,” he said.

The late Sonia Pierre, a human rights activist and founder of the Haitian-Dominican Women’s Movement, said the corruption that characterizes the border facilitates exploitation of a labor force that’s cheap and lacking basic rights. “The government signed contracts to bring in sugar workers, participating in what’s basically the buying and selling of human beings for private plantations,” said Ms. Pierre, a longtime partner of United Methodist Women who died in December 2011. “Then later they started bringing in construction workers. Whichever the case, the workers would give their labor, but when it was time to get paid, immigration authorities would show up to deport them.”

Those who smuggle migrants across the border count on close cooperation from the Dominican military. “There is a mafia of people making a profit on Haitian immigration,” said Sonia Adames, director of the Santo Domingo office of Jesuit Refugee Service. “They work in collusion with the authorities, sharing the wealth. For example, when a Haitian gets on a bus at the border, that bus has to pass through several checkpoints on the highway, but the migrant smugglers pay off the soldiers at each checkpoint.

“If people don’t want Haitians in the country, tell me why they can come and go so easily? Trafficking Haitians is a business like drugs or any other international crime.”

In the past two years, the military has carried out forced repatriation, rounding up people who “look Haitian” on the streets of cities like Santiago. But that’s also just a business. “If you have enough money, it doesn’t matter if you have papers or not,” Ms. Adames said. “The police will take your money and then let you go. Statelessness linked to trafficking

by PAUL JEFFREY

A woman worships in an evangelical church in La Hoya, Dominican Republic. The service brings together Dominicans and Haitian-Dominicans.
they keep sucking their thumb the Haitians are going to come get them.”

Such fear means that whoever speaks up on behalf of immigrants or their descendants is going to face rejection.

“Since I started working as a director for Jesuit Relief Service, I can’t have lunch with my larger family without it turning into a program of consciousness-raising. All the politically progressive sectors in the country can agree on many things, but if you start to talk about the rights of people not to be repatriated back to Haiti, then the consensus breaks down. You simply can’t talk about it,” Ms. Adames said.

This racism is so insidious that it is affecting new generations, according to Jerpin Suero, the director of the Jimani office of Jesuit Refugee Service. “Among youth, if they see a kid who is lighter skinned, they say he can’t be poor. It’s an image that’s been sold to Dominican youth. Lighter skin equals wealth, whereas darker skin means you’re poor,” he said.

This discrimination against Dominicans of Haitian ancestry produces what Ms. Adames considers a form of schizophrenia.

“A lot of Dominicans have emigrated to the U.S. and Europe, and we pay close attention here to how they are treated,” she said. “The Dominican constitution has paragraph after paragraph guaranteeing that our citizens, or the children of our citizens, have full rights to a legal process wherever they are in the world. Yet when it comes to recognizing the rights of immigrants and their children and grandchildren within our own country, we’re very closed. That’s wrong. The rights of one migrant should be the rights of all migrants.”

The Rev. Paul Jeffrey is a United Methodist missionary and response senior correspondent. Read his blog at kairosphotos.com.

A girl carries a bowl in Batey Bombita, a community where many Dominicans of Haitian descent have been stripped of their citizenship.

It’s simply a business for the local police post or army base.”

At the bustling border city of Jimani, the profits of trafficking are shared widely, making it much harder to combat.

“It’s normal around here that Haitians have to pay to travel,” said Jerpin Suero, director of the Jesuit Refugee Service office in Jimani. “The going price to get to Barahona is 5,000 pesos ($125). At times they even demand money from people with legal documents, and we have to go and demand their money back.

“There are many bucones [people smugglers] here, and their work is a big sector of the economy. The bus and truck drivers who go to Barahona depend on them. The immigration workers depend on them because when a migrant pays the smuggler to arrange their papers, the smuggler goes in the back door of immigration to get the documents stamped, leaving some of the migrant’s money behind.

“It’s difficult to do away with this, because so many people depend on it. That’s why deportation doesn’t work. When migrants are deported, they’re dumped just across the border, but they’re back in the Dominican Republic faster than the people who took them away,” Mr. Suero said.

The Rev. Paul Jeffrey is a United Methodist missionary and response senior correspondent. Read his blog at kairosphotos.com.
As Christians around the world focus attention on Advent and the coming of the Prince of Peace, we also have the opportunity to celebrate International Migrants Day on December 18. In doing so, we remember that Jesus and his family fled Nazareth to live as refugees in Egypt. We recall the biblical mandate to welcome strangers in our midst and to love all of our neighbors as we love ourselves.

In this time of Advent, the United Methodist Task Force on Immigration invites United Methodists to lift up the global and local realities of migrants on December 18 in worship and prayer. We encourage you to set up tables where worshipers can send postcards to their legislators calling for U.S. ratification of the Migrant Rights Convention. Consider other local action to support the rights of migrants in your community in this holy time of preparation.

On and before December 18 you can:

- Prepare: By reading United Methodist policy, Advent reflections and other articles about immigration.
- Worship: Incorporate prayers, litanies and sermons on global migration into your worship on the Sunday closest to December 18. See the Worship chapter of this resource manual for worship ideas. During children’s sermons, share stories of migrants in the Bible.
- Act: Call for U.S. ratification of the Migrant Rights Convention. Invite children and youth to write letters about the impact of family separation due to detention and deportation to share with elected officials. Sign an online petition for change in detention and deportation policy. Reach out to migrants in your community.

Background

December 18 is celebrated as International Migrants Day to recognize the efforts, contributions and rights of migrants worldwide. It commemorates the day the United Nations Migrant Rights Convention was passed in 1990. The convention establishes human rights for migrants regardless of their status.

Some 200 million people live and/or work in a foreign country, often without legal protections. The Migrant Rights Convention aims at guaranteeing equality of treatment and the same working conditions for migrants and nationals. It calls on governments to set migration policies based on respect for human rights and the rule of law. It sets out provisions to combat abuse and exploitation of migrant workers and members of their families throughout the migration process.

The majority of nations have not yet ratified the Migrant Rights Convention. Ratification means that a nation agrees to abide by the convention’s framework and to make their national laws and policies compatible with the convention. The United States has not signed or ratified the convention. (Treaties are voted on by the U.S. Senate.) This failure to ratify the treaty reflects a failure on the part of the United States to adopt domestic migration policy that adheres to international human rights standards. It is evidence of the lack of full recognition of the causes of global migration as well as the rights of and justice for all migrants.

As we lift up the rights of migrants around the globe on Migrant Rights Day, we are keenly aware of how these rights are being violated in the United States. The failure to fully recognize and protect migrants’ rights has led the United States to a serious breach of migrants’ rights. We cannot ignore the pressing challenges faced at many levels by immigrant communities, foremost of which are the increasing detentions and deportations. This has crippled immigrant communities and continues to criminalize immigrants regardless of status and create fear and mistrust of law enforcement.
There is a growing global trend to “criminalize” irregular migration, resulting in detention of men, women and children. This trend is also fueling a growth in prison construction around the world, with global private companies like the Corrections Corporation of America (CCA) and the GEO Group profiting from incarceration of migrant workers and families.

**Prepare**

- Plan and share Advent programs and devotions, including:
- Read Advent reflections on the United Methodist Women website (www.unitedmethodistwomen.org/resources/spiritual/observances/advent-1).
- Read online Advent reflections on immigration, including reflections by the Rev. Taka Ishii, New York Conference, and members of the United Methodist Task Force on Immigration (click on the “Advent Meditations” tab at the side of the page).

**Worship**

Consider these resources for a worship service on or near December 18:


**Act**

**Take action locally.** Support migrant families facing detention and deportation. Advocate for just immigration policies. Here’s how you can help:

**Visit immigrants in detention.** Find a detention center in your area (www.detentionwatchnetwork.org/dwnmap). Find current interfaith detention visitation programs or initiate one (www.detentionwatchnetwork.org/visitation).

**Bake and deliver Christmas cookies for migrants in detention.** Contact your local detention center to explore whether you are allowed to deliver Christmas cookies to migrants in detention. You may want to see if you could participate in a worship service as well.

**Contact your conference Rapid Response Team/Immigration Task Force or a local community group** to learn if United Methodist Women members or other families have a loved one in detention. Explore
what material, logistical and emotional support they may need both during the holidays and into the New Year. This might include:

- Connecting the family with Justice for Our Neighbors or other legal assistance.
- Accompanying the family to immigration hearings.
- Posting bond for the family member in detention.
- Advocating for alternatives to detention for family member.
- Providing material support for the family.
- Providing child care so that a spouse can visit their partner in detention.
- Visiting the family member in detention.
- Helping with transportation to detention facility, work, school, etc.
- Praying with and accompanying the family spiritually.
- Providing Christmas gifts or funds to the family.

Let your Conference Rapid Response Team/Immigration Task Force know what you are doing, and consider becoming a Welcoming Congregation that extends hospitality to migrants in your community.

Call on your elected officials to push for Senate ratification of the United Nations International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families. The following is sample text of a postcard or letter. You may want to print up cards or bring paper and envelopes to have available in church.

Dear [Senator]:
I am a United Methodist. Migrant human rights are central to our biblical concern for the well-being of all people, regardless of national status. As we recognize International Migrants Day on December 18, I urge the Senate to show support for migrants’ rights by ratifying the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (the Migrant Rights Convention). Please keep me informed of the steps you are taking for U.S. action on this convention. Thank you.

Write to the Secretary of State urging the president to sign the migrant rights treaty and to make ratification a priority.

Sign the online Call to Action for International Migrants Day hosted by the National Network for Immigrant and Refugee Rights (www.nnirr.org). It includes a call for U.S. ratification of the migrant rights convention and implementation of human rights in U.S. immigration policy, including detention and deportation policies, Secure Communities and racial profiling.

Join Detention Watch Network’s campaign for an end to mandatory detention, which does not give judges discretion based on family needs (www.detentionwatchnetwork.org). They can provide additional information on contacting congressional representatives about mandatory detention.

Edited by Julia Kayser.
213

United Methodist Women
Hope and Hospitality

The Human Rights of Migrants

The right of migrants and their families to:
- freedom of movement and residence;
- freedom of choice of occupation;
- freedom to choose and establish family life;
- freedom from discrimination on the grounds of race, sex, language, or religion;
- freedom to participate in the political life of the country;
- the right to own property and to inheritance;
- the right to education and to cultural, scientific, and educational development;
- the right to health care and medical services;
- the right to social security;
- the right to social protection, including social security and social services;
- the right to social assistance, including social security and social services;
- the right to housing; and
- the right to participate in the economic, social, cultural, and political life of the country.

These rights are found in the following UN instruments:
- The Universal Declaration of Human Rights;
- The International Covenant on Economic, Social, and Cultural Rights;
- The International Covenant on Civil and Political Rights;
- The Convention on the Elimination of All Forms of Racial Discrimination;
- The Convention on the Elimination of All Forms of Discrimination Against Women;
- The Convention on the Rights of the Child;
- The Convention on the Elimination of All Forms of Discrimination Against Migrants; and
- Other UN conventions.

For more information, see "The Convention is Not Yet in Force."
The following is a list of UN Treaties that have established committees to monitor states' compliance:

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To contact human rights treaty monitoring bodies at the United Nations, write:

Office of the High Commissioner for Human Rights

For updated information on status of treaty ratifications and relevant legislation, United Nations, www.un.org

United Methodist Women
Hope and Hospitality

215

Migrant Rights
Treaties to Support
Using UN Human Rights
Detention, Deportation and Family Unity

MARK 10:9

*Therefore what God has joined together, let no one separate.*

**Discussion Questions**

1. Whom has God joined you with?

2. Under what circumstances would you allow yourself to be separated from your nearest and dearest?
DETENTION AND DEPORTATION EXERCISE

BY JULIA KAYSER

This 15-20 minute exercise is designed to build empathy for families separated by detention or deportation and explore some ways for churches to extend love and care.

Supplies

- Paper for each participant.
- Writing utensils for each participant.
- Place to write notes about a group discussion (such as a blackboard, whiteboard or flip chart).

Directions:

1. Give each participant paper and a writing utensil.

2. Ask each participant to write down the name of one of her closest family members (such as a child, spouse or sibling) or a close friend.

3. Read the following prompt aloud: “Imagine that the person whose name you wrote down has been taken in the night, without warning, to a detention center in a different state. You did not have a chance to say goodbye. Immigration and Customs Enforcement officials refuse to answer your questions, saying only that your loved one is an illegal alien.”

4. Give participants one minute to write a short list of things they would need to look after immediately in their loved ones’ absence, such as children and pets.

5. Give participants one minute to write a short list of actions they would take to try and bring their loved ones home.

6. Read the following prompt aloud: “In spite of these efforts, you’ve been unable to secure legal assistance or a court date. You have no idea if or when your loved one will be returned to you. You have plans to visit the detention center, but in the meantime, you decide to send a letter.”

7. Give participants five minutes to write a letter to their loved ones in detention.

8. Conduct a group discussion with the following questions:

   - How did it feel to imagine this situation?
   - How could the church support you and your loved one in a situation like this?
   - How could your church be involved with supporting families that face similar situations in your community?

Julia Kayser is a consultant to United Methodist Women and editor of the Hope and Hospitality resource manual.
American Friends Service Committee: Stories of Family Separation

Melissa’s Testimony: No Access to Permanent Residence

My name is Melissa and I’m undocumented. I left Peru with my mother at the age of seven and have been living in New Jersey nearly 20 years. It is hard to believe that I have lived in this situation for that long. It is hard to believe that I grew up with the constant fear and anxiety that someone would find out about my situation and that I would be deported. Or that my mom might not come back from work one day because Immigration and Custom Enforcement had taken her away. It is hard to believe that like me, there are millions who have grown up in this country with an undocumented status.

I have always been a hard worker. I did my best in school because I believed that hard work pays off. In high school, I didn’t think I could go to college because I was undocumented yet I continued to work hard just in case that changed. It didn’t, and I graduated with honors and with no college plans. Knowing that I could not give up, I went after my college dreams and completed college with two degrees, one in Biology and one in Nursing. Recently, I shared my story with a church leader and was asked, “Do you want to be undocumented?” I thought this was a rather odd question; of course I don’t want to be undocumented! I asked myself several questions during our silence. Do I want to live without fear? Do I want to see my grandmother? Do I want to do something with my Biology and Nursing degrees I have worked so hard for? Do I want to travel and see all this world has to offer? The answers to all these questions is yes. Without an immigration status I will not be able to do any of them.

Traore’s Story on Family Separation: Lack of Judicial Discretion and Consideration of the Interest of Minor Children

My wife and I came to the US from Guinea 19 years ago. I have been a permanent resident since 1998. We have three daughters aged 4, 7 and 8. In June 2006, my wife and I went with the children to her status adjustment interview. The interview went well and the immigration agent told us that my wife was granted. Then he told us to wait a moment but came back a few minutes later and told us that there was a problem. It turned out that my wife had a deportation order dating back from 1998. She had applied for asylum but her case was denied. She had never received a deportation order, so we never knew about it. My wife was arrested on the spot and detained in Middlesex County Jail. We would go and visit her every weekend. My daughters would cry and ask me why she was there, why she no longer lived with us. I was afraid to tell them the truth, so I told them that she was working in the prison and she had to move away from us because of her new job. I couldn’t bring myself to tell them the truth— they are so young.

Now I’m alone here taking care of my daughters, cooking, doing all the tasks around the house, while trying to make a living and make ends meet every end of the month with only one pay check, trying to keep my family together. Now I can’t afford living in a safe neighborhood. I don’t know what is going to happen next. My daughters have started to react. Their grades at school have started to fall. My four year old asked me why her mom was not coming, even for her birthday. She was crying. We have spent $12,500 on lawyers, but after seven months in detention my wife was deported back to Guinea. My daughters often talk about their mother, asking whether she left for Africa because of them.

American Friends Service Committee Immigrant Rights Program
89 Market Street, 6th Floor, Newark, New Jersey 07102
tel 973-643-1924 • fax 973-643-8924 (fax) • www.afsc.org/nymetro
American Friends Service Committee: Stories of Family Separation

John's Testimony as an Asylum Seeker and Mandatory Detention

I was born a Muslim in the Kashmir part of India in 1974. Since I converted to Christianity in 2001, my life has been threatened by Muslim extremists and other converts have been assassinated by them. June 2008 I came to USA with a valid visa and passport to join "Youth with a Mission" a Christian Organization in Denver, Colorado. At the airport my visa was cancelled and I was denied entry into the U.S. I was also told that they couldn’t send me back as I feared persecution in my country. Two officers with handcuffs and chains showed up and took me to the Elizabeth Detention Center in New Jersey. I had no idea what was going on. After few days I learned that I was in asylum proceedings.

I still don’t understand why I had to be in detention center though I had a place to stay in Denver. I am not sure how putting I in detention center can solve anything. I fled the persecution in India but only got put in detention in the US. I hardly had any kind of connection to outside world for 9 months.

9 months in detention center, I shared a room with 43 people where toilets, beds and dining area were in the same space. I realized this is something that I will carry with me for the rest of my life. Telling people about my 9 months in detention always makes them think that I must have done something wrong. My being in detention center wasn’t any good for this country. It not only creates a black hole in the justice system, but also costs a lot of money to the tax payers in USA. There definitely are better ways.

Jean's Story of Immigration Detention and Deportation

My husband came to New Jersey from the Ivory Coast in 1993 on a tourist visa. In 1994 he saw a lawyer to start the process of getting a green card. It was around the time that the war erupted in Ivory Coast. My husband started to make a life here. He found jobs. Meanwhile I was back in Ivory Coast with our children. For five years we did not see each other. It was very hard. I finally joined him in the U.S. in 1998, leaving two children behind. In 2000 the judge refused to grant him political asylum and my husband received a deportation order. He was told that he had one month to leave the country. But he couldn’t bring himself to sign the voluntary departure papers. We continued to live here, and we had two more children.

Arrest On September 4, 2007, at 7:30 am, five officers entered our house. My husband was at home and the children were still sleeping. I was at school, given that I was studying to become a nurse. They arrested him and were going to leave my two children of three and seven years old alone in the house, but fortunately my husband was able to call his sister who lives in the apartment below us. Through his detention we have lost him, and with him, all our rights.

The deportation One morning in July of 2008, I received a call from Ivory Coast and was shocked that it was my very husband on the line; he told me that he was sent home without a chance to let me know. He asked his deportation officer if he could call me but his request was denied. It is still hard for me to understand how the immigration services will let a husband and a father go thousand miles away without saying goodbye to his wife and his children, and knowing he may not see them again for a long time.

American Friends Service Committee Immigrant Rights Program
89 Market Street, 6th Floor, Newark, New Jersey 07102
tel 973-643-1924 • fax 973-643-8924 (fax) • www.afsc.org/nymetro
Caring For Those Who Serve

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For Immediate Release
January 3, 2012

GBPHB Board Approves Private Prison Investment Screen

Glenview, IL—The board of directors of the General Board of Pension and Health Benefits of The United Methodist Church (GBPHB) today announced the decision by the board’s Fiduciary and Executive Committees of the addition of a sixth investment screen that would prohibit investment in companies that derive more than 10% of revenue from the management and operation of prison facilities. The GBPHB Statement of Administrative Investment Policy has been amended to include this screen.

Rationale
The Interagency Task Force on Immigration brought the issue of private or for-profit prisons to the attention of GBPHB. The board of directors’ UMC Principles Committee engaged in extensive discussion earlier in 2011 regarding GBPHB investments in companies that operate prison facilities. In November, the committee recommended and referred a resolution to the Fiduciary Committee of the board to amend the Statement of Administrative Investment Policy, which governs the administration of the GBPHB’s investment program. The committees recommended that companies that derive more than 10% of revenue from managing and/or operating prison facilities be screened out of the investment portfolio.

Statement of Administrative Investment Policy—Private Prisons
As a socially responsible investor, GBPHB screens its investments according to the investment policies adopted by our board of directors, guided by the Social Principles of The United Methodist Church. These policies seek to avoid investing in companies that derive significant revenues from gambling or the manufacture, sale or distribution of alcoholic beverages, tobacco-related products, weapons or pornography. Investments in private prisons will now be added to these screens by amending the Statement of Administrative Investment Policy: “Investments will not knowingly be made in any company/corporation in which 10% or more of gross revenue is derived from the management or operation of federal, state, county, or municipal correctional facilities (jails, prisons, penitentiaries, detention centers, prison camps, transfer centers).”

For additional information on the GBPHB socially responsible investing philosophy and portfolio screening, please visit our website at www.gbophb.org.

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About the General Board
The General Board of Pension and Health Benefits is a not-for-profit administrative agency of The United Methodist Church, responsible for the general supervision and administration of the retirement, health and welfare benefit plans, programs and funds for more than 74,000 clergy and lay employees of the Church.

The General Board is the largest faith-based pension fund in the United States and ranks among the top 100 pension funds in the country. As a socially responsible investor, the General Board is actively involved in shareholder advocacy, proxy voting, portfolio screening and community investing.
EL MINISTERIO PASTORAL Y LAS REDADAS

BY AQUILES MARTÍNEZ

Muchos de nosotros hemos sido testigos de las crecientes cruzadas por buscar, arrestar, encarcelar y deportar a quienes han cruzado la frontera ilegalmente o que, después de haber entrado legalmente a este país, se han quedado aquí por más tiempo de lo permitido por la visa y han decidido hacer de este país su hogar.

Es cierto que es razonable aplicar todo el peso de la ley en contra de los inmigrantes que realmente han cometido crímenes dentro del país. ¿Pero qué de aquellos que han venido a este país para poder sostener a sus familias, porque la pobreza y la corrupción de sus países de origen no les dejan otra opción? ¿Qué diremos de las familias que han sido desintegradas y afectadas económica y emocionalmente por los encarcelamientos y las deportaciones de los padres, particularmente las familias con hijos nacidos en este país? ¿Quién vela por el bienestar de los niños? ¿Cómo reaccionar ante los muchos casos de inmigrantes a quienes se les ha negado sus derechos constitucionales y que han sido abusados por agentes de la policía e inmigración? ¿Dónde está la defensa de los derechos humanos que supuestamente nuestro país defiende? ¿Por qué es que el Gobierno Federal se empeña en abordar la problemática migratoria tan sólo creando y aplicando leyes más severas, ignorando la complejidad del asunto? ¿Es que no se dan cuenta de que las redadas crean más dependencia de la ayuda del gobierno, hacen daño a los niños (muchos de ellos ciudadanos estadounidenses), contribuyen a que la gente no reporte a las autoridades los verdaderos crímenes y no solucionan nada?

Ante el inevitable incremento de las deportaciones y las secuelas negativas para millones de familias, el liderazgo de nuestras iglesias no puede quedarse de brazos cruzados o conformarse con espiritualizar a la fe. El Jesús que se hace presente en las vidas de los pobres, los extranjeros y los encarcelados, espera nuestra solidaridad con los que sufren sin importar su condición migratoria (Mateo 25.31-46).

¿Qué hacer ante esta situación que ha de empeorar? ¿De qué manera podemos caminar con las mujeres y niños afectados por las redadas, mientras nuestro gobierno no logra sentar las bases para la creación de una reforma migratoria integral? Quizá las siguientes sugerencias nos estimulen a dar los primeros pasos en busca de una solución práctica e inmediata a algunos desafíos generados por las redadas:

- Aparte un momento durante la semana, no sólo para orar personalmente y con la iglesia sobre el asunto, sino también para educarse sobre el tema migratorio, particularmente sobre las propuestas de ley y las redadas que se llevan a cabo en su estado. Un pastor o pastora desinformada, pasiva y simplista contribuye indirectamente a empeorar el problema que afecta a muchos hogares.
- Estudie estos temas desde varios puntos de vista, ya que es un asunto multidimensional y complejo. Un pastor o pastora desinformada, pasiva y simplista contribuye indirectamente a empeorar el problema que afecta a muchos hogares.
- Ofrezca sus servicios pastorales a las organizaciones de base y participe en sus actividades. Su congregación debe involucrarse también. La mejor manera de promover participación es el ejemplo. Servir detrás del telón es tan importante como proveer liderazgo. No siempre debemos estar a cargo o ser la voz cantante.
- Entérese y ayude a diseminar información que proteja a las personas que corren el riesgo de ser arrestadas y deportadas, al igual que a sus familiares. Por ejemplo, su congregación pudiera ayudar a repartir folletos que hablan sobre estos temas u organizar foros informativos. Hoy día contamos con muchos recursos bilingües que informan a las personas que no tienen documentos sobre sus derechos constitucionales y sobre qué hacer antes y después de las redadas. Entre otros, podemos
mencionar los derechos a permanecer callados, no dejarse intimidar, solicitar los servicios de un abogado, no firmar ningún documento que no se entienda, pedir fianza y mantener la puerta de la casa cerrada a menos que los agentes muestren una orden de cateo. También hay recursos que dan consejos prácticos a las familias afectadas en cuanto a cómo localizar a un familiar detenido y qué tipo de información debe tenerse a la mano.

- Atrévase a predicar sobre la migración, la hospitalidad, la justicia, el amor al prójimo, las leyes y la función del gobierno, el tratamiento de los extranjeros, etc. Es muy curioso que muchos pastores no hayan hecho de esto una prioridad en su ministerio. No hay excusa para tal omisión.
- Sirva de intermediario entre los reclusos y sus familias, ya que las familias no podrán ir a visitarlos. Después de contactar al capellán encargado de la prisión y ponerse al tanto de los requisitos y horario de visitas, contacte a pastores para hacer una lista de los que estén disponibles para participar en este ministerio.
- Visite a las familias afectadas y haga lo posible por atender a sus necesidades más básicas. Ayúdles a tomar decisiones realistas, tomando en cuenta las opciones y riesgos de cada una de ellas. Nuestro rol es el de acompañarles en estos momentos de enojo, tristeza, confusión y desespero.
- Haga lo posible por ayudar a que las familias en alto riesgo tengan un plan de emergencia para cuidar de los niños cuando sus padres sean encarcelados o deportados. Este plan de emergencia es tan importante como la elaboración de un poder legal que autorice a un amigo o familiar para tener custodia temporal de los niños.
- Contacte a los consulados de nuestros países latinos e infórmese sobre los recursos para ayudar a nuestra gente, en caso de que las familias tengan que regresar a sus países o necesiten ayuda legal o económica.
- Tenga una lista de abogados comprometidos a los cuales los detenidos y sus familias puedan acudir en caso de una emergencia. La triste realidad es que, una vez aprendidos, la gran mayoría de las personas sin documentos no tienen posibilidades de ajustar su estado migratorio. Por supuesto, hay excepciones a la regla. El abogado debe tener la integridad para decirles si tienen posibilidades o no.
- Informe a las organizaciones de derechos humanos sobre los abusos cometidos en contra de los inmigrantes. Abusos son la violencia física, impedir que el detenido hable con un abogado, obligarlo a hablar, entrar a una casa a la fuerza, proporcionar información falsa e intimidar psicológica y emocionalmente. Las injusticias deben hacerse públicas a través de los medios de comunicación, tanto en inglés como en español. Esto es parte del ministerio profético que debe caracterizar la tarea pastoral.

Provea soluciones prácticas como organizar cooperativas para ayudar a los miembros a pagar gastos de abogados, multas por conducir sin licencia, manutención temporal de familias desamparadas y niñeras que han de supervisar a los niños que quedan abandonados. Para personas que no tengan licencias, se pueden hacer arreglos de transporte en base a tarifas módicas.

- Finalmente, considere seriamente apoyar el “Movimiento Santuario”, el cual ofrece asilo en iglesias a miembros de familias que urgentemente precisan de una mano amiga pues enfrentan deportación.

Aquiles Martínez, profesor asociado de religión en Reinhardt College, Georgia.

Artículo preparado para la Junta General de Discipulado, Nashville, Tenn.
This article originally appeared in el Intérprete, septiembre-octubre, 2008, and is available at www.umc.org/site/apps/nlnet/content2.aspx?c=lwL4KnN1LtH&b=6422499&ct=8878897&notoc=1. Used by permission.
United Methodist Women partners with the Detention Watch Network (DWN) to resource local involvement in detention visitation. DWN has created a network of groups visiting detention centers and a manual for starting an ecumenical program. They are ready to assist you.

In the Wesleyan tradition of visiting those in prison, you can offer friendship to migrants who are in detention. Friendship that affirms humanity in the midst of a dehumanizing scenario and provides emotional support to some of the world’s most vulnerable people is one of detained immigrants most important needs. Your visits will provide hope to individuals. They also will empower your witness as an advocate for improved treatment of detained immigrants and especially for alternatives to detention. (Information from www.detentionwatchnetwork.org/node/2642.)

The detention of immigrants is the fastest growing prison industry in the United States. The U.S. government detained approximately 380,000 people in immigration custody in 2009 in about 350 facilities at an annual cost of more than $1.7 billion. Immigrants in detention include families, undocumented and documented immigrants (many who have been in the United States for years), survivors of torture, asylum seekers and other vulnerable groups including pregnant women, children and individuals who are seriously ill and kept from proper medication or care. The number of immigrants in detention has grown under the Obama Administration, which also seeks to build new detention centers.

Being in violation of immigration laws is not a crime; it is a civil violation for which immigrants go through a process to see whether they have a right to stay in the United States. Immigrants detained during this process are in noncriminal custody. About half of all immigrants held in detention have no criminal record at all. Some may have committed some crime in their past but have already paid their debt to society. They are being detained for immigration purposes only. The Department of Homeland Security (DHS) is the agency responsible for detaining immigrants. Although DHS owns and operates its own detention centers, it also “buys” bed space from county and city prisons nationwide to hold the majority of those who are detained. Immigrants detained in these local jails are mixed in with the local prison population that is serving time for crimes. (See www.detentionwatchnetwork.org.)

The United Methodist Church calls for an end to detention and deportation until there is just immigration reform that offers migrants a pathway to citizenship. Despite intense efforts by the faith community and many other groups, Congress has repeatedly failed to pass such reform. Meanwhile, the DHS has intensified programs to detain migrants through ICE ACCESS agreements with local police forces (such as 287G and Secure Communities). Migrant detainees do not have the right to court-appointed attorneys or other aspects of due process. Migrants who have committed minor crimes are subject to mandatory detention even when they pose no threat, which means separation from families and loss of breadwinners.

find out what YOU can do!
What you can do:

- View the film *The Visitor* (2007), a warm and touching feature film about detention policy, and have a group discussion. For a discussion guide, visit Active Voice at www.activevoice.net/pdf/The_Visitor_Discussion_Guide.pdf.

- Find out if your state or local police plan to sign an ICE ACCESS program involving local police in immigration enforcement. Write letters to the police chief, city council or governor opposing these deals. For a toolkit on challenging ICE ACCESS contracts, visit Uncover the Truth: http://uncoverthetruth.org.

- Download the United Methodist Women postcard to Janet Napolitano and circulate in your unit. Send a signed copy to the Women's Division and we'll send them to Ms. Napolitano. Download the postcard here: www.unitedmethodistwomen.org/media/pdf/assemblyactionpostcard.pdf.


- Join Detention Watch Network's "Dignity Not Detention" (detentionwatchnetwork.org/DND_main) campaign to stop expansion of detention and demand due process for immigrants. You'll get updates about how to get involved locally and nationally.

- Consider holding a vigil at a detention center. (See United Methodist Women's How to: Organize a Public Witness for Immigrant and Civil Rights" available at www.unitedmethodistwomen.org).

- Monitor immigrant human rights violations appearing in your local newspaper. Send the news clips to HURRICANE, the Human Rights Immigration Community Action Network, at: National Network for Immigrant and Refugee Rights, 310 8th Street, Suite 303, Oakland, CA 94607. This partner organization compiles these incidents into an annual report. See www.nnirr.org for recent reports.
HOW TO...

CHALLENGE
U.S. Immigrant Detention and Deportation Policies

The U.S. government detained nearly 400,000 people in immigration custody in some 350 facilities at an annual cost of more than $1.7 billion in 2009. The number of detention beds has grown to more than 33,000, with construction of more facilities underway. These numbers have increased under the Obama Administration. According to Detention Watch Network visitor's discussion guide,

This crisis is not limited to the undocumented—long-term green-cardholders with minor offenses, survivors of trafficking and domestic violence, and those fleeing persecution also are detained and deported by the thousands. Over eighty percent of detained immigrants go through the immigration system with no lawyer. Many are denied their fair day in court owing to mandatory and arbitrary detention laws and policies that severely limit judicial discretion in immigration cases. While detained, immigrants face horrific human rights abuses, including mistreatment by guards, solitary confinement, the denial of medical attention and limited or no access to their families, lawyers and the outside world. In many cases, these conditions have proven fatal: since 2003, a reported 107 people have died in immigration custody.

At the same time, the Department of Homeland Security is increasing the role of local police in immigration enforcement and signing accords under ICE ACCESS programs (such as 287G, Secure Communities, Criminal Alien Program) that involve local police without sufficient training or oversight. This has led to an increase in racial profiling in many communities.

The United Methodist Church affirms the human rights of all immigrants regardless of status. Resolution 3281 of The Book of Resolutions of The United Methodist Church (2008), "Welcoming the Migrant to the U.S." and international human rights standards, including the United Nations Convention on Migrant Rights, affirm that human rights are inherent and do not stop at the border. The church calls for an end to all detention and deportation until the broken immigration system is fixed (Resolution 3281).

United Methodist Women is particularly concerned about the welfare of women, youth and children facing harsh detention and deportation policies as families are torn apart. In May 2010 more than 2,000 United Methodist Women members and allies marched at Assembly in St. Louis, Mo., to challenge detention and deportation policies and call for due process and an end to racial profiling. United Methodist Women have engaged in vigils from Raymondville, Texas, to Nashville, Tenn., to New York City to challenge these policies. United Methodist Women members signed more than 3,000 postcards to Secretary of Homeland Security Janet Napolitano calling for dignity—not detention—in immigration enforcement policy, and in September 2010 United Methodist Women leaders delivered them to Department of Homeland Security and Immigration and Customs Enforcement in Washington, D.C.

find out what YOU can do!
To learn more about how to begin or join a detention visitation program, contact Deaconess Cindy Johnson, contact Deaconess Cindy Johnson, contact Deaconess Cindy Johnson, contact Deaconess Cindy Johnson, or contact Deaconess Cindy Johnson on Immigration, at C.Johnson@unitedmethodistwomen.org.

For a map of detention centers across the United States, visit: www.detentionwatchnetwork.org/dwnmap

For a list of sites that already have detention visitation programs that you can join, visit: www.detentionwatchnetwork.org/visitationlistprograms


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http://Immigration.unthionline.net
PROFIT FROM PAIN IS INHUMANE:
DIGNITY, NOT DETENTION

Here are some things you can do:

- Visit migrants in detention or prison: www.detentionwatchnetwork.org/visitation.
- Read The New Jim Crow by Michelle Alexander. Join efforts to change sentencing laws and end mass incarceration of communities of color: www.sentencingproject.org.
- Support National Justice for Our Neighbors, our United Methodist migrant legal aid program Advance #901285 or contact Amar@umcor.org for more information.
- Support detainees and their families through prayers, bond, material aid and accompaniment: www.newsanctuarynyc.org or www.crlh.org/Interfaith-Committee.
- View the PBS Frontline documentary Lost in Detention with family and friends: www.pbs.org/wgbh/pages/frontline/lost-in-detention.
- Join the divestment campaign from private prisons Corrections Corporation of America and the GEO Group: www.enlaceintl.org/what-we-do/feature-campaign.
State Laws

LEVITICUS 25:23-24

The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants. Throughout the land you hold, you shall provide for the redemption of the land.

Discussion Questions
1. Do you feel like you have exclusive rights to a piece of land?
2. What does it mean to be aliens and tenants of God’s land?
3. What is the relationship between territorial behavior and hospitality?
4. If we believed that land belonged to God and not to us, how would it change our international politics?
5. If we believed that land belonged to God and not to us, how would it change our everyday lives?
ARE POLITICIANS TALKING ABOUT
PUSH AND PULL FACTORS?

BY JULIA KAYSER

This 15-30 minute exercise is intended to illustrate the disparity between political rhetoric and the true push factors of immigration. This exercise should be done after your group has already completed the “Push and Pull Factors of Migration” workshop by Jay Godfrey in the “Global Migration” subsection of this manual.

Supplies
- A way to show Internet videos with the group (such as a laptop and/or a projector if it is a large group).
- Scrap paper for each participant.
- Writing utensils for each participant.
- A place to write notes about a group discussion (such as a blackboard, whiteboard, or flip chart).

Before the meeting, you will need to select two videos from Internet sites such as YouTube, Vimeo or Hulu of currently prominent politicians speaking about immigration reform. Make sure that both Republican and Democrat voices are represented. The following are some suggestions:

- Barack Obama: www.youtube.com/watch?v=UuIzJB3nagw.

Directions
1. Watch the first video and have everyone take notes.
2. Watch the second video and have everyone take notes.
3. On the flip chart, write down the similarities and differences between the two political action plans. Avoid a discussion of ideology, and redirect participants if necessary. Focus only on the proposed actions.
4. Distribute the tree diagram from the “Push and Pull Factors of Migration” workshop. Then ask the group if either video addressed the following root causes of immigration:
   - NAFTA
   - Agricultural subsidies
   - Poverty and income inequality abroad
   - Exploitation of workers abroad
   - Drug cartel violence
5. Facilitate a group discussion of the following questions:
   - Which do you find more compelling: an argument about root causes, or the political rhetoric of this country’s leaders?
   - Why do you think politicians avoid talking about root causes?

Julia Kayser is a consultant to United Methodist Women and editor of the Hope and Hospitality resource manual.
En el recibidor de la IMU McFarland (distrito de Chattanooga, Conferencia Anual Holston), se encontraban cinco pastores y otras tres personas escuchando lo que el pastor decía. Pensaban en la posibilidad de responder a su súplica a favor de su congregación. En el grupo también se encontraban algunos líderes latinos de la "Iglesia de la Comunidad", de Huntsville, Alabama, quienes habían huido de Alabama cuando se implementó la ley HB56, en septiembre del 2011.

Reconocemos que el poder del Espíritu está reuniendo a la iglesia, penetrando los corazones para escuchar la voz del que llama a la puerta y está levantándonos a abrir la puerta.

Contemplaban la posibilidad de empezar una congregación hispana metodista unida en Chattanooga, Tennessee.

A pesar de la tragedia, el pastor Cesar afirmó: “queremos continuar sirviendo al Señor, ese es nuestro deseo”, y no cesó de pedir ayuda a la Iglesia Metodista Unida. “Pedimos ayuda a la iglesia porque es una denominación fuerte con buena doctrina y disciplina”, dijo.

El pastor Cesar compartió que había llorado mucho al ver que, después de haber trabajado por años estableciendo una congregación, de repente un día la congregación simplemente dijo: “¡Nos vamos de aquí!”.

“Fue devastador verlos tomar algunos de sus enseres e irse en medio de la noche”, dijo. La mayoría salió en caravana para México, el resto partió para Chattanooga y otros al sur de Illinois. “Hemos sido muy leales, solo hemos traído nuestra ropa. Tuve que dejarlo todo. Todos buscaban una forma segura de salir de la ciudad. Dejamos nuestras casas y posesiones para empezar otra vez. Encontrar trabajo era lo primero para empezar de nuevo”.

El pastor Cesar y su esposa son de Guatemala y han vivido por muchos años en Alabama. Tienen dos niños, de 2 y 3 años, nacidos en el país. Tuvieron que irse de Alabama porque tenían miedo de que su familia fuera separada. Conocen de muchos casos de separación a causa de la implementación de la ley SB1070. Los padres son deportados a su país de origen pero los niños son puestos en hogares porque son ciudadanos americanos.

Lo que queda de la congregación “Casa de Dios” y algunos miembros de “Iglesia de la Comunidad” se reúnen en sus hogares y restaurantes para el estudio bíblico y servicios de adoración. “Sigo tocando puertas pero nadie abre”.

Pero las puertas del distrito de Chattanooga se están abriendo. Escucharon al pastor Cesar y a los miembros de la otra congregación. Parte de la iglesia está considerando su petición. Muchas otras congregaciones metodistas unidas de nuestro país están siendo llamadas a abrir sus puertas a los inmigrantes que están dejando el estado de Alabama.

Alabo al Señor en tiempos de desesperación, cuando nada sino la esperanza en la Palabra resuena en el corazón de la comunidad latina. En momentos como estos reconocemos que el poder del Espíritu está reuniendo a la iglesia, penetrando los corazones para escuchar la voz del que llama a la puerta y está levantándonos a abrir la puerta. Los hijos de Dios tocan las puertas y Dios las abrirá.

Agradecemos a la Conferencia de Holston, al Rdo. James Swanson y al Rdo. Michael Hubble, superintendente del distrito de Chattanooga, por su gran apoyo a la comunidad latina.
HUYENDO EN BUSCA
de Betel
Rdo. Ernesto Treviño, pastor de la IMU Jesús en el Señor.
Chalco, Illinois, treviño@hotmail.com

Hay dos pasajes muy conocidos en la Biblia: uno es la experiencia con Dios que tuvo Jacob en el lugar que llamó “Betel”, porque dijo: “Es nada menos que la casa de Dios” (Génesis 28:17). El otro pasaje trata con la huida de José, María y el niño Jesús a Egipto, cuando Herodes mandó asesinar a todos los niños menores de dos años (Mateo 2:13-14).

Estos dos pasajes muestran dos situaciones dispares: una habla de un lugar seguro para habitar; y el otro de un lugar peligroso para Jesús y su familia. A través de un ángel, Dios mismo le dice a José: “Lavártela... y huye a Egipto”. Estos dos pasajes vinieron a mi mente cuando abrimos las puertas de nuestra iglesia para recibir a algunas familias que tuvieron que huir del estado de Alabama por causa de la injusta ley de inmigración.

Aunque hubo medio siglo y veo que Alabama aprobó una ley más dura que la ley de Arizona. Nuestras instalaciones, que se llaman “Casa Betel”, cuentan con un lugar para retiros, campamentos y otras actividades. El lugar tiene cabida para 8 familias, así que reúnen a nuestros líderes de nuestro concilio y les propone que abriéramos las puertas de la “Casa Betel” para quienes quisieran volver a empezar sus vidas en este lugar.

La aprobación fue unánime y lo dimos a conocer a algunos hermanos que tenían familia en Alabama. Se produjo una reacción en cadena. De repente, la Casa Betel se llenó de gente, a la que les ofrecimos nuestra amistad y amor cristiano. Hasta la fecha, hemos ayudado a nueve familias a reubicarse en Illinois. Además, las hemos ayudado con los trámites escolares y el servicio médico. Hemos trabajado con algunas agencias de empleo para ayudarles a encontrar trabajo. De 9 familias que ayudamos, 5 ya encontraron casa, y otra está por hacerlo.

Logramos que estas familias encontraran la casa de Dios como lugar seguro, después de haberlo perdido todo, casas, muebles, trabajos y amistades. Todo esto fue posible gracias a Dios y a la buena disposición de nuestra conferencia anual, que nos apoyó con una subvención para este proyecto. Agradecemos a Roger Russell, nuestro superintendente, quien vino personalmente a plantar con las familias, les preguntó sobre sus necesidades y prometió ayudarnos. Gracias a Dios, en respuesta a su promoción, muchas iglesias de nuestro distrito se han involucrado apoyándonos con comida, muebles y donativos para que podamos ayudar a nuestros hermanos y hermanas.

Mientras hay inseguridad en Alabama o en cualquier otro estado, nuestras puertas seguirán abiertas para todos aquellos que, al igual que Jesús y sus padres, tuvieron que salir en busca de protección.

Oren y colaboren con nosotros para seguir apoyando a estas familias, otras más llegarán. Póngase en contacto con nuestro distrito para que sigamos ofreciendo la “hospitalidad extravagante” que profesamos.
HOW TO...

CHALLENGE
State Anti-immigration Laws

Arizona’s introduction of anti-immigrant law State Bill 1070 in April 2010 has caused a great stir. The law has come to symbolize both the anger toward new immigrants and states’ frustration that Congress has not acted to fix the nation’s broken immigration policy. It has caused profound divisions in communities and churches both in Arizona and across the nation. United Methodist Women members are already mobilizing in Texas, Missouri, Wyoming and elsewhere to challenge similar anti-immigrant bills that are cropping up in states across the nation. Here’s how you can help.

What Is State Bill 1070?
State Bill 1070 is the Support Our Law Enforcement and Safe Neighborhoods Act signed by Arizona Governor Jan Brewer in April 2010. Under State Bill 1070 legislation, the state of Arizona authorizes local enforcement to ask about immigration status in any situation that enforcement might deem under “reasonable suspicion.” The law was legally challenged by the U.S. Justice Department, and several controversial elements of the law were suspended during litigation. Arizona’s appeal was heard by the Ninth Circuit Court of Appeals in San Francisco in November 2010 with decision pending. Arizona officials vow to take the fight to the Supreme Court.

Concerns about State Bill 1070 and similar laws:
- The law violates values of fairness, equality, and human rights. It targets certain racial and ethnic populations.
- States are taking on immigration policy that is federal responsibility.
- The laws enlist all police in the state in immigration enforcement, with inadequate training.
- The law opens the way for racial profiling by authorizing police to question those who present “reasonable suspicion” of being in the United States without documents.
- The law undermines community safety by building distrust between police and communities.
- Immigrant women facing domestic violence may be unwilling to call the police for help, fearing immigration repercussions.
- The costs to states are high at a time of belt-tightening, including legal challenges and loss of business.
- State laws that open the way to racial profiling violate international human rights standards. For more information visit Restore Fairness at http://restorefairness.org/2011/01/state-must-enact-anti-profiling-laws.

Many states are currently discussing or introducing bills similar to Arizona State Bill 1070, often called “copycat” bills. This broad effort is not coincidental. The Federation for American Immigration Reform (FAIR), the nation’s leading anti-immigrant organization, founded by white nationalist John Tanton, has drafted much of the anti-immigrant legislative language for state and local ordinances and bills through its legal arm, the Immigration Reform Law Institute (IRLI). (For more information visit Imagine 2050 at imagine2050.newcomm.org.) National Public Radio (NPR) recently released a report outlining the connections between the private prison industry, anti-immigrant lobbyists and SB 1070, showing how economic interests increase the pressure for the criminalization of undocumented immigrants. Listen to the broadcast or read the story at www.npr.org/templates/story/story.php?storyid=131191523.

find out what YOU can do!

233
Steps you can take:

- Contact your conference social action coordinator to express interest in work on this issue and connect with ongoing efforts.
- See if your conference has a task force on immigration, which is part of a national Rapid Response Team working on this issue. They can help you to get involved and provide updated information and opportunities for action.
- Support bills that would provide in-state tuition for immigrant students as well as other pro-immigrant bills. Call on states to enact anti-profiling laws to come into compliance with international standards as urged by the United Nations Human Rights Council in 2010.

Find out the status of anti-immigration bills in your state and learn who is introducing them. Invite United Methodist Women members in those districts to contact their representatives. Write your own state legislators about your concerns. Visit them in your district and get to know them. Be active advocates.

Find allies in your state. Seek out the state council of churches immigrant and civil rights organizations as well as faith-based community-organizing groups. Contact the Women’s Division for leads and support.

Make immigration a priority for your state United Methodist Women or ecumenical legislative event. Be sure to pay visits to your own legislators and those on committees influencing immigration legislation. Consider giving testimony during hearings on the bill.

Continue to advocate for federal just immigration reform that respects human rights and offers a path to citizenship as the appropriate solution to a broken system.

Contact your conference social action coordinator to express interest in work on this issue and connect with ongoing efforts.

For information on state local immigration initiatives, visit the National Council of La Raza (NCLR) at www.nclr.org/index.php/issues_and_programs/immigration/state_local_immigration_initiatives/arizona-related_legislative_developments.

For “Mapping the Spread of SB 1070,” a map of 21 states discussing Arizona copycat bills, visit Colorlines at colorlines.com/archives/2010/06/mapping_the_nationwide_spread_of_arizonas_sb_1070.html.

See the advocacy toolkit “Not in Our State: What Community-Based Organizations Can Do to Combat SB 1070 Copycat Legislation” created by the National Council of La Raza and the Leadership Conference on Civil and Human Rights. It includes excellent talking points. Download at www.advancingequality.org. NCLR regularly updates a “Legislative Landscape” of state anti-immigrant action.
Racism and Xenophobia

GALATIANS 3:28

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

Discussion Questions

1. What labels do you use to describe yourself?

2. Have you ever felt discriminated against?

3. Have you ever benefitted from a discriminatory system?

4. If we become one in Christ Jesus, which parts of our individual identity are kept, and which are stripped away?

5. With your answer to the previous question in mind, how would it change our everyday lives if we were only aware of the aspects of individual identity that were kept in the body of Christ and we disregarded what had been stripped away?
IMMIGRATION IS A RACIAL JUSTICE ISSUE

BY CAROL BARTON

In the United States
United Methodist Women’s Immigrant and Civil Rights Initiative has always been understood as a racial justice concern. It is a way of living out the Charter for Racial Justice today in a nation of many races and ethnicities. Gerald Lenoir of the Black Alliance for Just Immigration observes that “migration is one of the cutting edge issues in the struggle against racism in the United States today. Immigrant rights is an expression of the historical struggle against racism in this nation.”

In 2006, United Methodist Women noted,

The national climate after the 9/11 tragedy has dramatically escalated “security” concerns and rising anti-immigrant sentiment coupled with the growth of a virulent and aggressive anti-immigrant vigilante movement that wishes to take the protection of U.S. borders into their own hands and a parallel and allied “nativist” movement that seeks to increase legal barriers for documented and undocumented immigrants, refugees and migrants. Underlying these developments is the mainstreaming of xenophobia and racism. Anti-immigrant legislation has been proposed at the municipal, state and federal levels. For the coming decades local communities and the United States as a nation will be working out questions on the meaning of citizenship, entitlement to services, benefits and jobs, in short, the shape of the United States in the future.

Those anti-immigrant forces have intensified since 2006. Some media spokespeople whip up fears of the “browning of America,” and one television personality referred to the “pollution of the Anglo-Saxon culture.” Many leading anti-immigrant organizations such as Federation for American Immigration Reform (FAIR), the Center for Immigration Studies and Numbers USA have ties to the white supremacist John Tanton network, according the Center for New Community. FAIR has been behind many of the anti-immigrant laws and bills before state legislators and dominates the House Immigration Reform Caucus.

The anti-immigrant movement also sets back gains of the civil rights movement for African American and Latino citizens. Says Mr. Lenoir, “the anti-immigrant movement has provided fodder for white supremacist groups that have been waiting in the wings to revive their racist ideology.” Arizona passed a strong anti-immigrant law in 2010. At the same time, it passed a law banning ethnic studies in public schools and has promoted an anti-affirmative action measure. This is why anti-immigrant organizing threatens all communities of color and gains made since the 1960s, not just new immigrants.

This is also true in the U.S. criminal justice system. A United Methodist Women policy resolution observes, there is an increase in mass incarceration in the United States that disproportionately impacts people of color due to institutionalized racism, racial profiling and mandatory sentencing. Now, U.S. immi-

4. See Barton, “Race and Migration.”
migration enforcement policies are replicating this model, increasing the mass detention of migrants of color. The United Methodist Church needs to actively work to dismantle current policies that depict whole groups of people as criminals and that respond with profiling and mass incarceration.5

It raises concerns about private for-profit companies such as the GEO Group and the Corrections Corporation of America (CCA) that are contracted by governments to incarcerate citizens as well as hold migrants in detention. “Detention and deportation have become multibillion dollar industries in the United States. These companies regularly lobby in Washington, D.C., for more detention. ... When private prisons make money based on the number incarcerated and the longevity of sentences, they become a powerful lobby for maintaining and expanding the current system of mass incarceration.”6 As a result, the United Methodist General Board of Pensions voted in January 2012 to divest from corporations that profit from private prisons. Church members and agencies have joined a campaign for divestment from private prisons.

Race has been a factor in immigration policy from the transatlantic slave trade to modern day trafficking of persons, according to scholar Corann Okorodudu. She cites historic legal language that assumed blacks to be inferior or unable to assimilate. Migration quotas in the 1920s privileged white Northern Europeans and reflected fears of an increase of black and brown people in the overall population. The goal of a 1920 law was explicitly to preserve the racial and ethnic makeup of the United States. Policy changes only came in the wake of the civil rights movement, led by African Americans, when racial migration quotas were abolished. Today, Okorodudu notes that many Africans seeking asylum in the United States are detained until their case can be considered and may be deported back to dangerous situations.7

According to then United Methodist Women President Kyung ZaYim who helped to shape the United Methodist Women Immigrant and Civil Rights Initiative in 2006,

The civil rights movement of the 1960s certainly had a ripple effect on immigrants’ civil rights and civil liberties. Today, there is the need for all communities to join together in building a new movement for the rights of all communities—immigrants, communities of color, and the working people subject to poverty wages. This is the time to come together to fulfill the mission call of freeing the oppressed and advocating for justice.8

In United Methodist Women

The Immigrant and Civil Rights Initiative was created not only to engage in the national debate on immigration policy but as an opportunity to examine ourselves—our local, district and conference organizations and national United Methodist Women. The initiative seeks to enable us to better understand the changing realities in our communities and the nation through a biblical lens and our faith imperative.

United Methodist Women and The United Methodist Church are not isolated from these realities. The growing diversity within United Methodist Women and the Church is a reflection of these changes within the broader society. In our churches, questions of leadership, ways of worship and participation in defining mission will continue to be internal challenges. United Methodist women cannot leave the immigrant communities within our organization to struggle alone with the social and economic problems they face. United

6. Ibid.
8. “A Better Season to Come—We Gotta Make It Happen! Rise, Shine and Glorify God,” address by United Methodist Women President Kyung Za Yim to the Women’s Division spring meeting, Journal of Women’s Division Spring Meeting 2006, Women’s Division, General Board of Global Ministries, The United Methodist Church, 39.
Methodist Women must also model how to address tensions between ethnic and racial groups.9

**Globally**

Global migration streams and migration policy are also racialized. A global divide of rich and poor nations of the world reflects a legacy of colonialism that has left global imbalances of wealth and power. This is also a racial hierarchy, where wealthy Western nations are majority white and poor nations in the global south are majority people of color. These inequalities have intensified due to economic globalization in recent decades. Economic policies and trade deals imposed on poor nations through a "Washington Consensus" have meant the loss of land and livelihoods for many workers and peasants in poor nations. Okorodudu observes, “Today wealthy countries are buying whole blocks of land in Africa as they seek food security, which is displacing people from the land and forcing migration.”10 This has led to a massive increase in global migration in recent decades. Yet, to quote The Book of Resolutions of The United Methodist Church, “Ironically, and horribly, with regard to economic migrants, the rich say, ‘Come in, do our dirty work at low wages, and then go away.’”11 It notes that “contemporary migration involves the linked realities of abundance and poverty and racial/ethnic/religious identities and exclusion. The current global economic system reflects an expectation that many people will live in poverty, or have their nations torn by conflict, so that others may live in abundance. That many people will resist poverty and war through migration is an ancient and modern fact of human existence.”

Increasingly throughout the developed world, nations are criminalizing migrants and creating elaborate systems of detention. The vast majority of those detained are people of color, most from the Global South.12

There are important tools for advocacy through the United Nations (U.N.) human rights system. One is the U.N. Convention on Migrant Rights, which affirms the human rights of all migrants regardless of status. Others are the commitments made by governments in the U.N. World Conference on Racism, held in Durban, South Africa, in 2001. Some 45 paragraphs of the Durban Declaration link race and migration and affirm migrant human rights. This document can be used nationally as a tool to hold governments accountable for commitments around racial equality, including in the area of migration policy.13

**Resources for Education and Action**

- Explore how you can welcome immigrant women into your unit and your congregation. Is there another congregation worshipping in your church in another language? How can United Methodist Women involve them? Contact Marisa Villarreal, United Methodist Women executive for language ministries, to learn how women are translating resources, encouraging women to create non-English resources, providing simultaneous interpretation at meetings, hosting workshops in languages other than English, and finding other ways to encourage the participation of women whose first language is not English. Worship in a non-English service to experience what it is like to struggle with language. Explore having one or more language coordinators on the conference or district mission teams. Contact Ms. Villarreal at mvillarreal@unitedmethodistwomen.org.

- View the video “BAJl's Story.” The Black Alliance for Just Immigration was founded in 2006 by two United Methodist pastors who saw the link between longtime civil rights and racial justice concerns of African Americans and new immigrants in the United States. They have been a partner with United

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9. Ibid., 148.
10. See Barton, “Race and Migration.”
Methodist Women since their founding. A 15 minute video from BAJI’s YouTube page at www.youtube.com/watch?v=5pLYkrQGhgw explores migration with a racial justice lens, links to the ongoing struggle for racial justice of black Americans, addresses the reality of black immigrants in the United States, and considers why people are compelled to migrate. It offers a brief timeline of U.S. migration policy in terms of race.

- Read “Race and Migration: Ten Years After Durban” for an overview of racialized U.S. and global migration policies: www.unitedmethodistwomen.org/news/articles/item/index.cfm?id=663.
- Resources for racial justice on the United Methodist Women website include several workshops that address race and inclusion of immigrant women in United Methodist Women, as well as other immigration related topics. You can find them at www.unitedmethodistwomen.org/racialjustice.
- Plan a spiritual growth retreat or racial justice program focused on immigration and racial justice through your racial justice charter committee. Use the 2012 spiritual growth study Immigration and the Bible: A Guide for Radical Welcome by Joan M. Maruskin (available at United Methodist Women Mission Resources: www.umwmissionresources.org).
- Join the General Commission on Religion and Race’s “Drop the I-Word” campaign, endorsed by United Methodist Women. It invites United Methodists to take a pledge to not use the word “illegal” to challenge the media and to explain to others why it is considered a racial slur. You can get more information, Bible studies and a toolkit at www.gcorr.org/the-legislation/drop-the-i-word.
- Take action on mass incarceration and detention. Read the 2012 United Methodist Women resolution “Criminalization of Communities of Color in the United States” and consider how you can take action (see www.unitedmethodistwomen.org/resources/articles/item/index.cfm?id=647). Read the 2012 Reading Program book The New Jim Crow by Michelle Alexander (see www.unitedmethodistwomen.org/programs/readingprogram) to learn more about mass incarceration of communities of color in the United States.
- Become aware of laws and practices in your state or local community that reflect racism toward immigrants rather than welcoming immigrants. One 2012 example made the news in East Haven, Conn., where local police were profiling Latinos and arresting and abusing them (see www.colorlines.com/archives/2012/02/on_sunday_afternoon_about_ten.html for a story about this case.) Another example involves state anti-immigrant laws such as those in Alabama and Arizona that open the way for racial profiling and sew fear in immigrant communities (for regular updates on state laws, see www.nclr.org/index.php/issues_and_programs/immigration/state_local_immigration_initiatives). Consider a United Methodist Women program that explores how migration and race are coming up in your communities and what response might model Christ’s inclusion of all and call to love our neighbors. Consider using “Program for a District Meeting” included in this manual.
- View a video. United Methodist Communications has done several short videos that are excellent for discussion. “Jasmine’s Story” (also available with study resources) is 12 minutes long. It is about a 17-year-old who was left alone in the United States when her mother was deported and how a local United Methodist Church embraced her. You can get the video and resources on Rethink Church at: www.rethinkchurch.org/article/video-jasmines-story.
- United Methodist Women is part of the We Belong Together coalition, which advocates for the rights of immigrant women and children in the United States. In December 2011, United Methodist Women contributed to a children’s letter writing campaign to Congress asking that families be allowed to be together during the holidays. In March 2012, United Methodist Women was represented on a national
women’s delegation to Birmingham, Ala., to hear immigrant women’s testimony about the impact of Alabama HB56 immigration law on women and children. For more information and to join future campaigns, see: www.webelongtogether.org.

- Find out about links between migrant women and domestic violence. If undocumented women face domestic violence they cannot report it to the police or both they and their partner could be deported, and they could lose custody of their children. This gives abusers additional power knowing that women have no recourse. In most cases these are poor women of color. For information regarding violence against immigrant women, see: www.inthesetimes.com/working/entry/12030/out_of_georgias_shadows.

- Find out about immigrants’ loss of child custody. When migrant women report violence in the home they and their partner may face detention. Children are increasingly taken from the home and put in foster care. A growing number of immigrant families, particularly families of color, are losing permanent custody of their children as they are caught between Child Services and Immigration and Customs Enforcement systems. Some lawyers have compared this to a U.S. racist history of removing Native American children from their homes and placing them in boarding schools or adoption. For information regarding loss of child custody due to detention, see Applied Research Center, Shattered Families: www.arc.org/shatteredfamilies.

- Learn about the white-supremacist John Tanton Network and the many groups that encourage anti-immigrant legislation and action. For ongoing monitoring of the anti-immigrant movement, see the Center for New Community: www.newcomm.org.

- Find out about environmental justice and immigrant communities. The environmental justice movement points out that the effects of toxins and climate change disproportionately impact communities of color in a nation with economic and social racial hierarchies. The Unitarian Universalist Ministry for Earth observes that “Immigrants and other people of color in the United States are more likely to live in areas that do not meet the federal government’s safe air quality standards. Immigration status contributes to a nearly doubled likelihood of living in close proximity to a toxic release facility. Migrant farmworkers and their families are regularly exposed to harmful pesticides in both the air and water. Chronic exposure leads to shorter life spans and a greater likelihood of death from asthma, along with increased risks of cancer, birth defects, and neurological damage. On top of this, undocumented immigrants are less likely to be insured or to have adequate access to health care. This means that they stand a high chance of getting sick from pollution and being unable to afford treatment.”14 Learn more about international commitments to antiracism and migrant rights. See the U.N. Migrant Rights Convention and urge the U.S. Senate to ratify the convention www.migrantsrights.org. For excerpts of the Durban Programme of Action of the 2001 World Conference Against Racism related to migration, see “Race and Migration: Ten Years After Durban” for an overview of racialized U.S. and global migration policies: www.unitedmethodistwomen.org/news/articles/item/index.cfm?id=663. Consider ways to remind the United States and other governments of their commitments made in Durban to ending racism and xenophobia towards migrants.

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Carol Barton is United Methodist Women executive for community action.

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Immigration and Race: Toward Justice for All

A Town Hall Meeting United Methodist Assembly 2010
Prepared by the Center for New Community St. Louis, Missouri

“But hostility to immigration is not just, or indeed mainly, about economics. It is based on fear of change and on racism.”

When The Economist printed this assertion in January 2007, more than a few eyebrows were raised. Seldom had such a strong statement been made about the relationship between immigration and race in such a widely-respected, mainstream publication.

Today, immigration and race are deeply intertwined in the United States and around the globe.

In the U.S. in 2008 there were 38 million foreign born residents, some 12.5% of the country’s population.

- Over half of all foreign born residents were people of color.
- Some 30% were born in Mexico.
- Almost 24% identified as Asian.
- In 2007 some 8% of all foreign born residents were of African descent; 1.4 million African born residents represented a forty-fold increase since 1960.*

The increase in the number of immigrants of color and their U.S. born children represents a dramatic, forthcoming change in the composition of the U.S. population. Most estimates indicate that by 2050 or sooner, whites will constitute a numerical minority in the United States, though both political and economic power will still be concentrated in their hands. Nonetheless, this demographic shift has, in and of itself, raised alarms among many in the dominant, white population who deeply fear this change.

It is critical that peoples of faith help pave the way for the nation that is emerging even now in our towns, cities, and suburbs—a nation of incredibly rich diversity. United Methodist Women have always played a key role in building community, and in seeking justice with and for all people. The road ahead requires us to step up into that role once again as we welcome immigrants and refugees of all races and backgrounds, and lead the way toward justice for all.

Source: Migration Policy Institute

If you ate today, thank an immigrant...

Immigrants, refugees, and other people of color contribute in countless ways to the well-being of the nation. Nowhere is that contribution more apparent, however, than in the food we eat every day: no one eats in this country unless immigrant workers provide the food.

- Latinos comprise 77% of the hired crop labor force in the U.S., with 75% born in Mexico and 2% from other Central American countries.
- At least 62% of the meatpacking and poultry processing workforce in the U.S. is Latino and black, including African refugees and African Americans.
- In the South black workers in the poultry industry abound, from chicken catchers to line workers processing some 37 billion pounds of broilers a year.

Immigrant workers are increasingly found on the nation’s dairy farms—in Wisconsin alone over 4,000 of the state’s entire dairy farm workforce of 13,000 is Spanish-speaking; nationally some 40% of all milk production is done by immigrant workers.

Restaurants employ some 13 million workers, and are the nation’s largest employer of immigrants. Low-wage, low-benefit restaurant jobs are filled largely by workers of color in virtually every locale.

Contrary to popular myth, immigrants pay taxes and Social Security. In 2007 the President’s Council of Economic Advisors declared that “immigrants not only help fuel the Nation’s economic growth, but also have an overall positive effect on the American economy as a whole and on the income of native-born American workers.”

So...why all this ruckus about immigration, immigrants, and immigrant rights? If immigrants feed us and contribute significantly to the nation’s economy and well-being, why is there such ambivalence and outright hostility to them?
What You Can Do!

- Hold a discussion on immigration and race with your UMW group.
- Talk with other churchgoers about immigration and race during coffee hour, especially when someone comments about immigrants.
- Make copies of this resource to share with ten other people.
- Reach out to immigrants and refugees who work and live in your community or area, and listen to their stories and aspirations.
- Connect with other women’s groups in other churches in your community to discuss immigration and immigrant families and children.
- Reach out to churches and mosques where immigrants and refugees worship; invite their leaders to your church to discuss their lives in your community.
- Invite the youth from your church to share their experience of immigrant children and families in school and in the community.
- Join the efforts of local and national organizations committed to countering the racism of the anti-immigrant movement.
- Keep informed about local and state efforts to put more restrictions on immigrants and refugees.
- Write Letters to the Editor of your local newspaper to lift up the challenges facing immigrants and refugees, and to counter racism aimed at them. Contact the Center for New Community for resources on letter writing or if you would like to organize a training in your area.
- Locate and support local organizations working for justice for immigrants in their workplaces. Contact the Center for more information on those organizations.
- Invite speakers from immigrant and civil rights organizations to speak at District and Conference meetings. Contact the Center for suggestions.
- Urge the larger church to continue to work for immigration reform and for justice for immigrants.
- Join the United Methodist Church campaign for immigration reform; make phone calls and send postcards and letters to Representatives and Senators to push for new federal policies that will assure justice for all immigrants and refugees.

For more information on What You Can Do please contact the Center for New Community at info@newcomm.org!
Immigrants and refugees of color have not been welcome...

For Americans of European descent, the country has long been thought of as "a nation of immigrants." During the late nineteenth and early twentieth centuries, hundreds of thousands of Germans, Italians, Irish, and Scandinavians immigrated to the U.S. after having been banned by the Chinese Exclusion Act of 1882 and the Immigration Act of 1924, which explicitly restricted immigration from Asia and Europe.

In the 1920s, anti-immigrant sentiment increased, leading to the establishment of organizations like the NationalGuard of America, which opposed the immigration of "undesirable" groups.

Immigration and Racism Today...

In the 1960s and 1970s, many leaders of the "old" racist movement in the U.S. began to shift their focus to immigrants of color and the threat those immigrants allegedly posed to "Western culture," which is the preservation of white, European, America.

Federal law, however, will not solve all the immigration challenges facing our communities. If immigrants and refugees of color are not welcomed, not paid fair wages, not given opportunity for equal education, not provided access to community services and community life, it will be a long time before this nation fulfills its commitment to justice for all.

Each of us has a role to play in this journey. As United Methodist Women we can indeed help lead the way!
NO CHILD OF GOD IS “ILLEGAL”

ARE YOU READY TO DROP THE I-WORD?

The General Commission on Religion and Race (GCORR) is inviting United Methodists to take the pledge to Drop the I-Word at www.gcorr.org/droptheiword.

Here’s why:

Using the term “illegal,” as in illegal immigrants casts people as adverse or strange.

We urge all United Methodists to take a stand against hateful rhetoric by taking the pledge to eliminate the term “illegals” and its derivatives from the dialogue used in our congregations and community media.

At www.gcorr.org/droptheiword, you can find tools to change your conversations on immigration.

Our endorsement of the Drop the I-Word campaign, launched by the Applied Research Center, goes hand in hand with forwarding GCORR’s mission to move the United Methodist Church from Racism to Relationships.

We urge all United Methodists to reaffirm our belief that all people are of sacred worth. This campaign is about proclaiming that no child of God is “illegal.”

What is this campaign about? What do we hope to accomplish?

This is a campaign to eliminate inflammatory words that lead to acts of hate and injustice against immigrant people. GCORR hopes to diminish the level of hate-filled rhetoric that has become synonymous with the immigration debate. It is an act of inviting deeper relationships with those who can feel devalued and unworthy of entering our worship services on Sunday morning because of the words in our media and our churches.

In place of the i-word, GCORR invites use of the term “undocumented” when referring to people who are currently out of immigration status. We believe that “undocumented” is a more accurate term that captures the variety of circumstances of persons who are out of immigration status. (i.e. many people are affected by natural disasters and/or other reasons beyond their control or

--continued on back--
ARE YOU READY TO DROP THE I-WORD?

--continued from front--

fall out of status and overstay their visas for a variety of reasons).

Is GCORR endorsing this campaign on behalf of the entire United Methodist Church?

Only the General Conference can speak on behalf of the entire United Methodist Church. GCORR is speaking out against language which is dehumanizing and dehumanizing of particular people in our communities.

How does participation in this campaign fulfill the General Commission on Religion and Race’s mandate a a UMC agency?

The mandates and disciplinary responsibilities of GCORR include to work towards the eradication of racism and challenge those within our church to dismantle racism in the church and world (¶ 2001, The Book of Discipline of The United Methodist Church, 2008.)

GCORR is committed to moving the church from racism to relationships and naming when policies and languages are inherently racist. Using the i-word does not reflect United Methodist values of dignity and the sacred worth of God’s creation.

Have any GCORR funds helped to fund this campaign?

No GCORR funds were paid to be a part of this campaign. GCORR is endorsing this campaign because it relates directly to its mandate as an agency of The United Methodist Church. GCORR is charged with “Challenging and equipping... The United Methodist Church to ensure racial inclusiveness as we make disciples of Jesus Christ for the transformation of the world.” GCORR sees this campaign as an opportunity to help the People called Methodists to speak passionately and eloquently in defense of sisters and brothers who are part of our parish – the world.

What about Church and State? Isn’t GCORR crossing the line in endorsing the Drop the I-Word campaign?

This campaign is about not using a term to describe people. The i-word is dehumanizing and inflammatory. Using the i-word leads to stereotyping, discrimination and violence toward immigrants and people of color and is a gross categorization of people.

Why did GCORR connect specifically to the Applied Research Center (ARC) campaign?

The Applied Research Center, a racial justice think tank, provided an opportunity to partner with an organization on a cause uniquely suited to GCORR. This campaign is about how language is used to relate to each other. This is what makes it distinct from other campaigns which deal with the more legislative and political issues being developed by other agencies of the church.

ARC’s national outreach offers an opportunity to connect he United Methodist Church to new audiences.

Take the Pledge at www.gcorr.org/droptheiword.

Revised Jan. 20, 2011
RACE, MIGRATION AND THE CHARTER FOR RACIAL JUSTICE
BY CAROL BARTON

This workshop should last around 30-45 minutes. Make sure everyone has a copy of the Charter for Racial Justice. The charter can be found at www.unitedmethodistwomen.org/act/racial/charter or ordered from United Methodist Women Mission Resources at www.umwmissionresources.org.

Together read the “We Will” section of the Charter for Racial Justice. In groups of three, discuss the following questions:

• How does the debate on immigration and both national and faith-based responses connect to our commitments in the charter?
• How is immigration a racial justice issue?
• How does the charter challenge us to respond?
• What examples do you know of units or congregations taking action to welcome immigrants in your church and community?

Invite several people to share insights from their discussions about immigrant rights and the Charter for Racial Justice. Discuss what this means for your personal and collective witness for racial justice in the future.

Carol Barton is United Methodist Women executive for community action.

Adapted from “Immigration: Love as God has Loved” by Carol Barton from the 2010 United Methodist Women Program Book: Let’s Get Together, p. 26. The program is also found in the Programs section of this resource manual.
Race, Class and Immigration: 
An Immigrant's Perspective

By Panrawee Voncharoenrat

Race and class are very distinct subjects, but distinctions based on either race or class permeate all societies to varying degrees. As an immigrant from a relatively homogeneous country—Thailand—I find societal distinctions there to be based primarily on class rather than race. Still, although the population is nearly all Asian, there are additional distinctions made along ethnic lines.

Ultimately, as has consistently been asserted in scholarly analyses like “The Intersection of Race and Class in U.S. Immigration, Law and Enforcement,” an article by Kevin R. Johnson, race and class are intertwined and interrelated. Given the high diversity in this country and its history of slavery, however, the intersection between race and class in the United States presents a more complex situation to immigrants as newcomers to the country. In short, in addition to trying to find our place in this new world, we also need to take into account how the racial tension and class distinctions here affect how we fit in this spot.

Immigration realities

In reviewing the question of race and class in the context of immigration, we should note several facts about U.S. immigration today. First, in the matter of educational background and skill levels, the immigrant demographic is said to re-
A similar reality faces Canada. According to the Canadian Labour and Business Centre, immigrants to Canada often experience difficulties finding jobs commensurate with their skills and education. The Canadian study identifies the causes of difficulty as the lack of in-country work experience, the intransitability of foreign professional credentials and the lack of sufficient language skills. That finding also holds true in the United States.

Weave this situation with the history of race and class existing in the United States and we arrive at a very complicated reality. Native and African-Americans still labor under the lingering effects of racial discrimination; whereas, then, do new immigrants face the same? Statistics show that immigrants as a group tend to earn less than U.S.-born citizens: 55 percent of full-time immigrant workers earn $35,000 or less compared to 38 percent of natives, while 51 percent of U.S.-born workers earn $55,000 or more compared to 44 percent of immigrants. (Migrant Policy Institute, Data Help Fact Sheet: "The United States: Income and Poverty")

Further, race has some bearing on where immigrants find themselves in the U.S. income and class continuum. 2007 median earnings of male full-time workers born in Asia was $31,427, but $34,537 for those born in Europe and $25,530 for those born in Latin America. Although the statistics do not show whether there is disparity along racial lines within the U.S. born group, it seems clear that as a group immigrant workers tend to earn less than U.S.-born workers.

This finding lends support to the conclusion that “immigrants are prototypical examples of people subordinated on multiple grounds” based on both race and class distinctions, noted Mr. Johnson in his article. That disparity exists is already established in many studies unrelated to immigration issues. Further, it should be noted that these statistics include only full-time workers and thus do not account for the unemployed and it is well known that unemployment is disproportionately higher for African-Americans.

Stacked deck
The question of why do immigrants cope with this complex reality that deeply affects their personal and professional lives? I do not believe that a study has been compiled to measure the psychological, or life effects of this reality on immigrants. As an immigration attorney, I come across clients who came to the United States from a previous life of professional and material success or high social ranking to find themselves in a drastically different situation here: a former Liberian soldier living on the edge of poverty; a formerly successful Colombian entrepreneur working as a car wash; an Iranian engineer now a janitor. Interestingly, these immigrants often feel dangerous conditions at home and consequently found a level of security or comfort here despite the reduced circumstances. Further, it has been my observation that those who have remained on their professional track here are those who immigrated entirely by choice because they found better or comparable opportunities here.

Perhaps a partial measure of how immigrants cope with the prevalent
"docks that are stacked against many may be to examine how their children fare. Mr. Johnson notes. "The Second Generation in Early Adulthood: New Findings from the Children of Immigrants Longitudinal Study" by Ruben G. Ramírez and Alejandro Portas of the Migration Policy Institute found the second generation in South Florida and Southern California shows that these youths are doing better than their foreign-born parents or the third generation. They are performing better academically, graduating from high school and going on to college, speaking accented English, working hard at their first jobs, taking steps toward independent entrepreneurship, and beginning to form families of their own. Cynthia Feliciano’s study for the Migration Policy Institute, "Another Way to Assess the Second Generation: Look at the Parents," found that there is a strong correlation between the second generation’s educational attainment and the pre-migration class standing of immigrant parents.

The discussion above takes a broad look at immigrants as a whole, and while it shows some disparities among different immigrant origins — which are not related — it does not fully portray the disturbing reality today of the discriminatory way in which immigration law is enforced against Latinos, particularly Mexican-immigrants, who became the primary victims of raids and deportations. Additionally, Mr. Johnson found the enforcement of immigration law by local police — pursuant to agreements under Section 287(g) of the Immigration and Nationality Act — has mostly affected Latinos and Mexicans. Rather, many local laws and ordinances have been passed, which are racially neutral but have undeniable discriminatory impact on the same groups of immigrants. These are the issues of race and class in immigration that must be honestly and justly confronted today.
HOW TO COUNTER RACISM WITH A PERSONAL STORY

BY JULIA KAYSER

Storytelling is a powerful way to transcend stereotypes. “When we tell stories about ourselves, we are often amazed to discover unknown commonalities that bond us quickly with strangers or deepen the affections of friends and family.”¹ When you’re faced with racist or xenophobic attitudes in your community, storytelling allows you to open doors for dialogue without becoming confrontational.

People often use hypothetical statements in arguments: “What about kids whose parents choose to immigrate when they were very young? We can’t punish them for something that wasn’t their choice.” A story can be much more compelling, because it is grounded in detail: “I’ve been tutoring Miguel in English since he was 6 years old. He came to the United States as a toddler because his parents wanted to raise him in a place without gang violence. They speak Spanish in the home, so at first everything Miguel knew about English he learned from cartoons. SpongeBob is his favorite. When he gets really excited, he starts singing the theme song from that television show.”

The most powerful stories are those we tell about ourselves. Here are some ideas of stories you can tell in response to racism and xenophobia:

- Your personal migration: Have you ever moved to a new city? State? Even country? What caused you to move? What was difficult about it? What was rewarding?
- Your ancestors’ migration: Make sure to mention push and pull factors. Did your ancestors travel to a new country for religious freedom? Were they hoping for better job opportunities? Were they trying to escape violence? If your family is indigenous, you could tell a story about seasonal migration or being forced to migrate to a reservation.
- Your experiences with friends who have migrated: Emphasize a detail that humanizes them and gives them something in common with the listener. For example, in the story about Miguel, it’s hard to dislike him once we know that he loves SpongeBob.
- Your experiences volunteering with immigrants: What did you provide? What did you learn? What relationships did you build?

Don’t underestimate the power of a relevant personal story. The most effective stories take just a minute or two to tell but can stay on someone’s mind for years. Deliver your story without judgment, and leave the subject open for further discussion.

In case you’re not comfortable sharing personal stories or if you feel like your stories may not be relevant, you can use stories that you find published on websites, blogs and in books and magazines, such as response. Reading a story aloud as a group can set a more inclusive tone for a Bible study, program, or meeting. But, we strongly encourage you to type up one of your own stories and use it instead—people are more likely to pay attention if the author is in the room.

Julia Kayser is a consultant to United Methodist Women and editor of the Hope and Hospitality resource manual.

United Methodist Women
Social Action Priorities
TRAFFICKING IN WOMEN: TRANSNATIONS, TRANSBORDERS AND TRANSFORMING THE GLOBE

BY SUSIE JOHNSON

Trafficking in women and children often occurs within the broader framework of migration. Most migration is rooted in poverty. Today’s web of global economic relationships and declining employment opportunities push women, men and children away from their homes and in search of a better life. The push also exposes them to exploitation and trafficking—force, fraud or coercion—that entraps them in conditions of modern-day slavery. The hardship involved in moving and the unique vulnerability that comes from leaving family and support networks leaves migrants at risk of exploitation by traffickers.

Human trafficking is not the same as the role of illicit recruiters, middlemen or “coyotes” who enable migrants to cross borders, and trafficking does not always involve migration. Human trafficking is the exploitation or forced labor of another person, regardless of whether the individual even leaves his or her hometown or initially consented to the treatment. The role of “coyotes,” in contrast, is simply a migration service outside of legal channels. The disorientation of a new country, culture and language as well as the pull of a better life makes it easy for traffickers to take advantage of migrants. In a typical case, a trafficker will offer migration support, travel visas and a job in the destination country. Once in the country, the job will be revoked, changed or be miserable, or the migrant will be sold to unscrupulous businesses for similar treatment. Women in this situation often find themselves forced into prostitution.

The U.S. Trafficking Victims Protection Act and the United Nations (U.N.) Protocol to Prevent, Suppress and Punish Trafficking in Persons define trafficking as involving threat, force or other forms of coercion, fraud, deception of another person for the purpose of exploitation. The exploitation can relate to sexual, labor, or actual slavery or slavery-like conditions. While the U.N. has adopted a convention that includes reference to trafficking, the Convention on the Protection of the Rights of All Migrant Workers and Their Families, as of October 2011 the convention had been signed or ratified by only 44 member states. No state in Western Europe or North America has signed the convention.

**Fighting Trafficking**

The U.N. Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children, typically referred to as the Palermo Protocol, is the primary international enforcement tool for anti-trafficking laws. It defines human trafficking and obligates signatory countries to develop and implement national anti-trafficking laws within its framework. Among the provisions are the following:

- Facilitating the return of children who have been trafficked across borders.
- Ending parental rights for those who traffic their child.
- Ensuring that trafficked persons are not punished for any offences or activities related to their having been trafficked, such as prostitution and immigration violations.
- Ensuring that victims of trafficking are protected from deportation or return if return would pose a security risk to the trafficked person or his or her family.
- Considering temporary or permanent residence in countries of transit or destination for trafficking victims in exchange for testimony against alleged traffickers or on humanitarian and compassionate grounds.
While the 2000 protocol has been signed by 140 countries, 62 countries have never convicted a trafficker under laws compliant with the protocol, and 104 have no protections against the deportation of the victims.\(^1\) This means that most nations continue to deport and punish victims rather than the traffickers. The protocol is enacted by the U.N. Office on Drugs and Crime under its Global Initiative to Fight Trafficking program, which facilitates cooperation and coordination between countries, businesses and nongovernmental organizations (NGOs).

The United States operates under its Trafficking Victims Protection Act, which defines not only U.S. law but also requires the U.S. State Department to evaluate other countries’ efforts to combat human trafficking. Among its criteria are international cooperation, broad definitions of trafficking consistent with the Palermo Protocol, vigorous enforcement, and strong victim protection. If a country fails to meet these minimum requirements and does not show it is actively pursuing reform, it faces sanctions.

### The Push and Pull of Migration

People migrate from one country to another for a combination of reasons: war, famine, drought, lack of resources, lack of opportunity, dangerous societal values, and the pull of a better life are just a few. While a number of push and pull factors influence the migration patterns, most are rooted in economic and social conditions. Most studies on migration point to disparities between developing and developed countries that continue as a key determinant of cross-border movements.

Researchers have identified that “one of the most important structural factors in creating the conditions of vulnerability, violence and exploitation of women … is their need for third parties to move them across and within state-fortified borders or to locate housing and paid work.”\(^2\) Within this context are other factors that create conditions for migration, such as the need for jobs, seeking opportunity, and expanding social inclusion—one’s ability to participate fully in a society through education, work, community resources and political decision making.

Between 2005 and 2010, the number of migrants worldwide increased by 23 million, from 191 million to 214 million, and the number has doubled since 1960.\(^3\) Although the 2008-2009 recession slowed migration, migrant populations around the world continued to rise. In the United States, for example, authorized immigration slowed by only 7 percent but still amounted to more than 1 million per year.

The typical migrant varies from region to region but is generally between age 25 and 45. Globally, women are slightly underrepresented in migrant communities, but it also varies from region to region. In Asia, for example, women make up less than 44 percent of migrants, while they make up 50 percent of North American migrants and more than 50 percent in Oceania.\(^4\) While refugees and asylum seekers make headlines, they represent only 7.6 percent of migrants; most people migrate for work-related reasons. Contrary to generally accepted ideas, there is more migration between countries in the Global South than movement of migrants from the Global South to the Global North.\(^6\)

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Migration choices and constraints for women can vary vastly depending on their sociocultural origins. When women face intense cultural restrictions they may feel forced to move or to use marriage or job offers by recruiters to escape such situations. In Tanzania, women have found themselves compelled to migrate either for work or marriage because they are excluded from land inheritance.

Within Vietnam, women in particular have crossed the China-Vietnam border in search of a spouse or a job. Single women considered too old to marry in Vietnam see migration as an opportunity to find a spouse and have children. Social, economic and gender inequalities together contribute to the flourishing trafficking market of Vietnamese women. Poverty, economic difficulties, social pressure for marriage and the desire for children are recurrent themes of the women transcending these borders.

Many girls are denied an education because of parental concern about their safety during the long walks (up to 15 miles round trip daily) to school. Expectations by families toward girls for early marriage add to the hardships girls face at an early age.

The strong draw of work migration, especially in Africa and Asia, opens women up to gender stereotyping in the destination country. In Saudi Arabia women aren’t allowed to drive let alone do the construction work that employs so many migrants, and the same holds true in Africa and the rest of Asia. In such situations, female migrants are typically considered dependents of their husbands or may end up doing domestic work. Destination countries may also have laws that prohibit wives from joining their husbands abroad along with their children.

**Exploitation**

In a globalized world, where parts of products are made and products assembled in different countries, no one really knows how many suppliers have trafficked people in their supply lines. In the United States, California has set an example by establishing laws related to the use of trafficking, forced labor and modern-day slavery along all supply chains.

In the United States and Europe there are increased cases of trafficked professionals, such as nurses and teachers. Guest worker or sponsorship programs that are used by governments to secure workers create legal systems that open workers up to trafficking exploitation. There are often reports of abuses such as visa fraud, debt bondage, and involuntary servitude in the U.S. H-2 visa guest worker program, the sponsorship program in the Middle East, and in seasonal agriculture work throughout Canada, Europe and the United States.

Unregulated subcontractors increasingly utilize trafficking practices in seafood processing, agriculture and garment/textile sectors. United Methodist Women Mission Institution the Susannah Wesley Center in Honolulu, Hawaii, helped trafficked workers brought to the United States by Global Horizons Manpower. After they had taken on “crushing debt to pay exorbitant recruiting fees, about $9,500 to $21,000 … their passports were taken away and they were set up in shoddy housing and told that if they complained or fled they would

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be fired, arrested or deported.”11 And in Sao Paulo, Brazil, United Methodist Women members participating in an Ubuntu Journey met migrants at a support center, as Brazil has become the regional garment center for all of Latin America. Many of the trafficked women had endured unthinkable conditions after falling prey to stories of success from family or friends or being misled about the type of work and pay.

The European Union toughened its anti-trafficking laws in 2010, broadening criminal law to cover more activities, including grooming and sex tourism. It also broadened the definition of trafficking to include forced organ harvesting, forced begging and forced criminal activities. The sentence of traffickers was toughened, and this directive specifies that victims will face no prosecution.12

**Moving Forward**

Although human trafficking affects both migrants with both regular and irregular status, irregular migration allows for more cover and more control for the traffickers. Developing sensible, accessible immigration pathways that allow for authorized migration is a key step in hindering human traffickers and bringing more migrants into the regular system.13 In addition, increasing stability and declining poverty mean fewer irregular migrants will risk the journey and risk falling victim to traffickers.

Other efforts undercut the profitability or effectiveness of trafficking. The U.S. Department of Labor has identified 130 goods from 71 countries as potentially made by forced labor, raising awareness of the problem in certain industries and working with businesses to ensure they do not inadvertently use forced labor in their supply chains.14 The U.N. and others try to raise awareness of methods used by traffickers to trap people, making potential victims less vulnerable to exploitation and putting pressure on countries to enact and enforce anti-trafficking laws.

In Asia, the Bali Process is fostering more cooperation between its 44 member countries to help collectively address migration in Asia and the Pacific. This is especially important, as fully 3 in 1,000 people in Asia are estimated to be trafficked, compared to 2 in 1,000 in the rest of the world. The process is facilitating electronic passport recovery, enabling those whose passports have been lost or stolen to easily retrieve them. This is especially important in fighting trafficking as it deprives traffickers of a major tool of control.

Nongovernmental organizations, such as United Methodist Women, are working to raise awareness regarding victims of sex trafficking. For a list of other organizations in the United States that work to end trafficking and help the trafficked, visit www.humantrafficking.org/countries/united_states_of_america/ngos.

**Action**

In the United States, you can act for passage of several bills pending before Congress. Human migration and human trafficking have been linked together for millennia. In working to manage, regulate, and make the most of the former, we work to end the latter, but doing either requires concerted efforts on the part of governments, organizations, and individuals. Call, write or e-mail your senator and representatives. You can get their contact information by visiting www.senate.gov and www.house.gov.

Be sure to visit www.unitedmethodistwomen.org/act-trafficking for fact sheets, resources, downloads and more information on trafficking and how you can help.

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Blanca had been the victim of domestic violence at the hands of her partner for several years. She never went to the police about the abuse even though she came close to losing her life on several occasions. In many states those who contact the police for help can be questioned about their immigration status. If she had been discovered living in the United States without authorization she would have been deported. Her son had been born with a heart defect and received therapy and close monitoring from a doctor in New York. If she had been deported, she would have had to choose between leaving her children in the care of their violent father or bringing them with her and endangering the health and risking the life of her son.¹

Violence is a reality for women of all races, ethnicities and classes in the United States and around the world. It reflects a society that too often affirms men’s power and control over women, including their assumed right to beat, rape and abuse women, despite significant laws and United Nations’ (U.N.) efforts. Such violence takes place in the home, in the workplace, in the street, in schools and in publicly controlled institutions such as prisons. Migrant women around the world are particularly vulnerable to violence.² For many, irregular status or status linked to a spouse or employer makes it very difficult to denounce abuse without risking detention and deportation. When women also are responsible for children, they are even more cautious about reporting violence and abuse.

About half of global migrants today are women (some 105 million international migrant women worldwide in 2009).³ By and large women migrate out of necessity due to economic need and other factors. Some migrate with their families, and some are young women alone. Other women must leave children behind to find a way to make a living and sustain people back home—often caring for other people’s children as they long to be with their own.

**Violence in Home Countries and Transit**

Violence impacts migrant women at every stage of their migration journeys, from their home countries to their transit to new jobs and communities. Violence may be a factor in women’s reasons for migration—including discrimination or abuse in the workplace. It also occurs as part of the migration journey. As women from Central America and Mexico seek intermediaries to travel to United States through a treacherous desert, rape has come to be part of the price many women pay for passage. According to the U.N., up to 70 percent of women crossing the U.S.-Mexico border without husbands or families are abused in some way. The Washington, D.C., based Women’s Commission for Refugee Women and Children estimates that “the vast majority of women and female children encounter some sort of sexual assault en route to the United States. It’s become the norm.” Women are raped by the coyotes they pay to assist them and by border patrol agents.⁴

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². We use the U.N. term “migrants” to refer to cross-border migrants around the globe, and we use “immigrant” in the U.S. context, as this is the customary term in the United States.


Precarious Status, Seeking Shelter

According to the Platform for Cooperation on Undocumented Migrants, in Western Europe when migrant women gain documentation through a spouse or an employer they risk losing their status if they challenge abuse and leave a marriage or a job. They then become undocumented, "a position in which they face significant legal and practical barriers to access to social services, report to the authorities and seek protection from women’s shelters or labor unions." For example, undocumented migrant women in Scandinavian countries do not have access to battered women’s shelters because they do not possess the critical social security number that grants them access to all public services. Women’s shelters are funded by the state and must produce a social security number for each woman they serve. Without this, women in dire need are turned away. In the United States “battered immigrant women who attempt to flee may not have access to bilingual shelters, financial assistance, or food. It is also unlikely that they will have assistance of a certified interpreter in court, with the police or a 911 operator, or even in acquiring information about their rights and the legal system” according to researchers.

Stress on Families

The International Organization for Migration notes that “although domestic violence appears in all societies and at all socio-economic levels, some of its triggers may be more prevalent in migrant households.” If migrant women have an easier time getting a job than their partner and traditional breadwinner roles shift, this can lead to violence. Migrant women may feel trapped in abusive relationships due to language barriers, social isolation and lack of financial resources in a new country. This is coupled with the added economic and emotional stress on spouses who also face difficult work situations and may take it out on their partners. Forty-eight percent of Latinas in one study reported that their partner’s violence against them had increased since they immigrated to the United States. A survey of immigrant Korean women in the United States found that 60 percent had been battered by their husbands. However, it is important to note that intimate partner violence “is not more prevalent, and, in fact, is probably less prevalent, among immigrant and refugee population groups compared to other groups” according to a report by the Family Violence Prevention Fund and the Robert Wood Johnson Foundation in 2009.

Enforcement, Criminalization of Migrants

Migrant women are vulnerable because of the growing criminalization of migrants in general. In the United States, for example, being out of status is only a misdemeanor, like a traffic violation. However, with rising anti-immigrant sentiment and a growing state and federal immigrant enforcement apparatus, more and

more immigrants are being detained and deported merely for being out of status. A stop at a traffic light or a "stop and frisk" random arrest can lead to incarceration. In this climate of fear women are much less likely to seek redress for physical abuse. At the federal level immigration reform has stalled even as the Obama Administration has increased detentions and deportations and engaged local law enforcement in immigration enforcement through such programs as “Secure Communities.” At the state level, legislation such as Arizona SB 1070 and copycat laws in Georgia, South Carolina, Alabama and Indiana (with other states pending) increase the use of racial profiling by law enforcement engaged in immigration enforcement.11

Arizona SB 1070 and similar state laws erode immigrants’ trust of local law enforcement officers, making women unable to report violence out of fear. The laws will also impact those who provide services to immigrants, potentially including United Methodist Women National Mission Institutions. “By requiring that police ask for identification from anyone that comes to their notice that they ‘suspect’ might be here without the right papers, organizations like the National Network to End Violence Against Immigrant Women are extremely concerned that even those that provide services to victims of abuse will now hesitate to extend their services to undocumented immigrants for fear of criminal prosecution.”12

Abuse by Government Officials
Immigrant women also face violence and abuse from police, border patrol, Immigration and Customs Enforcement (ICE) and prison officials. In 2007 the New York Times reported that an immigration official forced a young Colombian immigrant woman to have oral sex with him in exchange for a green card.13 That same year a Miami ICE agent transporting a Haitian woman to detention took her to his home and raped her en route. The American Civil Liberties Union reported that a Corrections Corporation of America guard was charged with sexually abusing numerous immigrant women detained in the Don T. Hutto detention center in Texas in 2010.14

Donald Charles Dunn, a resident supervisor at the Hutto detention facility, run by Corrections Corporation of America, was accused of abusing the detainees as he was transporting them to the airport after they had been released on bond and has allegedly admitted to telling the women that he was going to “frisk” them before touching their breasts and genital areas for his gratification, according to Sheriff’s officials in Williamson County, Texas.15

Reporting Violence Risks Loss of Child Custody
In their report “Shattered Families,” the Applied Research Center (ARC) reports that some immigrant women in the United States who do report abuse may be detained with their spouses while their children end up in the foster care system. When Child Protective Services’ legal processes collide with ICE, a growing number of women lose permanent custody of their children. As of 2011 there were at least 5,100 children living in foster care who were prevented from uniting with their detained or deported parents. If policies are not

15. Ibid.
changed, 15,000 more children could face a similar fate by 2016. ARC found that “immigrant victims of domestic violence are at particular risk of losing their children because ICE detention obstructs participation in Child Protective Services’ plans for family unity. Most child welfare departments lack systemic policies to keep families united when parents are detained or deported.”

U.S. law has specific categories for victim of domestic violence. In a June 2011 memo, ICE director John Morton explicitly included “victims of domestic violence, human trafficking and other crimes” in the list of factors that “ICE officers, agents and attorneys should consider” when deciding who to detain and deport. Yet ARC found that victims appear to be detained “with disturbing regularity and for extended periods” despite that memorandum:

Hilaria was arrested in Phoenix, Arizona, because she tried to defend herself against her abusive husband. In October 2010, her husband attacked her and she says she fought back, drawing blood. A neighbor heard screams and called the police. When officers arrived, they arrested Hilaria for assault. ICE quickly detained her. Because their children were home at the time of the report, the police called Child Protective Services. When the CPS caseworker arrived, the officers and Hilaria’s husband said that Hilaria was the assailant, so the caseworker left the children with the husband. Two weeks later, the child welfare department returned to check on the children. The caseworker suspected that Hilaria’s husband was using drugs and removed the children from him, placing them in foster care. Two months later, sitting in a visitation room over an hour from her children, Hilaria said tearfully, “I’ve had domestic violence before but I took it for my kids. Now they’ve robbed me. I did what I did to defend myself and my kids.”

Violence in the Workplace

Migrant women workers are frequently subject to physical violence in their place of employment. This is particularly true of domestic workers who work in private homes in isolation from other workers. A U.N. survey of 145 domestic workers from Sri Lanka working in the Arab states found that 17 percent had been sexually harassed and 5 percent had been raped. Asian domestic workers in the Arab states on short-term work contracts become undocumented as soon as they leave their employers’ home—even to seek refuge in a shelter.

But violence is also a fact of life in factories, hotels and other work sites as employers seek sexual favors from migrant women workers in exchange for jobs, or clients abuse women. This is regardless of legal status—many immigrant women are vulnerable because they are in precarious, low-wage, nonunion jobs and because they fear their story will not be heard when challenging men with more power and status. A much publicized case, still in the courts in early 2012, was the case of an immigrant hotel worker from Guinea who accused the former head of the International Monetary Fund of raping her in a New York hotel room while

17. Ibid., 34.
19. Ibid., 3.
she was working as a maid. Migrant women workers need strong unions and strong laws in order to be able to denounce workplace abuse and wage successful legal challenges.

**Seeking Solutions**
Migrant women are active agents in advocating for their rights. It is important to find ways to be allies with them in this effort. Key responses include increased access to emergency services with adequate interpretation, migrant women’s ability to seek recourse from the police and the judiciary without risking detention or deportation, and changes in immigration policy overall so that women and their families’ human rights are respected and they are not forced to remain in vulnerable situations.

**Advocate for Legislation That Includes the Specific Needs of Migrant Women**
Advocates for national laws that protect women from violence need to be aware that without specific legislation, such laws generally do not apply to undocumented migrant women. Generic gains for “women” will exclude migrant women if they are not specifically identified.

One example is Spain’s 2004 gender-based violence act, which recognized the rights and protections of every victim of violence, no matter of her administrative status. However, an existing 2000 immigration act obliged the police to open a deportation file for every undocumented person with no specific measures for women experiencing violence. So in 2009, the act was amended to include a statement supporting undocumented women’s right to a provisional residence permit during judicial proceedings relating to gender-based violence. But it still called for police to open a deportation file for the women and merely put it on hold during the proceedings. A further 2011 amendment removed the obligation for police to automatically open a deportation file. This has enabled women to come forward under the gender-based violence act. Now, once the court affirms evidence of gender-based violence a woman will be granted a temporary residency permit for herself and her children. If the aggressor is found guilty the woman will be granted residency and a work permit. This is a significant example of addressing the specific needs and realities of migrant women so that a general law protects them as well.

**Affirm the U.S. Violence Against Women Act**
In the United States, the Violence Against Women Act (VAWA) also specifically addresses immigrant women in some situations. The 1994 law was enacted to address the problem of noncitizen spouses who stay in abusive relationships because their abusers have U.S. citizen or resident status and are sponsoring the family’s visa petition. This power can be used to control the undocumented spouse. The VAWA legislation seeks to enable women to leave dangerous situations without prejudicing their immigration petitions. A VAWA petition is not automatic, but with credible evidence it can lead to residency for the woman and her children. This act was up for reauthorization in 2012 and needs constant vigilance to maintain and expand it. It is also important to advocate for federal funding for gender-based violence that includes services for migrant women.

**Advocate for the International Violence Against Women Act**
This legislation would make ending violence against women and girls a priority in U.S. diplomacy and foreign aid. It was introduced in 2010 but was not passed.

**Provide Access to Emergency Services for Migrant Women**
This includes information to let immigrant women know their rights and how to seek shelter and assistance in their own language. It includes access to battered women’s shelters with interpretation and interpretation

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for 911 operators, police and courts. For information on providing/advocating for such services, see Futures Without Violence: www.endabuse.org. See their resources for working with immigrant women under the “Our Work” section.

Join 16 Days of Activism Campaign Each Year: November 25 to December 10
This global campaign mobilizes women around the world to make violence against women visible and to address the root causes. Lift up violence against migrant women as part of your activities. See 16dayscwgl.rutgers.edu.

Challenge State Laws That Criminalize Immigrants in the United States
As noted, these laws make immigrant women and children even more vulnerable to violence by sowing distrust of local law enforcement. See United Methodist Women's How To Challenge State Anti-Immigration Laws: www.unitedmethodistwomen.org/media/pdf/howtochallenge.pdf, We Belong Together Coalition: www.webelongtogether.org, and National Council of La Raza: www.nclr.org.

Immigration Reform
Call on Congress and the Obama Administration to enact just immigration reform that provides a pathway to citizenship for immigrants in the United States. They need to fix a broken system so that women and their families are not forced to live in the shadows. Urge elected officials to stop harmful enforcement policies that detain and deport immigrants who have committed no crime, seeding fear and dividing families. Challenge rhetoric that demonizes immigrants and feeds a climate of hate.22

Affirm International Commitments
Remind the United States and other governments of their commitments to all women’s human rights through the 4th World Conference on Women Beijing Platform for Action (1995). Urge the United States to ratify the U.N. Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Migrant Rights Convention.

Carol Barton is United Methodist Women executive for community action.

Climate change affects migration in multiple ways. Climate change creates physical and economic conditions that can compel people to move within their own country or to cross borders. It also can create more challenging conditions that migrants will face in the countries that receive them. Migrants are part of a bigger picture that ultimately affects us all, one that urges us to shift from an unsustainable economy based on inequality and overconsumption to one that promotes sufficiency and natural resource conservation and relies on clean, renewable energy sources.

We are seeing severe changes in weather patterns and climate such as drought and floods, melting ice caps and rising sea levels. Climate change is not something in the future—it is happening now, and it has a disproportionate impact on the poorest nations and peoples who have fewer resources to adapt to these changes. The World Health Organization estimates that some 150,000 are already perishing around the world because of climate change, most of them children. Other studies put this number even higher at roughly 300,000. As we continue to delay in bringing global warming under control, the numbers of unnecessary deaths are likely to grow even higher.

Climate-related deaths are attributable to several factors. One major factor is drought. Drought can mean the loss of an entire crop or a herd of livestock for a poor farmer. If the family has little or no savings or few assets, it can mean the difference between eating or not. Drought has led to increased indebtedness as poor farmers try to stay in business and feed their families. Increased deaths due to malnutrition and hunger are one part of this tragic reality. Another relates to natural disasters. Meteorologists note that climate change increases the frequency and severity of many types of storms and other weather events. The United Nations (U.N.) reports that more people are at risk and die from storm-related tragedies in developing nations than in wealthy countries, especially people in poverty who tend to live nearer coastlines or marshes, on fragile slopes, in substandard housing, etc. A third factor involves heat stress, which in wealthy nations such as the United States is a particular risk for the elderly in urban settings. In fact, the U.S. government is beginning to study the special threats climate change poses to our elders’ health.

**Differential Impacts**

In addition to some special concerns for how climate change affects older adults, climate change also can affect men and women, girls and boys differently because of differences in their biological, social and economic roles. Women and girls around the world are raised to play particular roles—as caregivers, subsistence farmers, gatherers of water and firewood. When these roles become more difficult, women’s work increases and their livelihoods may be jeopardized. Girls may be pulled out of school or married off at younger ages.

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1. The International Organization on Migration uses “international migration” to refer to people who cross borders. Internal migration refers to people who move within their own country. Those forced to move internally due to a crisis are considered “internally displaced persons” (IDPs). When referring to the United States we use the word “immigrants,” which is the common terminology.
Women are also active in bringing their skills and experiences to bear in helping communities to adapt to climate change, from planting trees in Kenya to organic farming in the Himalayas to saving and cultivating native seeds in Colombia. As families attempt to adapt to changing economic and environmental conditions as a result of climate change, gender roles may well play into migration patterns.

### Push Factors Causing Displacement

- Increasing drought and unpredictable weather patterns leading to crop failure and lack of drinking water.
- More severe and frequent storms and other weather events leading to more dangerous living conditions.
- Sea level rise, leading to destruction of fresh water sources and permanent displacement. (Some low-lying and small island nations are predicted to be totally underwater.)
- Loss of livelihoods in weather-dependent sectors such as agriculture, pastoral herding, ranching, fishing, timbering and tourism.
- Disputes over scarce sources of water or arable land.

Some of the push factors may build over time so that entire communities reach a tipping point. For farmers in developing nations, for example, declining rainfall can mean fewer crops over time, making it increasingly difficult to keep going. Some may migrate to urban areas as a last resort after trying to keep the farm going by switching to different crop varieties or entirely new crops. As waters rise in coastal areas, fresh water supplies may be threatened by inundation (salt water contamination) such that they become totally useless. Even when fresh water supplies are not threatened, communities can be displaced as land becomes permanently submerged.

Already, for example, women in some coastal Vietnamese villages rebuild their family homes every few years as the water's edge continues to creep further inland. For people who live in small island states, eventually, there will be no land left to move to. Indeed, some Pacific Island nations already have begun negotiating permanent relocation to New Zealand. It is no surprise, then, that small island nations are some of the strongest voices calling for an ambitious international agreement to address climate change.

Weather crises like floods mean immediate displacement, often of large numbers of people. Yet many try to return home as soon as they are able. People impacted by climate change such that they are forced to move permanently are likely first to move to another area within their own country before they consider relocating to another country.

We see this kind of internal displacement and relocation also occurring in the United States. For example, the physical, economic and cultural viability of many coastal indigenous villages in Alaska is at risk. The average annual temperature in Alaska has risen four degrees over the past 60 years. Now, the permafrost that most villages are built on no longer is permanent. And the coastline is washing away, eroded because the sea ice that once protected villages from violent winter storms is thawing earlier. A recent U.S. General Accounting Office study found that 184 of 213 indigenous villages are threatened by erosion, "with 31 in imminent danger of total collapse." Community leaders and government officials are grappling with the costs and logistics of permanently relocating these villages in ways that honor traditional values and practices that have evolved over thousands of years.

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Poverty as a Push Factor
While there has been much discussion of the potential for millions of so-called “climate refugees” in coming years, climate change is rarely the sole factor for migration. Studies indicate that economic and social factors play a large role in people’s ability to adapt, to be resilient to the environmental and economic changes occurring where they live. The people hardest hit by climate change are those who have fewer financial resources and economic options. Consequently, migration may be the best or the only survival strategy they have. This is true both in the United States as well as in developing nations. The University of South Carolina has created a detailed vulnerability database for local officials to better tailor disaster planning based on various household demographic characteristics. It is no surprise that households headed by women and those who have lower incomes and less education, for example, face greater risks and heavier consequences in dealing with climate-related disasters.

While not directly caused by climate change, Hurricane Katrina offers a stark example of how demographic differences can play out. When Hurricane Katrina devastated New Orleans, thousands of poor African Americans from the Ninth Ward lost their homes and had to find other shelter, while many of the white neighborhoods, on higher ground, survived intact. Wealthier families were more likely to have home and property insurance, legal documentation to prove property ownership and more assets to fall back on for rebuilding and keeping their families together during the economic disruption. So while climate change is creating stresses in many people’s lives, the larger structures of race and class and global divisions of wealth are central to who is forced to move and who is not.7

Deeper Causes of Displacement
How some of the consequences of climate change threaten livelihoods and make the physical conditions in certain locations more difficult or impossible for people to live and how various aspects of our identity—race/ethnicity, sex, class, age, and nationality—come into play in terms of the options we have to deal with the changes we experience and affect how we respond are just a top layer of analysis of the connections between climate, environment and migration.

If we examine how we obtain fossil fuels (a prime contributor to greenhouse gas emissions), we quickly discover another deeper layer of push factors displacing people. Wealthy nations’ dependency on coal, natural gas and petroleum often comes at a high price—and the cost is not just the high price at the gasoline pump. Faith, human rights and environmental groups as well as academic institutions have documented numerous abuses of indigenous and African-descendent peoples in Latin America, Asia and Africa whose communities are located on lands deemed by their governments and multinational corporations as a high priority for oil drilling and coal mining.

These indigenous groups may have treaties or contracts protecting their rights in theory, but they have little power when the vast resources of some of the world’s wealthiest corporations, often allied with local governments and their militaries, are determined to get those resources. The following are two examples:

The Niger Delta in Nigeria produces almost half of Nigeria’s two million barrels a day of crude oil. Disputes over national distribution of oil profits have fed violence and human rights violations. The local communities involved also have expressed long-standing concerns related to environmental contamination from the drilling. The Ogoni ethnic minority has engaged in nonviolent protests. The trial and hanging of environmentalist Ken Saro-Wiwa and eight other members of the Ogoni people got worldwide attention. The activities of large oil corporations such as Mobil, Chevron, Shell, Elf, Agip and others have raised many concerns and criti-
The native Lumad people and the minority Muslim population of Mindanao, Philippines, are resisting displacement by oil, mining, logging and agricultural corporations in their territory backed by the Philippine military. Their resistance has met with massive state repression by the army and paramilitary groups, including 238 extrajudicial killings. Many church workers are among those who have been killed. Counterinsurgency programs have meant the forced evacuation of communities, opening the way for the exploitation of natural resources. The U.S. government is a major partner of the Philippine government and supports the military drive in Mindanao as a “counterterrorism” effort. The area suffers from high poverty, illiteracy and malnutrition. According to Bishop Felixberto Clang of the Philippine Independent Church, “In a fight over defense of the land versus plunder of its resources, life comes cheap. The drive for resources is an idolatry.” It has led to less land for food and more hunger.

In these cases, the corporate drive for energy resources, backed by national governments and U.S. diplomacy and military funding, has led to violence, rights violations, increased hunger and loss of livelihoods, particularly for racial/ethnic minorities. For many, this means displacement and migration.

As fossil fuels become scarcer, it becomes profitable for energy companies to use more extreme forms of extraction, in more remote areas, to get resources. Thus, we hear of extreme methods such as “hydrofracking” for natural gas, tar-sands mining and deep sea drilling for oil. These extreme forms can pose new risks to the environment and human health and make emergency rescue for any accidents affecting workers much more difficult. Some locations once again are on or near indigenous lands, and some are bringing the health and rights challenges to others who have not had to face these issues before. This is true both in the United States and in other wealthy as well as developing nations.

The environmental and human rights abuses as well as threats to cultural traditions and livelihoods posed by our global demand for fossil fuels, highlight the need for moral and ethical reflection about what our responsibility is as individual consumers and as a nation. According to the nonprofit organization World Watch, “The United States, with less than 5 percent of the global population, uses about a quarter of the world’s fossil fuel resources—burning up nearly 25 percent of the coal, 26 percent of the oil, and 27 percent of the world’s natural gas.” As a nation that consumes more than our fair share of natural resources and historically has produced the greatest amount of greenhouse gas emissions, we have a particular responsibility to hold our government and corporations in the extractive industries accountable and to curb our greenhouse gas emissions.

**Misguided Mitigation Strategies**

One climate mitigation strategy governments offer to reduce greenhouse gas emissions is to rely on the carbon-absorbing capacity of trees. This approach is formally known in international climate negotiations as the REDD program (Reduction in Emissions from Deforestation and Degradation). Many governments and corporations support the related strategy of monetizing forests to promote their protection and expansion. This involves assigning monetary value to them, having land owners commit to never developing the forest land, and selling certificates or “carbon rights” to be traded in world markets as carbon offsets.

This strategy has many moral, economic and practical shortcomings. Indigenous and religious communities

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are challenging the notion of putting a price on wilderness forests and treating them merely as commodities. It is difficult to adequately monitor and document large forest cover even with satellite imaging. If there is any kind of destruction of the trees, the carbon dioxide they’ve absorbed goes back into the air. Some see this carbon offset and carbon trading approach as “green washing” because it can allow polluters to keep on emitting greenhouse gas emissions.

The important shortcoming in terms of migration, however, concerns indigenous peoples’ fear that REDD will lead to their loss of legal or customary title over lands they have lived in for generations. Tom Goldtooth of the Indigenous Environmental Network predicts that “increasing the financial value of forests could lead to the biggest land grabs of all time.” Colin Rajah of the National Immigrant and Refugee Rights Network cites an Interpol report, noting that “large multinational organized crime syndicates are already planning to reap profit through REDD by expelling indigenous communities from their forests in order to acquire legal title over it.”

Environmental Issues for Immigrants in the United States

When immigrants come to the United States, those who are people of color and/or lower income also tend to be more impacted by pollution and environmental hazards than whites and people with higher incomes.

According to the Unitarian Universalist Ministry for the Earth, “Immigrants and other people of color in the U.S. are more likely to live in areas that do not meet the federal government’s safe air quality standards. Immigration status contributes to a nearly doubled likelihood of living in close proximity to a toxic release facility.” And unauthorized immigrants are less likely to have access to health care to deal with these health problems.

Migrant farmworkers are regularly exposed to harmful pesticides. These realities can lead to asthma, cancer, birth defects and neurological damage. Immigrants make up 40 percent of the farming, fishing and forestry industries in the United States. As hurricanes, floods and droughts increase, these sectors will be among the hardest hit, impacting precarious livelihoods for many immigrants.

In Alabama, the extreme anti-immigrant law HB 56 threatened immigrants’ access to drinking water. If a clause rejected by the courts had gone unchallenged, government agencies would not have been able to provide such services to undocumented immigrants.

“Greening of Hate”

Nativist groups, including the John Tanton network (which supports FAIR, Numbers USA and other anti-immigrant groups in the United States) are claiming that population growth in the U.S. is a major cause of climate change. They are blaming immigrants for using more resources in the United States, claiming immigrants should remain in their home countries where they consume less energy. According to United Methodist Women partner the Center for New Community, these groups blame immigrants in the United States for “the destruction of forests, national parks and natural habitats, overconsumption of resources, deadly sewage on beaches, continually expanding sprawl and more.”

This view places the blame for climate change on immigrants rather than fossil fuel companies, industrial production and U.S. consumption patterns. In doing so, it makes it harder to address the real causes of global warming and adds to the demonization of immigrants. It will take four barrels of water to produce one barrel of oil from the Canadian Tar Sands, yet Tanton blames immigrant families’ extra use of tap water for environmental destruction. In fact, “industrialized countries such as the U.S. and Western Europe emit 80 percent of the accumulated carbon in the atmosphere. In a single year, the U.S. is responsible for 20 tons of carbon emissions per person, compared to merely 0.2 tons in Bangladesh, 0.3 in Kenya and 3.9 in Mexico.”

Colin Rajah makes the case that rhetoric around so-called “climate refugees” is greatly exaggerated. Such arguments build on racial and class fears. A 2003 paper by Peter Schwartz and Doug Randall poses climate change as a U.S. national security threat. It imagines poor people in the Global South overwhelming the environmental capacities of their lands, competing for scarce resources and seeking to migrate in large numbers. Such a narrative begins from a place of scarcity rather than abundance. It places the causes and burden on populations of the Global South, particularly black and brown peoples rather than on Northern energy consumption and corporate behavior. And by linking such fears to U.S. national security it can be used to justify military intervention, obscuring the role troops play in guaranteeing energy sources for the United States, particularly in Africa.

What Can You Do?

- Reduce your energy consumption and lower your carbon footprint! See how you can do this at home, at church, in your community and in your annual conference by using the United Methodist Women Carbon Footprint Toolkit: www.unitedmethodistwomen.org/act/environment/footprint.
- Build the United Methodist Council of Bishop’s statement “God’s Renewed Creation: A Call to Hope and Action” into a service and/or adult Sunday School class at your church. Visit hopeandaction.org.
- Ask your mayor or city council representative what kind of disaster planning and risk reduction measures are in place for your community. How well have the voices of low-income and people of color been heard in the planning? Work with groups like the local NAACP and League of Women Voters (who have environmental justice and climate change programs) to ensure that local plans meet everyone’s needs.
- Challenge new forms of “extreme extraction” of fossil fuels, including Canadian Tar Sands, hydrofracking, deep water oil drilling and mountaintop removal for coal as well as expansion of dangerous nuclear energy. Explore what is happening in your region and speak up.
- Challenge a shift to biofuels that divert land for fuel rather than food, raising the cost of food for people around the globe.
- Speak out in defense of the sovereignty and human rights of indigenous peoples, African descendants and rural people defending their land and resources.
- If you hear, see or read news stories, editorials or speeches that blame immigrants in the United States for climate change or other environmental problems, challenge them! If you need help with this, contact

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15. Quoted in Castles and Rajah, “Environmental Degradation, Climate Change, Migration and Development.”
United Methodist Women executive for community action Carol Barton at cbarton@unitedmethodist-women.org.

- Challenge state anti-immigrant laws that undermine their human rights, including the right to water and the right to a safe environment.
- Advocate for everyone's right to have healthy air, water and food.

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*Carol Barton is United Methodist Women executive for community action.*
Human migration is a peace and security issue. More precisely, it is directly connected to the absence of peace, security and economic development. Conflict, war and violence are among push factors of migration, forcing millions of people to flee their countries in search of safety, security and economic opportunities.

Migration is not a new phenomenon in the world. Populations have always been migrating in search of land, food and jobs. In times when land was vast and populations limited, many rulers like Catherine the Great of Russia were sending emissaries to lure people from Europe into migrating to Russia to populate huge uncharted territories.

However, since World War II global forced migration has increased exponentially. Stephen Castles and Mark Miller in their book *The Age of Migration* identified “certain general tendencies” of global migration such as globalization of migration, acceleration of migration, differentiation of migration and the feminization of migration.\(^1\) Regarding refugees, they wrote that “the current world refugee crisis began to develop in the mid-1970s, with mass departures from Vietnam, Kampuchea and Laos. Soon after, large number of refugees had to leave Lebanon and Afghanistan. In Africa, thousands fled from Zaire, Uganda, Namibia and South Africa. In Latin America, the suppression of democracy in countries such as Chile and Argentina led to exoduses.”

What populations uprooted by war, conflict and violence share in common are terror, loss, fear, forced displacement and often persecution, but only those who cross international borders are referred to as refugees. In 1950, the United Nations General Assembly established the Office of the United Nations High Commissioner for Refugees (UNHCR) to provide assistance to 2.1 million Europeans displaced by World War II. In time, UNHCR’s traditional mandate to protect and assist global refugees has been expanded to providing assistance to internally displaced persons (IDPs).

According to UNHCR’s 2010 Global Trends report, there are a total of 43.7 million displaced populations worldwide. Out of this number, approximately 15.4 million are refugees, 850,000 are asylum seekers and 27.5 million are IDPs displaced by conflict. From the total of 15.4 million refugees, UNHCR is responsible for 10.55 million refugees, while the U.N. Relief and Works Agency established after the 1948 Arab-Israeli war in 1949 provides assistance for the rest of 4.82 million Palestinian refugees.\(^2\)

Eighty percent of the world’s refugees reside in developing countries and “at a time of rising anti-refugee sentiment in many industrialized ones.” The report states that “Pakistan, Iran and Syria have the largest refugee populations at 1.9 million, 1.1 million and 1 million respectively.”\(^3\)

Three durable solutions available for refugees are repatriation, local integration into the country of first asylum and resettlement in the third country. Resource-intensive resettlement is disliked by the international community. While repatriation is usually preferred by both refugees and the international community, it is often not an option due to the long-lasting nature of modern conflicts and wars. Security, economic, social and

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3. Ibid.
cultural concerns of host governments as well as national and local politics often make local integration into the country of first asylum not feasible. In total, only 1 percent of global refugees resettle in a third country.

If sustainable return and reintegration are not feasible, millions of those displaced within their country’s borders (IDPs) have even fewer options than refugees. Many IDPs, especially those who stay in camps for years, become highly dependent on humanitarian aid.

“Warehousing” became a special term to describe decades that many refugees stay in refugee camps and settlements. In a *New York Times* article, Tina Rosenberg writes,

Most refugees in displaced persons camps after World War II were quickly repatriated or resettled. The official fiction is that refugees today can expect the same. It is not true; the United States State Department says that more than 10 million refugees—two thirds of the world’s total—live in what is called “protracted refugee situations.” In 1993, refugee-producing situations like famine or war lasted an average of nine years each. By 2003, the average length was 17 years. For all their flaws, camps have persisted for powerful reasons. They are the most effective way to provide emergency aid to a vast number of people—Dadaab [in Kenya] is saving hundreds of thousands of lives. The problem comes later; once built and populated, camps stay.4

Gil Loescher and James Milner in the journal *Forced Migration Review Journal* state that “the average length of stay in these states of virtual limbo is now approaching 20 years, up from an average of nine years in the early 1990s.”5 The UNHCR’s 2010 statistical data shows that “some refugees have been in exile for more than 30 years. Afghans, who first fled the Soviet invasion in 1979, accounted for a third of the world’s refugees in both 2001 and in 2010. Iraqis, Somalis, Congolese [Democratic Republic of the Congo] and Sudanese were also among the top 10 nationalities of refugees at both the start and end of the decade.”6

The Thailand Burma Border Consortium (TBBC), a consortium of 12 international nongovernmental organizations, was established in 1984 to work with Burmese refugees from refugee camps along the Thailand-Burma border. Today, TBBC is still providing assistance to Burmese refugees in nine camps. Approximately three million Burmese have been forced to flee to neighboring countries.7

Peace, stability and economic opportunities are pull factors of migration, but for many refugees approved for resettlement it entails hardships of integration into the host societies. Refugees and asylum seekers come from different geographic, cultural, social, economic and ethnic backgrounds and experiences, and the integration often adds another stress to their already damaging life experiences, especially in times of economic crisis when jobs are hard to find.

The United States runs the biggest refugee resettlement program in the world. According to the Refugee Council USA 2009 Annual Report, “Since the passage of the landmark Refugee Act of 1980, over 500,000 people have been granted asylum and 2.8 million refugees have been resettled in the United States.”8 To compare with the European countries, according to UNHCR:

With an annual resettlement quota of 1,900 places, Sweden tops the list of 13 European countries (Czech Republic, Denmark, Finland, France, Iceland, Ireland, the Netherlands, Norway, Portugal, Romania, Spain, Sweden and the UK). Last year Belgium, Germany, Italy and Luxembourg also implemented ad hoc resettlement programmes. ... At present, 90% of the refugees resettled every year are accepted by the United States, Canada and Australia. All European countries together provide roughly six per cent of the world’s resettlement opportunities.9

However, to qualify for the resettlement in the United States to become an immigrant, refugees must meet the U.S. legal definition of a refugee, which in 1980 was realigned with 1951 U.N. Refugee Convention: “Owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.”10

As difficult as it is to qualify for a refugee status, refugees receive some assistance that other immigrants, including asylum seekers, do not. Asylum seekers upon arrival in the United States are routinely detained until they are processed or granted asylum, and if they don’t asylum they are typically deported back to dangerous situations.

The change in nature of wars and conflicts since World War II that has resulted in increasing numbers of brutal intrastate over interstate conflicts, such as ethnic cleansings and civil and religious wars, which have displaced millions of people. In addition, more and more modern conflicts and wars employ strategies of attacking and killing massive civilian populations as the easiest way to seize property and land.

Feminization is also one of the modern trends of migration. Increases in the number of women and children who became global migrants due to wars, conflicts and lack of opportunities in a country of origin have escalated. According to the International Organization for Migration, among the 214 million of estimated international migrants worldwide (3.1 percent of the world’s population), 49 percent are women.11

Women and children are disproportionately affected by wars and conflicts, and increasing violence against women and girls has been another scarring development of the modern militarized world. In his book Taliban, Ahmed Rashid, a Pakistani journalist who’s been covering the war in Afghanistan since 1979, describes the plight that women and children have been experiencing during the decades of war and violence in Afghanistan. He writes, “Children were caught up in the war on a greater scale than in any other civil conflict in the world. All the warlords had used boy soldiers, some as young as 12 years old, and many were orphans with no hope of having a family, an education or a job except soldiering.” The war paralyzed the whole society by destroying infrastructure, educational and health systems and traditional support mechanisms of family and clan. Moreover, it brought terror, violence and hunger to the daily lives of families; created armies of orphans, boy soldiers, disabled and war widows; and displaced millions of Afghans.12

The need for women’s participation in peacemaking and peace-keeping has been recognized both by The United Methodist Church in its Resolution 3445, “The Status of Women” (The Book of Resolutions of The United Methodist Church, 2008) and by the international community through U.N. Security Council Resolution 1325. Through Resolution 1325, which was unanimously adopted in 2000, and related follow-up resolutions (1820, 1888, 1889 and 1960), the U.N. Security Council attempted to address women’s roles in peace and security. The landmark resolution calls for women’s participation in decision making at all stages of peace processes.

Sustainable peace, security and human development are the only durable solutions to prevent and mitigate forced migration, while women are in need of specific policies and empowerment programs supported by adequate resources. For 140 years United Methodist Women has been at forefront of many social movements, advocating for peace and social justice on behalf of women, children and youth around the world and reaffirming its belief that war is incompatible with the teachings and example of Christ. Today United Methodist Women continues its legacy by promoting equitable and community-based development, combating hunger and poverty, developing leaders, and advocating for peace with justice.

Tatiana Dwyer is United Methodist Women executive for global justice.

14. The full text of Resolution 1325 can be found at: www.unifem.org/campaigns/1325plus10.
Action Ideas
STEPS YOU CAN TAKE TO WELCOME IMMIGRANTS
UNITED METHODIST WOMEN IMMIGRANT AND CIVIL RIGHTS INITIATIVE

The United Methodist Women’s Immigrant and Civil Rights Initiative has actively engaged members in study and action since 2006. The initiative draws on our biblical understandings of God’s reign, where all God’s children, created in God’s image, are valued and welcome at the table and where Jesus’ commandment to love our neighbors as ourselves becomes reality. Here are some ways you can take action:

- Host a local unit or district United Methodist Women program.
- Encourage your conference mission team to do a workshop at Mission u (formerly School of Mission).
- Make immigration a focus of your annual meeting.
- Create table displays on immigration at any United Methodist Women event.
- Write articles on immigration for your conference United Methodist Women newsletter or website.
- Hold a film screening (such as of the film *Made in LA*) as an educational event on immigration.
- Attend a seminar on immigration through the United Methodist Seminar Program in New York or Washington, D.C. Contact Jay Godfrey at jgodfrey@unitedmethodistwomen.org.
- Seek partners. Find out who is advocating for racial justice and immigrant rights in your community. Attend events of other organizations related to immigration.

**Spiritual Growth**

- Make immigration the theme of your spiritual growth retreat and lead a Bible study on immigration. Lead a Bible study on immigration at a circle or unit meeting. See the Bible Study section of this manual or visit www.unitedmethodistwomen.org/act/immigration/archives/studyaction/?i=22232.
- Commemorate Advent through meditations on immigration and by commemorating December 18, United Nations International Migrants Day. See www.unitedmethodistwomen.org/resources/spiritual/observances/migrantsday.
- Use “holy conferencing” to engage in difficult conversations about immigration. Read about the Desert Southwest Conference’s Holy Conversation Project at http://desertsouthwestconference.org/church-members/issues/immigration/what_the_conference_is_doing/the_holy_conversation_project. For a video description with Global Ministries missionary the Rev. Jim Perdue, see: http://www.youtube.com/watch?v=m_ib9u4wi5M.

**Advocacy**

- Distribute United Methodist Women action alerts via e-mail. Visit www.unitedmethodistwomen.org/act/alerts to sign up.
- Sign up for United Methodist Women e-blast for action on immigration. Contact Sophony Lamour at slamour@unitedmethodistwomen.org.
• Take action on U.S. Immigration and Customs Enforcement (ICE) detention or deportation. See www.unitedmethodistwomen.org/act/alerts/item/index.cfm?id=508.
• Send letters to the editor of your local paper regarding local immigration concerns.
• Send letters to state or federal elected officials regarding immigration policy.
• Work with your conference social action coordinators and mission teams to host a legislative event at the state level. Contact United Methodist Women executive for public policy Susie Johnson at sjohnson@unitedmethodistwomen.org for more information.
• Organize or join a public witness for immigrant rights. See www.unitedmethodistwomen.org/media/pdf/howtoorganize.pdf.
• Wear or distribute United Methodist Women immigrant rights buttons. Contact Sophony Lamour at slamour@unitedmethodistwomen.org for buttons.
• Seek partners. Find out who is advocating for racial justice and immigrant rights in your community. Attend events of other organizations related to immigration.

Welcoming Immigrants
• Work at district and conference levels to address needs and concerns of United Methodist Women members who are immigrants and fully include them.
• Provide language interpretation at United Methodist Women meetings to welcome immigrant United Methodist Women sisters.
• Provide volunteer services for immigrants in the community.
• Support a United Methodist Women national mission institution that serves immigrants. See February 2012 issue of response or visit www.unitedmethodistwomen.org/give/nmimap.
• Provide material aid to families impacted by immigration laws.
• Support Justice for Our Neighbors through volunteer, material or financial support. See www.umcor.org/UMCOR/Resources/Justice-For-Our-Neighbors--JFON-/Clinic-List or contact Alice Mar at amar@gbgm-umc.org.
• Provide emergency support to immigrant families facing detention and deportation (bond, accompaniment to ICE, child care, access to legal aid, etc.).
• Participate in community efforts to welcome immigrants.
• Support refugee resettlement in your community. Contact Church World Service Immigration and Refugee Program at www.churchworldservice.org.

Organizational
• Make immigrant and civil rights a district social action priority.
• Have immigration as one of your Racial Justice Charter priorities. See United Methodist Women Resources for Racial Justice at www.unitedmethodistwomen.org/racialjustice.
• Create a United Methodist Women district or conference immigration team. See: www.unitedmethodistwomen.org/act/alerts/item/index.cfm?id=512.
• Serve on conference-wide immigration team.
United Methodist Women Resources

_Immigration and the Bible: A Guide for Radical Welcome_
2012 United Methodist Women spiritual growth study by Joan M. Maruskin
Book and leader’s guide available from United Methodist Women Mission Resources at www.umwmission-resources.org or call 1-800-305-9857

United Methodist Women Social Network Immigration Page
http://immigration.umwonline.net

United Methodist Women Facebook Immigration Page
www.facebook.com/groups/UMWimmigration

United Methodist Women Program Book
Available from United Methodist Women Mission Resources at www.umwmissionresources.org or call 1-800-305-9857.

**response** magazine
Subscribe to **response** magazine at: www.unitedmethodistwomen.org/response/subscribe

*United Methodist Women News*
To subscribe to this free quarterly newsletter, visit www.unitedmethodistwomen.org/news/umw-news

Reading Program Books
www.unitedmethodistwomen.org/programs/readingprogram

*Made in LA* film and toolkit
www.madeinla.com/host

Public Witness Toolkit
www.unitedmethodistwomen.org/media/pdf/immigrantrightswitnesstoolkit.pdf

United Methodist Women e-mails for action on immigrant rights
Sign up for occasional action e-mails: Sophony Lamour, slamour@unitedmethodistwomen.org.

United Methodist Women Legislative Action Alerts
www.unitedmethodistwomen.org/act/alerts

For more information, contact United Methodist Women executive for community action Carol Barton at cbarton@unitedmethodistwomen.org or call 212-682-3633 ext. 3104.
GET INVOLVED WITH YOUR CONFERENCE
RAPID RESPONSE TEAM

The United Methodist Rapid Response Team consists of conferences dedicated to mobilizing congregations to welcome immigrants to their communities and to advocate for just and humane immigration reform at the state and federal level. It is organized by the United Methodist Task Force on Immigration and coordinated by the General Board of Church and Society.

The Rapid Response Team provides a common space for teams or task forces in conferences to share resources and to coordinate actions so that United Methodists can have the greatest impact in advocating for just immigration reform. Teams from each conference focus on building incarnational relationships between congregations and immigrant communities, for our most effective advocacy emanates from a position of immersed relationships and shared experiences.

Our goal is to build multigenerational movements among United Methodists to defend and support the rights of immigrants. For more information contact Bill Mefford, bmefford@umc-gbcs.org. For a list of participating conferences and team leaders, see http://immigration.umwonline.net/united-methodist-church/get-involved-with-the-rapid-response-team-in-your-conference.
The response by congregations in serving the daily needs of immigrant communities continues to be necessary. While these services are essential they will not bring about needed legislative reform to fix the badly broken immigration system. We need reform to provide legal status for undocumented immigrants and to reunify their families. What the current context demands is justice for immigrants. Congregations that provide direct services for immigrants witness the brokenness of the current system and are in the best position to advocate for necessary legislative reform. Yet many congregations are not fully engaged in the mission of advocacy or are frustrated because they simply do not know how to best to engage in advocacy. Our goal with this journey to become an immigrant welcoming congregation is to equip churches to travel from mercy to justice, from service-only to incarnational friendship, from ministering to to being transformed alongside of. For each step, we will offer suggestions for participation and guidance for how the desire for justice can be a reality. Justice is a calling and is best experienced as a means of missional engagement.

Participating conferences as of March 2012 include: California-Pacific, Arkansas, West Michigan, Detroit, West Ohio and Eastern Pennsylvania. For more information, contact Bill Mefford: bmefford@umc-gbcs.org.

1. Understanding Our Faith
Start with our faith. Learn what scripture says about welcoming immigrants and moving from mercy to justice.

2. Build Incarnational Relationships
Learn that the basic root of building a movement for justice for immigrations is incarnational relationships. Get to know people directly affected!

3. Education for Transformation
Education that leads to incarnational relationships and engagement is key to bringing about societal transformation.

4. Prayerful Action
Through worshipful action, we will publicly find ways to be relationally present with our immigrant sisters and brothers.

5. Affirm Our Covenant
Bless and affirm our commitment to become an immigrant welcoming congregation. Celebrate leaders, congregations and covenants.

LEARNING FROM ONE ANOTHER:
A SUMMARY OF THE 2012 “BECAUSE WE BELIEVE” IMMIGRATION ACTION REPORT
BY JULIA KAYSER

This is a summary of the results from a survey about United Methodist Women immigration action that was taken between August and December 2011. You can download the full report at www.unitedmethodist-women.org/act/immigration. Our hope is that conferences can learn from one another about how to take action on immigration issues.

Thirty-three out of 59 United Methodist Women conference mission teams filled out the survey. Seventy-six percent of these conferences report that their members have a better understanding of immigration issues than they did in 2008. Through making immigration a national social action priority, United Methodist Women is already making a difference!

**Immigration as a Social Action Priority**
Sixty-four percent of conferences reported that immigration is a current social action priority, and 70 percent reported that it has been a priority at some point since 2008. The following graph indicates how long conferences plan to continue focusing on it.

![Graph showing how long conferences plan to continue focusing on immigration action.]

**Partnerships**
Sixty-seven percent of conferences reported at least one partnership. United Methodist Women members are most likely to partner with United Methodist conference leadership, Church Women United and Councils of Churches.

**Most and Least Popular Actions**
Seventy percent or more of the conferences that responded to the survey reported doing the following actions:

- Prayers for immigrants.
- Distribution of action alerts.
Ten percent or fewer of the conferences that responded to the survey reported doing the following actions:

- May 1, 2010, public witness.
- Immigration related spiritual growth retreat.
- Visiting immigrants in detention.
- Organizing a prayer vigil, march, rally or other public action.
- House meetings.

### Percent Participation in Different Types of Action

The education category on the graph includes actions such as studying a Reading Program book or attending a seminar. The spiritual growth category includes actions like praying for immigrants and having an immigration-themed Bible study. The legislative category includes writing to lawmakers, monitoring legislation and advocating for immigration reform. The public category includes rallies, marches, prayer vigils and public witnesses. The hospitality category includes visiting migrants in detention, doing volunteer work with immigrants, language interpretation at meetings and other efforts to welcome immigrants.

### Points of Pride

When conferences were asked what they were most proud of when it came to their immigration action, the most common answer was that their members showed an increased awareness of immigration issues. Other answers included increased acceptance of women from underrepresented racial and ethnic groups in local units and increased dialogue within local community groups. One respondent wrote, “I am proud that our education efforts appear to be producing fruit. Women are awakening to the complexity of the problem and are not satisfied with the ‘they are illegal, send them home’ attitude.”

### Biggest Challenges

When conferences were asked what the biggest challenges were surrounding this issue, the most common answers were prejudice, political polarization and misinformation:
• “There are people who believe the myths about immigrants and show a Hispanic racism.”
• “The fear on both sides. We don’t listen to each other’s stories. We build walls.”
• “When the immigration issue becomes personal—having an impact on my life, living next to me, taking my jobs—the subject is especially volatile.”
• “Individual units, like churches, will always move at different paces, based on their own membership (culture, history, economic and social status). Some move in baby steps, some run: we have both kinds in our conference.”

Best Strategies for Dialogue
The vast majority of conferences reported that the most important strategy they used to promote dialogue about immigration was to provide accurate information. One respondent wrote, “When given the true information about an issue, our women will respond.” Other common responses included the following:

• Storytelling.
• Studying the biblical foundations of the issue.
• Focusing on children and youth.
• Discussion of local implications.
• Having immigrant representatives present in local units.

Success Stories
Here are a few things that the United Methodist Women conference teams are doing to improve the situation of immigrants in their communities.

Baltimore-Washington
United Methodist Women members in this area have a unique opportunity to be involved in national politics, and they are taking full advantage of it! They have participated in multiple marches, legislative visits, prayer vigils and fasts at the Capitol. They report partnerships with eight other organizations promoting immigrant rights.

California-Pacific
This conference has done creative work not only in the legislative and public spheres but in local communities. Their efforts to welcome immigrants include collaboration with Korean, Samoan, Tongan and Spanish language coordinators. California-Pacific United Methodist Women have also provided material support for Filipino immigrants who have been victims of human trafficking.

Desert Southwest
The United Methodist Women have responded to the national spotlight on Arizona’s immigration policies through prayer, education, dialogue and by marching in protest. They have partnered with conference leadership to provide excellent immigration resources online at desertsouthwestconference.org/churchmembers/issues/immigration. They’ve also been involved in border ministries and have stood in solidarity with immigrants in court hearings. They use holy conferencing to engage in respectful dialogue about this polarizing issue.

Iowa
United Methodist Women in Iowa participated in the dissemination of a beautiful 2012 Lenten Bible study “Into the Wilderness” available online at www.iaumc.org/news/detail/1009. Iowa United Methodist Women support local Justice for Our Neighbors legal clinics and participate in the General Commission on Religion and Races’s “Drop the I-Word” campaign. They protested the opening of a new Immigration and Customs
Enforcement (ICE) detention center in Des Moines and are currently exploring options for a detention center visitation program.

Missouri
The United Methodist Women members in Missouri have been very active in their local legislation, and they hosted the May 2010 Assembly Action for Immigrant, Civil and Human Rights in Saint Louis. In 2011 they held a legislative event that included a dialogue with state legislators on pending immigration legislation. In addition, their conference president, Mabel Unser, worked with a local television station to provide input for a documentary with diverse perspectives on immigration. Homeland: Immigration in America appeared on PBS in fall 2012 and can be viewed at www.pbs.org/programs/homeland-immigration-america.

New York
This conference has an Immigration Task Force that the United Methodist Women helped to start. This task force has organized several educational programs around the conference in collaboration with the United Methodist Seminar Program. In addition, members have protested a local ICE center, participated in the 365-day fast for DREAM Act students and supported local Justice for Our Neighbors legal clinics.

Pacific Northwest
This conference is engaged in continual letter-writing and legislation monitoring. They have also held a variety of educational events on immigration issues. United Methodist Women members have attended prayer vigils and meetings with local organizations regarding three local detention centers, and they provide emergency support to families facing detention and deportation.

Download the full report to read about what other conferences are doing: www.unitedmethodistwomen.org/act/immigration.
USE FILMS TO LEARN ABOUT IMMIGRANT AND CIVIL RIGHTS

BY CAROL BARTON

Videos are an excellent way to learn about current issues related to immigrant and civil rights. They are particularly helpful in group sessions, so plan a film screening and discussion in your church or with community groups! Check out websites for films—often they include discussion questions and tools for planning a film screening.

Films to Consider

Crossing Arizona (2006)
www.crossingaz.com
With Americans on all sides of the issue up in arms and Congress embroiled in a knock-down, drag-out policy battle over how to move forward, Crossing Arizona shows how we got to where we are today. The documentary examines the crisis on the border through the eyes of those directly affected by it—frustrated ranchers, humanitarian groups, political activists, farmers and the Minutemen. Crossing Arizona reveals the surprising political stances people take when immigration and border policy fails everyone.

Jasmine’s Story
www.rethinkchurch.org/article/video-jasmines-story
From United Methodist Communications, this 12-minute video features a true story about Jasmine, a Michigan teen who found solace in The United Methodist Church when the complications of immigration left her alone. The website also includes bulletin graphics, promotional poster designs and newspaper ads to help you educate your community. You will find supplementary resources including videos to use all year in Sunday school or in worship as sermon illustrations, study material for Sunday schools or neighborhood Bible studies, and informational pieces to help you jump-start a new understanding of immigration.

Made in LA (2008)
www.madeinla.com
This Emmy award winning documentary featured on PBS is about three undocumented women garment workers living and working in Los Angeles. It is a very personal, human story that puts a face on the immigrant experience and draws parallels between today’s immigrants and those whose families came to the United States generations ago. Visit www.madeinla.com to see a clip and to learn how you can purchase a toolkit for organizing a home or community showing of the film. For a guide on how to organize a screening, see: www.madeinla.com/host.

Maquilapolis (2006)
www.pbs.org/pov/maquilapolis
Just over the border in Mexico is an area peppered with maquiladoras—massive factories often owned by the world’s largest multinational corporations. Carmen and Lourdes work at maquiladoras in Tijuana, where each day they confront labor violations, environmental devastation and urban chaos. In this lyrical documentary, the women reach beyond the daily struggle for survival to organize for change, taking on both the Mexican and U.S. governments and a major television manufacturer. This explores root causes of why people migrate.
Morristown (2007)
www.annelewis.org/Morristown.html
This documentary follows the native and immigrant factory workers of Morristown, Tenn., whose livelihoods are drastically impacted by globalization. Filmed in the mountains of east Tennessee, interior Mexico and Ciudad Juarez, Morristown is a one-hour documentary about the impact of corporate globalization, free trade and immigration policy on working people’s lives. In factories, fields, union halls, Mexican stores, city parks and employment agencies, working families speak intimately about their lives, work, disappointments and dreams. The documentary travels to the U.S.-Mexico border to create a deeper understanding of factory flight out of Morristown and to interior Mexico to look at the forces that cause immigration. It also documents poultry workers’ courageous efforts to organize to address their problems, and ends with a stunning union victory at a large processing plant in Morristown.

Not In Our Town: Light in the Darkness—The Patchogue Story (2011)
www.niot.org/lightinthedarkness
This is a one-hour documentary about a town coming together to take action after anti-immigrant violence devastates the community. In 2008, a series of attacks against Latino residents of Patchogue, N.Y., culminate with the murder of Marcelo Lucero, an Ecuadorian immigrant who had lived in the Long Island village for 13 years. Over a two-year period, the story follows Mayor Paul Pontieri, Joselo Lucero (Marcelo’s brother) and Patchogue residents as they openly address the underlying causes of the violence, work to heal divisions and begin taking steps to ensure everyone in their village will be safe and respected.

Papers (2009)
www.papersthemovie.com
There are approximately two million undocumented children who were born outside the United States and raised in this country. Known as DREAMers, these are young people who were educated in American schools, hold American values, know only the United States as home and yet risk deportation to countries they may not even remember. Papers is the story of these undocumented youth and the challenges they face as they turn 18 without legal status.

Under the Same Moon (2007)
www.foxsearchlight.com/underthesamemoon
Rosario has gone to the United States to seek work and her son Carlitos, 9, embarks on a journey to find her. “An inspirational tale of a mother’s devotion, a son’s courage and a love that knows no borders.”

www.nnirr.org/~nnirrorg/drupal/node/100
This compelling documentary from the National Network for Immigrant and Refugee Rights focuses on how the global economy has forced people to leave their home countries. Uprooted presents three stories of immigrants who left their homes in Bolivia, Haiti and the Philippines after global economic powers devastated their countries, only to face new challenges in the United States. These powerful stories raise critical questions about U.S. immigration policy in an era when corporations cross borders at will. Also available in Spanish. Discussion guide available.

The Visitor (2007)
www.thevisitorfilm.com
This Oscar-nominated feature-length film is about a Connecticut economics professor whose life is transformed by a chance encounter with immigrants in New York City.
Welcome to Shelbyville (2009)
www.becausefoundation.org/films

This documentary is a glimpse of America at a crossroads. In one small town in the heart of America’s Bible Belt in the South, a community grapples with rapidly changing demographics. Longtime African-American and white residents are challenged with how best to integrate with a growing Latino population and the more recent arrival of hundreds of Somali refugees of Muslim faith. The film explores immigrant integration and the interplay between race, religion and identity in this dynamic dialogue. The story is an intimate portrayal of a community’s struggle to understand what it means to be American.

Note: if you use a feature film for educational purposes, please preview first. Many contain violence or other content that may be inappropriate to some groups. These films may be useful tools but their listing here is not an endorsement by United Methodist Women.
HOW TO MAKE A BIBLE STUDY VIDEO
BY RASHIDA CRADDOCK

You can make your own Bible study video! It’s easier than you might think. Anyone with a video camera, digital camera, flip camera or smartphone, some basic editing equipment and a little creativity can make a video.

Coordinate a Bible study for your local United Methodist Women
- Invite a leader from among you or from outside to do it for you.
- Visit the United Methodist Women’s website at www.unitedmethodistwomen.org for sample Bible studies.
- Set up a day and time and invite persons to your home or to your local church.
- Make the Bible study interactive.
- Use your camera or phone to record questions and discussions.
- Share the experience of your Bible study with other United Methodist Women members by posting the video on YouTube, Facebook, Vimeo or other video hosting sites, then share the link.

Videotape
Your video will only be as good as the footage you shoot. So it is important to learn the basics. Here are some tips:

- **Make sure the atmosphere is well lit.** If the room is dark, you will not see your subjects. And once the video is shot there is little you can do to correct this problem.
- **Keep the camera steady.** You can either use a tripod or hold your elbows close to the body to keep the camera stable. Make your movements smooth and graceful. Jittery, jostled camera work is very difficult to watch, and in some cases can even make the viewer nauseous.
- **Practice zooming and panning** (moving the camera from side to side). Use slow and steady motion to move from subject to subject and from a close up to a wider shot. Be easy with the zoom. Use it only when you want to emphasize a person or other subject.
- **Be mindful of the audio.** If you don’t have an external microphone, then you will need to get close to each subject as they speak in order to capture their voice. If you try to tape a person speaking from a distance you will also capture the ambient sound making the person’s voice difficult to hear when you play back the video.

Edit
Many computers come with built-in editing software that allows you to make basic edits and add a few effects to your video. For example, Macbook comes with iMovie and Windows has MovieMaker. In the editing process you can:

- **Clip video:** This enables you to cut out all parts of the video that you don’t wish to include and arrange the remaining video clips in any order you choose.
- **Add transitions:** Each individual clip can be linked together using effects including: dissolves, wipes and fade to black.
- **Add titles and graphics:** You can add a main title page, pictures, credits, Bible verses or any other text or image.
- **Add music:** You can include a music track underneath your visual images (just be mindful of all copyright issues).
Share Your video
Once you have completed your video it’s time to share it with the world! Upload your video to YouTube and send the link via e-mail, post it on Facebook, include in electronic newsletters and on websites etc. Note: YouTube will only let you post clips of no more than 10 minutes long, so if your overall video is longer than this, you will have to break it up into segments and post each one separately.

Ask for help
Videotaping and editing have gotten more user-friendly, but that still doesn’t mean it’s for everyone. If you don’t want to do the video work yourself, chances are someone in your congregation, youth group, or United Methodist Women is very much interested in video production and would be happy to take the lead for you.

Rashida Craddock is United Methodist Women program associate for mission theology and assistant Assembly chair.
CREATE
a Conference
United Methodist Women
Immigration TEAM

United Methodist Women in the Desert Southwest Conference has created a team to work on immigrant rights. They work on the United Methodist Women Immigrant/Civil Rights Initiative, which is one of United Methodist Women's four key social justice priorities nationally. They also work closely with the conference immigration task force and conference staff in coordinating a United Methodist response on Immigrant rights. Please consider creating your own conference team! You can be flexible on the format—the idea is to create leadership at district and conference level to work on this issue.

What Desert Southwest United Methodist Women Did
The president and social action coordinator organized a focus group at a School of Christian Mission that gave a presentation on racial justice and immigration, and they gathered names for an immigration team. The president appointed an immigration team chair and shared the list of names. The chair selected a team member from each district. The team collectively participated in the Ecumenical Advocacy Days in March 2010 in Washington, D.C., gaining knowledge and resources. They participated in a March on the Mall for Immigration Reform and visited with legislators’ and senators’ staff.

The team works closely with the United Methodist Women conference mission team and the social action coordinator while focusing on one particular priority issue.

The United Methodist Women team seeks to:
• Compile a list of contacts who are interested in receiving immigration information.
• Gain knowledge and information on immigration issues.
• Educate United Methodist Women members, members of Church and Society and Mission committee, local church members and interested persons.
• Hold individual and local unit and ecumenical community prayer vigils.
• Write to federal and state legislators, send letters to the editor of local newspapers and visit state and federal legislators.
• Participate in “holy conferencing” dialogues among people with strong differences regarding immigration to seek understanding and common ground.

find out what YOU can do!
Give Carol Barton a call at 212-682-3633. Carol staffs the United Methodist Women Immigrant/Civil Rights initiative. She can put you in touch with your United Methodist Women conference leadership. Women’s Division can also provide resources and regular action opportunities and let you know what United Methodist Women groups in other conferences are doing. You can also e-mail Carol at cbarton@unitedmethodistwomen.org.

Reach out to Desert Southwest United Methodist Women to learn about their experience. Contact Glenda Hill at lahill72@msn.com.

Talk with your conference president and social action coordinator about creating a team. Consider beginning with a workshop at a conference-wide United Methodist Women or church event and gathering names of women who are interested in serving on a conference team.

Find out if your conference has an immigration task force, and if so, get in touch with members to coordinate efforts. The conference task forces are part of a national “Rapid Response Team” network organized by the United Methodist Task Force on Immigration, which keeps them updated on action opportunities. Call your conference office for information.

Stay in touch! Let United Methodist Women know what you are doing so we can continue to resource you and learn from your experiences. Contact Carol Barton at cbarton@unitedmethodistwomen.org.

United Methodist Women Immigrant/Civil Rights Initiative
777 United Nations Plaza,
11th Floor, New York, NY 10017
212-682-3633
cbarton@unitedmethodistwomen.org
www.unitedmethodistwomen.org
UMWImmigration@groups.facebook.com
http://immigration.unwonline.net
HOW TO...

ORGANIZE a Public Witness for Immigrant Rights

United Methodist Women members have a long history of public witness for social justice. Recently, United Methodist Women members have been mobilizing to speak out publicly for immigrant rights across the country. These include following activities:

- Members of the Ellensburg, Wash., local United Methodist Women joined in a vigil following a raid in January 2011.
- Members attend a march and rally for immigrant rights at United Methodist Women Assembly in May 2010 in St. Louis, MO., with more than 2,000 participants.
- In November 2010, deaconesses and home missionaries held a public witness for immigrant rights at Lake Junaluska as part of their national retreat.
- More than 50 United Methodist Women members joined the national March for America in Washington, D.C., in March 2010.
- United Methodist Women members organized local vigils at detention centers in New York City and at the Willacy Detention Center in Raymondville, Texas.
- United Methodist Women directors have held a vigil advocating for immigrant rights outside their board meeting in Stamford, Conn.
- United Methodist Women from across the nation gathered at the state capitol in Tennessee in 2007 during United Methodist Women National Seminar to protest Immigration and Customs Enforcement (ICE) raids in that state.
- See response magazine (www.unitedmethodistwomen.org/response) and www.unitedmethodistwomen.org for coverage.

You can organize a vigil at any time and any place, based on current local concerns. Here are some things to consider:

- Have a clear message and select the site to connect with your message. What are the pressing issues around immigration in your community? Is there a detention center? A federal building? Is there municipal anti-immigrant legislation? Is there a state anti-immigrant bill or law? Have your local police signed an agreement with ICE to participate in immigration enforcement? Are immigrants in your community targets of racial profiling or hate violence? Are there particular social service needs in the immigrant community?
- Work with allies in The United Methodist Church. Contact United Methodist Women groups at the district and conference level. Contact the conference immigration task force (part of a national UMC Rapid Response Team) or committees on Religion and Race, Church and Society, racial/ethnic caucuses and other United Methodist groups.
- Share your event online! Go to the United Methodist Women social network group on Immigration at http://immigration.umwonline.net/ and the United Methodist Women Facebook page (www.facebook.com/UMWomen) to post news, photos and videos about your event.

find out what YOU can do!
Contact the Women's Division to get United Methodist Church and United Methodist Women signs and buttons for your event. Contact Sophony Lamour at slamour@unitedmethodistwomen.org. Make handmade signs and banners as well! For assistance in organizing a public witness, contact Cindy Johnson at cjohnson@unitedmethodistwomen.org.

Contact the media, and use social media to publicize your event. Be sure to have a designated media-relations person and designate spokespeople. Don't forget to include the Women's Division and United Methodist Communications on your media list!

Work with allies in your community. Contact the council of churches to explore ecumenical support. Contact community groups engaged in immigrant rights.

Use a toolkit created by United Methodist Women on “How to Organize a Public Witness for Immigrant Rights” as a guide (PDF, 384 KB). Download the PDF at www.unitedmethodistwomen.org/media/pdf/immigrant-rights-witness-toolkit.pdf.

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11th Floor, New York, NY 10017
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cblanton@unitedmethodistwomen.org
www.unitedmethodistwomen.org
UMImmigration@groups.facebook.com
http://immigration.umwonline.net
HOW TO: USE SOCIAL NETWORKING AS AN ORGANIZING TOOL FOR IMMIGRANT RIGHTS

BY NIKKI BELL

Social networking is a quick and easy way to organize for immigrant and civil rights. Many people rely on social networks for communication and utilize them as a source for what is going on in the world. Social networking is a great way to reach a large amount of people in a small amount of time. Best of all, social networking is free and a very green, paperless way to organize! United Methodist Women members are no exception to the influx of people using social networking as a resource for social justice work. Many social networks can be linked together via posts and content, and some allow users to connect using a mobile phone, making use instantaneous and simple. Networking sites also allow organizers to connect and be conscious of similar efforts by activists.

Popular social networks include:

UMWOnline (www.umwonline.net): United Methodist Women’s own social network. United Methodist Women online is similar to Facebook but is tailored specifically for United Methodist Women members and supporters. Join the immigration community at immigration.umwonline.net. Let other United Methodist Women members know what you are doing in your conference around immigration updates, pictures, videos, articles and links. Look for national updates through calls to action and news.

Facebook (www.facebook.com): Share events and post news stories, videos and photos about your work on immigration. Put out urgent action calls or learn how you can respond to calls by others. Follow links to news, videos and pictures. Visit United Methodist Women on Facebook at www.facebook.com/UMWomen. Check out these groups already created for United Methodist Women that advocate for immigrant and civil rights:

- United Methodist Women.
- United Methodist Women Immigrant/Civil Rights Initiative.
- 365 Day Fast in Solidarity with DREAMers.
- Rapid Response Team.
- United Methodist Women Seminar Program on National and International Affairs.

Flickr (www.flickr.com): This is a place you can upload photographs of United Methodist Women events related to immigrant and civil rights. You can then alert people to the page through the United Methodist Women online community and Facebook. Visit the United Methodist Women Flickr page at www.flickr.com/UMWomen.

YouTube: Most cameras will now take brief videos. Video record your event or public witness and upload it to YouTube. Keep it to about two to three minutes. Let others know via the United Methodist Women online community and Facebook. Visit United Methodist Women on YouTube at www.youtube.com/UMWomen.

Twitter (www.twitter.com): Twitter allows users to update with “tweets,” which are very short messages created by users. “Follow” other Twitter users’ tweets and allow yourself to be “followed.” Visit United Methodist Women’s Twitter page at www.twitter.com/UMWomen. For United Methodist Women immigration-related tweets follow Carol Barton @cbartonumw, and for information from our partner Detention Watch Network, follow @DetentionWatch.
Ideas for Organizing via Social Networks: What Can United Methodist Women Do?

- Organize a public witness or vigil: Use social networks to spread the word about the public witness. Keep those who cannot attend the vigil informed about the event. Following the event, post pictures and videos highlighting the purpose of the vigil. See How To Organize a Public Witness for Immigrant and Civil Rights at www.unitedmethodistwomen.org/act/howto.
- Share relevant news and current events in immigration. Post articles and videos that will show up in your contacts’ newsfeed and inform the general public about events surrounding immigration.
- Share links to petitions: With one click, your contacts can go to websites that allow them to electronically sign petitions.
- Use social networks as a worldwide prayer network: Send joys and concerns for immigrants and those working for immigration reform to others in the social network.
- Participate in the 365 Day fast for DREAM Students. See How to Pray, Fast and Advocate for DREAM students at www.unitedmethodistwomen.org/act/howto.

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www.unitedmethodistwomen.org
UMWImmigration@groups.facebook.com
immigration.umwonline.net
USE BUTTONS AND POSTERS AT PUBLIC EVENTS

Buttons and posters can add legitimacy and cohesion to public events in your community. Immigrant rights buttons and posters are available while supplies last from:

United Methodist Women Community Action Program
777 United Nations Plaza, 11th Floor
New York, NY 10017
E-mail: Sophony Lamour, slamour@unitedmethodistwomen.org
Call (212) 682-3633 for more information

Immigrant Rights Support Button

Immigrant Rights Posters

Former United Methodist Women presidents Sarah Shingler, Kyung Za Yim and Genie Banks at the March for Immigrant, Civil and Human Rights, United Methodist Women’s Assembly, St. Louis, Mo., May 1, 2010. Photo by Carol Barton.
Further Reading
RESOURCES FOR EDUCATION AND ACTION FOR IMMIGRANT RIGHTS
UNITED METHODIST WOMEN RESOURCES

Online Community
immigration.umwonline.net

Spiritual Growth Study
Immigration and the Bible: A Guide for Radical Welcome
2012 United Methodist Women spiritual growth study by Joan M. Maruskin
Book and leader’s guide available from United Methodist Women Mission Resources at www.umwmission-resources.org or call 1-800-305-9857

United Methodist Women website
www.unitedmethodistwomen.org/act/immigration

Because We Believe: United Methodist Women Take Action for Immigrant and Civil Rights, 2006-2012
A review of local, district and conference-level United Methodist Women action for Immigrant and Civil Rights over six years of the initiative. This is a good tool for ideas drawing from United Methodist Women experiences. Available for download at www.unitedmethodistwomen.org/act/immigration.

Charter for Racial Justice
www.unitedmethodistwomen.org/act/racial/charter

“Bible Study: Risk-taking Hospitality”
Glory Dharmaraj (response magazine May 2007)
www.unitedmethodistwomen.org/news/news-1/?C=5519&i=21148

“Lenten Reflection: Jesus Confronting Evil”
Chris Spencer
www.unitedmethodistwomen.org/resources/spiritual/lent/archive/?C=5343&i=17046

Resources for Racial Justice
www.unitedmethodistwomen.org/racialjustice

Action Alerts
www.unitedmethodistwomen.org/news/action-alerts

List of Films About Immigrant and Civil Rights
www.unitedmethodistwomen.org/act/films

response magazine
• The Heart of the Stranger, special issue, April 2012
• “Mary, Joseph, Baby Jesus and Other Immigrants” by Cindy Johnson, December 2011
• “Dreams Deferred” by Nicole Lemon, October 2011
• “Women Rally With Immigrants in Sacramento, California” by Connie Hunter, July-August 2011
• “Serving Hawaii’s Immigrants” by Jane Schreibman, June 2011
• “Justice and Hope for Farmworkers” by Beryl Goldberg, March 2011
• “Welcoming the Stranger” by Paul Jeffrey, March 2011
• “Washington Women Stand With Immigrant Families” by Yvette Moore, March 2011
• “Message from the President” by Inelda González, December 2010
• “In the Presence” by Sarah Roncolato, October 2010
• “A Hard Row to Hoe for Rural Immigrants” by Shanta Bryant Gyan, September 2010
• “A Ministry With Immigrant Children” by Melissa A. Rivera, June 2010
• “Undocumented Students Deserve a Chance” by Kamaria Monmouth, March 2010
• “Race, Class and Immigration: An Immigrant’s Perspective” by Panravee Vongjaroenrat, February 2010
• A Journey Into Borderlands, special issue, December 2009
• “Immigrants and Economic Injustice: Food for Thought and Action” by David L. Ostendorf, January 2009
• “Immigrant Rights/Civil Rights Work Continues” by Leigh Rogers, December 2008
• “Immigration Action at General Conference” by Yvette Moore, September 2008
• “Sanctuary: A Movement to Bring Wholeness” by Yvette Moore, September 2008
• “Unjust Immigration Policies, Hometown Issues for Women” by Yvette Moore, September 2008
• Special issue on immigration, July-August 2008
• “Welcoming the Stranger” by Yvette Moore, June 2008
• “Immigration: A United Methodist Perspective,” Desert Southwest Conference study program, February 2008
• “Hispanic Minister Practices Wesleyan Principles” by Boyce Bowdon, February 2008
• “A Process for Learning Justice” by Elmira Nazombe, January 2008
• “Field Trips and Vigils on the Road to Justice” by Yvette Moore, January 2008


Program Book
“Immigration: Love as God has Loved” by Carol Barton, 2010 Program Book
“Say Welcome: Offering Hospitality to the Sojourner,” Sharon Delgado, 2008 Program Book

Reading Program
Selected list—see full list at www.unitedmethodistwomen.org/programs/readingprogram

2012
The Death of Josseline: Immigration Stories from Arizona Borderlands
Margaret Regan

Las Hijas de Juarez
Teresa Rodriguez, Diana Montané and Lisa Pulitzer

The New Jim Crow: Mass Incarceration in the Age of Colorblindness
Michelle Alexander

2010
The Road of Lost Innocence
Somaly Mam
The Other Game
Phillip Dahl-Bredline and Stephen Hicken

2009
They Take Our Jobs! And 20 Other Myths About Immigration
Aviva Chomsky

2008
Enrique's Journey/La Travesía de Enrique,
Sonia Nazario

Hard Line: Life and Death on the US/Mexico Border
Ken Ellingwood

2007
We Are All Suspects Now: Untold Stories from Immigrant Communities After 9/11 Tram Nguyen

Uprooting Racism: How White People Can Work for Racial Justice
Paul Kivel

Si, Se Puede! Yes, We Can!: Janitor Strike in LA
Diana Cohn (children's book)

Cuando Tia Lola Vino (de Visita) a Quedarse
Julia Alvarez (young adult book)

When Tia Lola Came (to Visit) to Stay
Julia Alvarez (young adult book)

Buttons and Posters
"United Methodist Women Support Immigrant Rights" buttons and “The United Methodist Church Supports Immigrant…Civil…Human…Rights” buttons are available in bulk free of charge from the United Methodist Women Immigrant and Civil Rights Initiative via Sophony Lamour, slamour@unitedmethodistwomen.org, (212) 682-3633. Up to 20 posters are also available for public witness and displays. Contributions to United Methodist Women’s mission giving are welcome.

Educational Resources
The United Methodist Seminar Program provides seminars at the Church Center for the United Nations in New York City and on Capitol Hill in Washington, D.C., to understand immigration and other critical issues of the day. One- or two-day seminars are specially designed for groups of 15 or more. For more information contact seminar designers Jay Godfrey (jgodfrey@unitedmethodistwomen.org) or Jennifer McCallum (JMcCallum@unitedmethodistwomen.org).

Know Your Rights
Information for immigrants
www.unitedmethodistwomen.org/act/immigration/archives/studyaction/index.cfm?i=22237
Multimedia
United Methodist Task Force on Immigration General Conference Rally 2012
www.youtube.com/watch?v=HypGpzEub8M&feature

United Methodist Women Assembly Action 2008
www.unitedmethodistwomen.org/assembly/index.cfm?id=33456

United Methodist Church Statements
“Criminalization of U.S. Communities of Color”
www.unitedmethodistwomen.org/resources/articles/item/index.cfm?id=647

“Global Migration and the Quest for Justice”

“Welcoming the Migrant to the United States”

“Resisting Hate”

“Responsibility for Eradication of Racism”

“Bishops Urge Action on Immigration”
www.umc.org/site/apps/nlnet/content3.aspx?c=IwL4Kn11tH&b=5259669&ct=8372615

United Methodist Women Partner Organizations

Black Alliance for Just Immigration
c/o Priority Africa Network
P.O. Box 2528
Berkeley, CA 94702
Tel: (510) 849-9940
BAJImail@yahoo.com
www.blackalliance.org

Begun by two United Methodist pastors, BAJI works to build understanding between African American, African immigrant and other immigrant communities and to promote social and economic justice for all. This United Methodist Women partner seeks to challenge the underlying issues of race, racism and economic inequality that frame current U.S. immigration policy.

Center for New Community
P.O. Box 479327
Chicago, IL 60647
Tel: (312) 266-0319
Fax: (312) 266-0278
www.newcomm.org
A faith-based organization and United Methodist Women partner working to build community, justice and equality, the center works with communities, organizations, coalitions and congregations that share a vision of a democratic future based on human rights, justice and equality. A particular emphasis is on challenging hate groups. The Building Democracy project tracks anti-immigrant groups and mobilizes to challenge their viewpoints. The Which Way Forward initiative explores ties between African Americans and immigrants in the United States.

Detention Watch Network
1325 Massachusetts Ave. NW, suite 200
Washington, DC 20005
Tel: (202) 393-1044
ablack@detentionwatchnetwork.org
www.detentionwatchnetwork.org

United Methodist Women is a member of this national member-led coalition that works locally and in national collaboration to educate the public, media and policymakers about the injustices of the U.S. immigration detention and deportation system and advocate for humane reform. Immigrant detainees are the fastest growing population in the U.S. prison system.

The Highlander Research and Education Center
1959 Highlander Way
New Market, TN 37820
Tel: (865) 933-3443
Fax: (865) 933-3424
hrec@highlandercenter.org
www.highlandercenter.org

Highlander, a United Methodist Women partner, serves as a catalyst for grassroots organizing and movement building in Appalachia and the South. Through popular education, participatory research and cultural work they help create spaces where people gain knowledge, hope and courage, expanding their ideas of what is possible. Current programs include the Across Races and Nations project, which researched community change in the South due to immigration from Latin America, and Peoples of Latin America, which works with new Latino immigrants to analyze the issues confronting Latino immigrants in the region and to develop strategies for supporting effective local and regional organizing.

Interfaith Worker Justice
1020 W. Bryn Mawr Ave., 4th Floor
Chicago, IL 60660
Tel: (773) 728-8400
www.iwj.org

United Methodist Women is a member of this network of people of faith that calls on our religious values in order to educate, organize and mobilize the religious community in the United States on issues and campaigns that will improve wages, benefits and conditions for workers and give voice to workers, especially low-wage workers.
United Methodist Women is a member of this national network composed of local coalitions and immigrant, refugee, community, religious, civil rights and labor organizations and activists engaged in education, advocacy and action for the human rights of immigrants and refugees. NNIRR advocates in the United States and in the global policymaking arena.

Also contact your local, state or regional Council of Churches. See www.ncccusa.org/immigration for more information.

United Methodist Women Partner Resources

Curricula

www.blackalliance.org

Immigration: A United Methodist Perspective
A Desert Southwest Conference Bible Study

“Respond With Faith to Immigration” study guides
General Board of Church and Society
www.umc-gbcs.org/site/apps/nlnet/content.aspx?c=frLJK2PKLqF&b=3876267&ct=5008519

Maps and Charts
Detention Centers
Detention Watch Network
www.detentionwatchnetwork.org/dwnmap

Challenging Anti-immigrant Hate Groups

“Mapping the New Nativism”
Center for New Community
www.buildingdemocracy.org/index.php?option=com_content&task=view&id=953&Itemid=10002

“Nativism in the House: A Report on the House Immigration Reform Caucus”
Center for New Community
www.buildingdemocracy.org/index.php?option=com_content&task=view&id=1083&Itemid=10009
Other Resources

Curricula

*Who is My Neighbor? A Faith Conversation on Immigration (DVD curriculum)*

*Strangers in the Land*
A Bible study from the editors of Sojourners
http://store.sojo.net/product_p/sg_sitl.htm

*Myths and Facts*

*Stand For Welcome: Immigration Myths and Facts*
LIIRS Advocacy with Migrants and Refugees
http://xa.yimg.com/kq/groups/15650710/274503451/name/LIRS%20Immigration%20Mythbuster%2EPDF

“Immigration Myths and Facts”
Immigrants’ Rights Project, American Civil Liberties Union
www.aclu.org/immigrants/34870pub20080411.html

*Separating Fact from Fiction: Refugees, Immigrants and Public Benefits*
Immigration Policy Institute
www.immigrationpolicy.org/sites/default/files/docs/RefugeesImmigrantsandPublicBenefits9-8-08.pdf

*Five Facts About Undocumented Workers in the United States*
National Council of La Raza
www.ncrlr.org/index.php/publications/five_facts_about_undocumented_workers_in_the_united_states

Fact checks

Maps and Charts

“GOOD Sheet: Coming to America”
www.good.is/post/good-sheet-coming-to-america
11” x 17” graphic shows how many people are immigrating to the United States, where they are coming from and why coming without documents might seem like an attractive option.

“What Part of Legal Immigration Don’t You Understand?”
www.reason.com/blog/show/128999.html
A graphic chart by Mike Flynn and Shikha Dalmia, illustrated by Terry Colon. Reason Magazine, with the National Foundation for American Policy.

“Immigration Explorer: Interactive Map Showing Immigration Data Since 1880”
*New York Times*
“Immigration and Jobs: Where U.S. Workers Come From”
New York Times

Games
I Can End Deportation (video game)
www.icedgame.com
Breakthrough is an international human rights organization that uses education and popular culture to promote values of dignity, equality and justice. Breakthrough created this free video game in which a player navigates the city as an immigrant and is exposed the realities of unfair immigration laws and detention. It is a tool to actively engage and educate youth (and adults) on this topic. Curriculum and a discussion guide also available.

Multimedia
Note: if you use a feature film for educational purposes, please preview first. Many contain violence or other content that may be inappropriate to some groups. These may be useful tools, but their listing here is not an endorsement by United Methodist Women.

Lost in Detention (2011)
www.pbs.org/wgbh/pages/frontline/lost-in-detention
The Obama administration set new records in 2010 for detaining and deporting undocumented immigrants. FRONTLINE correspondent Maria Hinojosa examines the hidden world of immigration detention in this 53-minute documentary.

Strangers No Longer (2003)
www.justiceforimmigrants.org/snldvd.shtml
This documentary puts contemporary immigration in the context of American history and shows how Roman Catholic churches in the United States are dealing with new members from different cultures and backgrounds. Produced for the Justice for Immigrants Campaign.

La Vida de Café (2004)
www.groodriverfilms.com/vida/vida_fl.html
This short form documentary examines the crisis caused by falling coffee prices and shows the efforts of one coffee company to deal with it. Produced for The Rogers Family Charitable Fund.

(For more films visit www.unitedmethodistwomen.org/act/films.)

Breakthrough
www.breakthrough.tv

Video interviews with immigrants and detainees
Iglesia Pentecostal de Hempstead Protests Arizona SB 1070
www.youtube.com/watch?v=cmqsmYXpbZY
www.youtube.com/watch?v=B18k0M8HR1Y (English)

"Immigration Reform: Faith Community Must Lead"
*Living on the Border* (documentary)
www.skullcreekmedia.com/Skull_Creek_Media/Documentary_film.html

**Challenging Anti-immigrant Hate Groups**
“Ten Ways to Fight Hate: A Community Response Guide”
Southern Poverty Law Center

**Migrant Women**
Migrant Women's Rights
nciwr.wordpress.com

Violence Against Women
www.internationalviewpoint.org/spip.php?article1134
www.truthout.org/article/price-admission-migrant-women
www.latina.com/lifestyle/news-politics/rape-trees-found-along-southern-us-border

**Discrimination Against Immigrants**
“Abusing Immigrants, Enriching Parasitic Attorneys—On Your Dime”
Max Blumenthal (February 17, 2010)
www.truthdig.com/report/item/profiting_from_immigration_injustice_20100214

“Arizona Ethnic Studies Classes Banned, Teachers With Accents Can No Longer Teach English”
Huffington Post (May 25, 2011)
www.huffingtonpost.com/2010/04/30/arizona-ethnic-studies-cl_n_558731.html

“When a Lawyer is Wrong”
*New York Times* editorial (April 6, 2010)
www.nytimes.com/2010/04/06/opinion/06tue2.html?ref=opinion

**Other Organizations**
Borderlinks
www.borderlinks.org

Colorlines
www.colorlines.org

Immigration Impact
immigrationimpact.com

Immigration Policy Center
www.immigrationpolicy.org

National Immigration Law Center
www.nilc.org

Pew Hispanic Center
www.pewhispanic.org
Government Websites

U.S. Citizenship and Immigration Services
www.uscis.gov/portal/site/uscis

Copy of Citizenship Examination—Would you pass the test?
www.pbs.org/ampu/ins.html

U.S. Immigration and Customs Enforcement (ICE)
www.ice.gov

U.S. Census Bureau
www.census.gov/population/www/socdemo/foreign/index.html