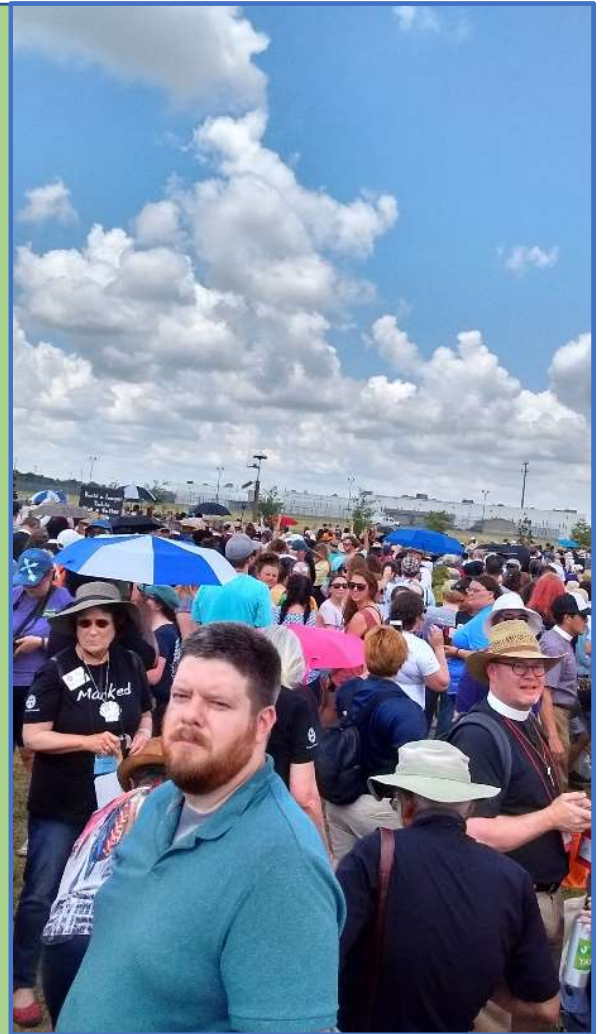


Immigrant Stories

Reflections for
Preachers
and Teachers

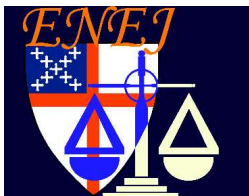


Episcopal Networks Collaborative
Pentecost 2019



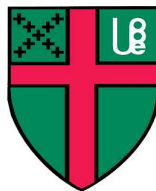
Cover photos show Episcopalians protesting at an immigrant detention center near Austin, Texas during General Convention in 2018. Our chair, Rev. Abraham Ndungu, is the minister with the stole.

The Episcopal Networks Collaborative



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Guadalupe Macias Rivera – A Dreamer from Mexico who came to the U.S. when she was three years old. She has a degree in Early Childhood Development and Psychology. She and her husband have two young children, both Dreamers. She is very involved in justice work in the Diocese of Olympia and the local Jubilee Center.

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Editors

Michael Maloney, Steven Simpkins and Jeffrey Dey

About this project...

These reflections are part of the Joint Education and Advocacy effort of the Episcopal Networks Collaborative. Earlier we offered justice reflections for the Sundays of Advent. In 2017, we provided a Lenten Reflection Series and Reflections for the Creation Season. In 2018, we offered Reflections for the Harvest Season. All are available at www.enej.org. In 2019 we offer these Reflections on Immigrant Stories for the Season of Pentecost and beyond.

The following questions may be useful in your sermon preparation, personal reflection or teaching:

- 1) What does our religious teaching say to us about the selected issue?
- 2) What does the secular culture teach and tell us about the selected issue?
- 3) What is our personal experience with the selected issue?
- 4) Compare 1, 2 and 3. Where are there tensions? Similarities?
- 5) What are we called to do?
- 6) First steps?

Lectionary Committee Members

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Migration Stories: An Introduction

“In the migration’s early years, 500 people a day fled to the North. By 1930, a tenth of the country’s black population had relocated. When it ended, nearly half lived outside the South.”

- from The James Earl Jones Collection,
Schomburg Center for Research in Black Culture,
The New York Public Library

The migration referenced above took about a half a century (1916-1970) and changed the United States in countless, decisive ways. Many say it was the largest peacetime migration in history; artists and poets (think Jacob Lawrence, August Wilson, Richard Wright, Aretha Franklin, Toni Morrison...the list grows beyond count!) tell us about the journey; and examination of the “Great Migration’s” legacy and meaning in politics, culture, religion and social change has captured journalists and scholars for almost two generations. In 1991, a young white reporter with *The Atlantic*, Nicholas Lemann, published a full-length chronicle of “The Great Black Migration” entitled *The Promised Land* (Alfred A. Knopf, New York), and shortly afterward PBS turned it into a prize-winning documentary. Yet, one of the most penetrating insights came from a teenager living with her migrant family in Chicago in the late 1930s.

Lorraine Vivian Hansberry was the youngest of four children raised in a home that knew the meaning of migration. Long before her name inspired millions who saw the break-through Broadway play *A Raisin in the Sun*, eight-year old Lorraine witnessed the courage of her mother and father when they moved their family to the Washington Park subdivision on Chicago’s South Side, until then a racially restricted neighborhood. Violent threats and hostility from neighbors, schoolmates, and the media followed the move, and their legal suit for fair housing went to the U.S. Supreme Court. With all this, the Hansberrys surely were doing a bold and decisive thing, but it was not the first time for them. Carl Augustus Hansberry was born in 1895 in Amite County, Mississippi and joined in “The Great Migration” to Chicago when he was a young man. There he married Nannie Louise Perry of Columbia, Tennessee.

Lorraine Hansberry was twenty-nine when *A Raisin in the Sun* opened to rave reviews, and she became the first African American playwright (and the youngest of all playwrights) to win the New York Drama Critic’s Circle Award. The play explored the psychology and social struggle she saw in the home of her “double migrant” parents from whom she learned that people who migrate for economic, political, or social

liberation have “already decided that things will be different for them in the new place - they have made a change, and they will not go back to where they were before.”

This has homiletical power: The Migrant acts with decisive agency; the Migrant acts with the future ahead and will not look back in fear; the Migrant acts with confidence in a promise that calls humans toward life, imagination, informed memory, and trust in the *new thing* that emerged in her life, that sent her away to this *new place* where life will be different...forever.

The following reflections, offered for the season after Pentecost from colleagues in Episcopal congregations, chaplaincies, and community ministries, tell stories that echo this core truth in compelling ways. Yet each has its own logic and shares its own pain. We honor all by hearing each, and the claim of the Prophet still binds us tenderly together...

Thus says the Lord:
Do not remember the former things, or consider the things of old.
I am about to do a new thing; now it springs forth;
do you not perceive it?
-Isaiah 43:18-19

**by the Rev. Richard A. Burnett,
Trinity Episcopal Church, Columbus, OH
for the Episcopal Networks Collaborative**

Editor’s Note: In current usage, migration is the broader term which includes both internal migrants and international immigrants. The assumption here is that people have the right to move both within national boundaries and across them. Migrants are people who move.

Stories from the Streets, Fields and Back Roads (A Collection of Personal Stories)

“Oh, it does not matter, I will not remember their names anyway” stated a land owner who had come to Grace Episcopal Church in Ellensburg, Washington, to pick up two young men for a day of work clearing rocks from his field. I wanted to run after him saying “They have names, they are Antonio who wants to support his family, and Armando who wants to buy a ‘fancy truck.’” Antonio and Armando are not arms and legs of labor, they are young men with hopes and dreams, they have character that makes them unique, and, they are victims of the same system I am a victim of.

Antonio, Armando and I are victims of a global economic system that compromises local economies throughout the world which have sustained communities for years, it is also an economic system that depends on selling products that will help people like me think I can achieve a level of satisfaction that I have been made to believe I need.

Discussions raging around us about “illegal immigration”, collective bargaining, corporations, etc. create large categories of faceless people. Public policy is made to incorporate broad categories of people which fosters stereotyping and keeping the facelessness alive and well during our day to day lives.

The facts of immigration experience are often grim. More than 400 people a year die in the Arizona desert attempting the trip to the north. We do not have data for how many die on the Mexican side of the boarder. Most who die do not carry any identification with them, and their families simply have no idea of what happened to their sons, husbands, fathers, daughters, wives and mothers. A few years ago at a boarder ministries conference in the Diocese of Arizona, we were asked to draw slips out of a bucket, if a name was known it was read, but most were man, ca. 26, hypothermia, woman, ca. 21 gun-shot wound and a date. These were included in the intercessions during Compline and it took us over an hour to read all the slips – it was a very difficult and profound hour.

Those that do make it have walked for days in the desert with little food or water. The trek through Tijuana and southern California is no easier. Several thousand dollars later (money paid to a coyote – a human trafficker) those I know arrive in Washington state to harvest crops, clean hotel rooms, cook fast foods, wash dishes in fine restaurants, build houses and any number of service and food industry jobs. They pay taxes, integrate into the community, and some even become Episcopalians.

One afternoon, in the mid 1990’s I was at a meeting of a “Human Rights Commission” made up of upper middle-class people and me, who was pretending to be like everyone else in this group (many were probably pretending too, but of course nobody would admit to this). We were trying to decide what to do about and for the immigrant workers who had moved into the valley. We were sitting around a duck pond at the base of a hill, home to a large apple orchard. I knew some of the farm workers who were working up on the hill harvesting world famous “Washington Apples”. There

was to be a party that evening, and I was invited. I saw a paradox so clearly – The Human Rights Commission members were seeing the farm workers as victims that needed something done for them, almost the same as a group to the “right of center” who saw immigrants as “problems we need to do something about”. It was the flip side of the coin. What we were all missing was the humanity of the people harvesting the apples. Yes, they were working hard, long hours, with little pay and suffering in the hot early autumn sun. We did not see the celebration that was coming later in the day. Showers taken, clean (fancy) clothes and proud parents/godparents celebrating a child’s baptism, first communion or birthday party brings the aspect of celebration of life into the picture. Some of the immigrants have opened windows of love. Here are a few of their stories.

James

My immigrant story begins as a child. I was one of the Lost Boys of the Sudan. Our parents sent us away for our own safety to escape the war being fought all around us. We had no idea how to take care of ourselves, we did not know how to get food or medical assistance and we had no education.

The wars were fought from 1983-2005. Home for me was in refugee camps in Serbia and Kenya. My father died while I was gone. The last time I saw my mother was when she visited me in a refugee camp in Kenya. She returned to the Sudan where civil war once again had broken out and she was killed. Soon after that I was granted refugee status and came to the United States.

I know God was always with me, even on this difficult journey. God was my mother and my father. I was the first in my family to be baptized in the Episcopal Church. I became a catechist in the camps

Eighteen years ago I was in a refugee camp in Kenya. I was told I could enter the United States as a refugee and came to Pennsylvania. (The Lost Boys have been sent all over the world.) Those of us who came to The United States were made to feel very welcome. People were happy to see us. So, it has been 18 years, I am now married and have 2 children. I was Junior Warden at my church, my life was calm.

In 2016 I received visitors from Saint John’s Episcopal Church, a Sudanese congregation near Seattle in the Diocese of Olympia. Their message ‘We want you to come and be our priest’ I had never thought about ordination. The people from Saint John's had done a nationwide search of Episcopal Sudanese congregations and were told ‘He is the one for you’.

It was a hard decision for my family and me but we said yes to discernment and this is where I find myself today working full time as a Certified Nursing Assistant and attending the Iona School in the Diocese of Olympia where I am a candidate for ordination to the priesthood.

It has been a long road. When I think of my life I am reminded of fleeing Egypt for the Promised Land.

There were trials along the way, becoming tired of the manna and pigeons, the refugee camps in Serbia and Kenya and finally reaching America where all are welcome and a place which is beautiful for its diversity.

AMEN

James Ayuen

James preferred I write down the story he told me. I was taken aback by his comments of welcome and diversity he finds in the United States for I have become jaded.

James allowed me to look at this country with fresh eyes. We are a land of the people, and as God said on the Sixth Day "It is good". I thank you my friend James for offering hope and calling us to action to keep this a promised land of the welcoming, goodness and diversity that he sees.

Claudia

(written by Dianne Aid)

Claudia, a resident of Auburn, Washington was referred to us at our Jubilee Center as a victim of domestic violence. Claudia is a young mother of three and an un-documented wife of a US citizen. Although a protection order had been issued for Claudia it had not yet shown up on patrol screens (That process can take up to three days.) This was in process when her husband showed up at her apartment. She called me, and I told her I would call 911. Her husband grabbed the phone from her hand and was attempting to strangle her and she bit him in the arm to get his hands off her throat. Her husband ran out of the apartment and intercepted the police as they arrived showing them the bite marks on his arm, and claimed he was the victim. He is fluent in English; Claudia is a Spanish only speaker. Claudia was arrested and taken to jail where an ICE hold was placed on her. From jail she was taken to the Northwest Detention Center in Tacoma, Washington.

It took about three weeks to raise the \$7,000.00 bond money to get her out of detention. The story does not end there. Since her 3 month old baby was present when she was arrested for "assault, domestic violence" a protection order was put in place barring her from contact with her child. The baby was placed in the custody of the father who was known in community circles as a drug dealer.

We had to go with Claudia to several court hearings for her to regain custody of her baby.

Today, she is a beneficiary of a U-Visa (a humanitarian visa for some crimes including domestic violence).

Claudia was arrested in error, eventually this all got straightened out, but she had complex immigration issues of her own even though the misdemeanor assault charge was dropped and at the time the U Visa petition was in process with the help of an immigration attorney but had not yet been filed.

Claudia is not the only woman we know who ended up being arrested upon calling the police for help. We have another story in which the victim was apparently kidnapped by her husband following her bonded release from the Northwest Detention Center and has not been heard from since. Both local police and Mexican police have fear for her safety.

Alex¹

Alex is a nurse from Ethiopia. He has been in the United States for three years and became a Licensed Practical Nurse after he arrived in the US.

He, like millions of Ethiopians, heard about how beautiful the United States is.

“Like millions of other Ethiopians I applied for a lottery (diversity) based visa to come to the United States. Only 50,000 are granted per year in Ethiopia. It took me five years of trying and I finally was allowed a visa. Everyone knows someone who has a relative in the U.S sending money home to families which significantly improves the economic status of the receivers. I wanted to help my family.

So much for immigrants entering the U.S. under a program depends on having a good sponsor, one who will take the time to be a guide. My sister has a friend in the U.S. who became my sponsor.

Upon arriving in the United States I had to find a job. I really love science, especially biology. I entered a nursing program. In the meantime I worked as a Certified Nursing Assistant in an Adult Family Home and a Nursing Home”.

Cultural Aspects

“The hardest thing about being an immigrant in the United States was adjusting to the culture and especially during holidays. I was so homesick for my family and our traditions. Language is another issue I had to work very hard on English and still have a difficult time making myself understood. I have also found it very hard to adjust to a regimented work schedule. I always feel like I am lacking sleep. At least as a nurse I am on my feet and moving a lot. I don't think I could stand sitting at a desk.

What I really like about the United States is that effort counts. If one works hard they can achieve middle class and reach their dreams”.

Where Do You Find God in Your Immigrant Story?

“With all of the challenges I have faced I know I could not do this by myself. God is always with me, He helps me with my decisions. Even as tired as I am and with a strenuous work schedule of 12 hour shifts, I find it important to go to church (Eastern Orthodox) and request worship days off from work”.

What Do You Hope for Your Future?

“I plan on returning to my country to find a wife and then return to the United States with my wife to continue my studies. I need to marry someone from my own culture because she will understand me. It will be too hard to make all of the cultural adjustments I have to make and then have to make them at home too”.

¹ Alex is a very thoughtful man, I am grateful for using his precious lunch break to share his story.

Bryan

This letter was written to an immigration judge who will be considering bond for Bryan's step-father (I, Dianne Aid, am not editing so one gets the true sense of this ten year old boy's thoughts and feelings).

Bryan is a US Citizen and member of St. Matthew/San Mateo Episcopal Church in Auburn, Washington. His mother is currently in deportation proceedings.

Dear Sir Qwest (Judge)

I'm Bryan ***** im Juan Jose***** child Im 10 years old in 5th grade. Way back when I was 7 years old my mother when in to immigration. My church got candy and rented a trapiline we got \$2,500.00 2 get my mom out but if we got to do that again im taking a job with 10 hrs 3 bucks per hour 30 bucks a day we're making car washes and stuff but were in the ghetto right now rent trampilines and buy candy right now so, yea, why do you do this huh? Well ware all the same to god. What makes us different, tell me one reason why we should go, we grow crops for you, clean for you in yards. Do you like to get dirty a lot and have to take 3 showers a day. It gets tiring, we grow fruit for you, every time you see fruit in the stores it's the Mexicans. Have you seen a movie "A day with out a Mexican"? It represented the things that are happening in the USA. Please let us stay here, we are all the same. We respect you, but you don't respect us, we clean for you right, we cut yards for you and clean your houses for you and are janitors. We take jobs you don't take it rough for us, don't leave us like this. Today's date is July 7th, 2010 and I am Bryan***** The end.

Juan

(Excerpts from a letter from a desperate man being detained while his children are suffering)

A member of our parish who is currently being detained while awaiting his bond hearing is getting information from people who have nobody on the "outside" to advocate for them. I received a letter from such a person: (Not using real names due to confidentiality)

"I am Juan del Pueblo searching for help. I have been detained for 6 months now. I need your help with my 2 children. Last May I was deported (voluntary departure ed.) back to Mexico, leaving my children with my ex-wife. She was arrested for armed robbery. I got a phone call from my ex mother in law telling me I needed to come back and take care of my children. By the time I was able to get back they had been put in foster care. I had a social worker helping me find housing so my children could come live with me. One Sunday afternoon I was visiting my children and my daughter revealed that she was being sexually abused in the foster home and my son was being beaten with belts. I called the police, and because of a traffic warrant (could not take care of ticket after deportation), I ended up being taken to jail and now I am once again

being detained by immigration. I am sending you the evidence from the state, I am going crazy not knowing what is happening with my children. I have a bond hearing in three weeks but no attorney and no money.

I am asking you to please find a way to help me, I have no other family in the US except my children and ex-wife who still is in jail. I truly believe if you can help me, God will bless you. Please share my story if it helps.

*Note, I have been in touch with his home state's Department of Social Services and a few immigration attorneys who may be able to help pro-bono."

Guadalupe (Lupe)²

"I am the oldest of my siblings and have always felt I was a role model for them, encouraging them to persevere. When I was in first grade my father was involved in a very serious work-related accident, a concrete wall fell on him and the doctors did not expect him to ever be able to walk again. Being the only one in my family who could speak English, I had to serve as advocate and translator for my parents.

My mother had to take a job to support our family and I was left to take care of Dad and my siblings. This instilled in me a great sense of responsibility.

I was in high school when I first realized I was in a different category than my siblings, I was undocumented and they were U.S. citizens. I could not get a job! I had faith however that education would be my key that would open doors for me, so, I worked very hard at my studies.

When I was 15, I once again had to step up to the plate to help my family. Mom was suffering serious post-partum depression and I had to reprioritize taking care of my family over my studies. I had been a straight A/B student, and that year I got a C, it was devastating.

I still felt it was my responsibility to encourage my brothers and sisters. I worked to be the best that I could be even with the challenges I faced as an undocumented person and challenged them to go even further than I was able to go.

It was June of 2012 when the doors flew wide open for me when by presidential executive order DACA (Deferred Action for Childhood Arrivals) was granted. DACA allowed young adults who had been brought to the United States by their undocumented parents to obtain Social Security numbers opening the doors for good jobs and higher education. It has given me opportunities to further my education and to work as a teacher in Early Childhood Education. DACA has provided the same opportunities for my husband Noe. We now have two children and have been able to purchase our first home.

² From an interview with Dianne Aid, TSSF, the Episcopal Network for Economic Justice

Community Service has always been a big part of my life. When I was in high School I volunteered for the local police department doing whatever was needed. From 2012-2017 I volunteered at the Jubilee Center at my church. I translated declarations for immigrant victims of domestic violence and deeply engaged in advocacy and action to work for comprehensive immigration reform. My volunteer work has allowed me to give back to my community.

I have had many blessings in my life but there have been the challenges not only because of my immigration status and that has to do with the sting of racism which deeply divides us as a country. I have applied for jobs for which I am well qualified and have watched them go to less qualified White applicants. I have been an advocate and activist for immigrant rights and have received less than a positive reception from my employers. About 6 years ago I was asked to enter a local pageant. I was invited to participate in the "Hispanic" division. I was a finalist so followed the process all the way through. The day of the "Crowning" the crowning of the Hispanic queen and court took place at an off time of the day, there was no mingling of the Hispanic royalty with the "real" pageant. Business as usual.

Where God is in my Life

Today God inspires my husband and me to make healthy choices for ourselves and our children and we have given birth to our children at home surrounded by love.

Our children are a blessing to us. I had two miscarriages and was upset with God for letting that happen to us. We eventually regained our faith and knew God would send us the family intended for us.

We have felt loved and supported in our local church community and by the Episcopal Diocese of Olympia.

The Episcopal Church through our Jubilee Center and involvement with the New Sanctuary Movement and Washington Faith in Action Network has been a force standing by me and encouraging me in my hopes and dreams."

Question: What can the Church do towards bringing redemption and justice to the Immigration System and fair treatment of Immigrants?

"We can continue to support undocumented families in danger of family separation through The Sanctuary Movement. We can provide training to congregations to be prepared to support communities which have been impacted by raids. We can work with The Episcopal Church Office of Government Relations to support public policy and legislation regarding immigration reform and as new forms of discrimination and criminalization of non-criminal immigrants arise be prepared to advocate and create Church legislation (resolutions) through General Convention and Executive Council".

Annette: Twenty Years of Family Separation

By Rev. Abraham Ndungu

She is forty-five years old. Her name is Annette. She came to America twenty years ago at the age of twenty-five in search for a better life for herself and her four children. She came from one of those poor countries of Asia – a country that was then devastated by political turmoil, poor governance and lack of dependable sources of livelihoods. As a single mother who had grown up in abject poverty, Annette had one thing in mind when she decided to travel to the United States: to search for opportunities to better her life and that of her family. That is how she miraculously got an invitation to travel to the United States which, to her, was an answer to her prayers. By coming to the United States, Annette was hoping to get a job and make enough money to help her children to join her so they could improve their lives. Although she managed to arrive in the United States, her dream of her family reunion was never to be realized.

Annette's four children whose ages at the time ranged between one year and seven years have had to live without their mother for close to twenty years. Annette's attempt to have her family join her have not been successful as any time they would apply for travel visas, their applications would be denied by the American embassy in their country. This was not unusual as Embassy officials normally need to be convinced beyond any shadow of doubt that an applicant fulfills two requirements. One is that they would have income money to see them through the period of intended visit so that they will not be an unnecessary burden to their host or anybody else in America. Secondly and most important, an applicant has to have enough proof about ties she or he has back in their country that would make staying in America a non-option. Fulfilling those conditions is not easy. In any case, embassy officials have the final say on whether one gets a visa or not irrespective of whether one has met those two critical requirements or not. Apparently, that is the reason Annette's family is stuck in their country while the mother remains in the United States. How Annette herself managed to get a travel visa and why she has not returned to her country is another story altogether. It is like her visit is not concluded, twenty years down the line. Interesting.

Annette has not been back to her country since she came to America 20 years ago. The reason is that, once she leaves America, it will be next to impossible for her to be allowed to come back. That has meant that she has not been able to visit her family at all for that period of time. Luckily, she is able to reconnect with them once in a while when she skypes. However, nothing can replace a real face-to-face meeting and warm hugs. In her words, any time she sees her kids on the computer screen when on Skype, she just can't help but weep and cry, wishing she was able to touch them. In the early days of her stay in America, Annette was hopeful that her family would be able to join her. However, as time went by, those hopes begun to slowly fade away. Finally, reality hit her hard that her dream of family re-union was not going to be realized – not in the short run. She has been sending back money to the family for support and for education

of her children. Luckily, her siblings have been able to help in bringing up the children and provide the parental support they would have received from the mother.

Annette's stay in America has not been easy. She has had issues with her work visa such that, for all this time she has been around, she has had to stick to this one employer who has not been paying her well. She is unable to change jobs as that would mean risking being denied a work visa should she attempt to apply for one through another employer. She has had health challenges too, including diabetes and blood pressure. There are times when she gets into depression due to the fact that she is separated from her family. In her own words, what is most devastating is the fact that she has not been able to be physically present to bring up her own children the way she would have wanted to. Her stay in America is a necessary evil in that she needed to make money to support her family, as much as doing so has meant a continued separation from her loved ones.

New migrants face a lot of challenges in a new country. Annette has not been immune to those challenges. One such obstacle Annette has had to deal with over the years is her lack of command of English language. That meant she has had limited options for getting gainful employment. That also meant she has had to remain in one job, which does not require a lot of speaking. It was, and still is, a routine job.

Annette hopes that her plight and that of other migrants like her would be looked into with a view to changing things for the better. For example, since she has been in this country for a considerable period of time and has been law abiding, she would recommend that she and such migrants like her would have their migration status regularized. That way, she would be able to travel freely to visit her family, even though there would be no guarantee that her children would be able to join her in America.

In conclusion, it is fair to state that Annette's experience is not unique. Her story is, to a large extent, a replica of many similar stories of migrants that come to this country in the hope of making it in life through chasing the so-called American dream.

Unfortunately for some migrants like Annette, this myth of the American dream has turned out to be a mere mirage and a nightmare. There are countless stories of migrants who, either have been deported against their will, or are languishing in jails and prisons. Others have even died while living in this land of the free and the home of the brave. Meanwhile, there are those like Annette who just merely survive - living one day at a time and in the shadows, while at the same time sending financial assistance to their families back home. They all live in hope and prayer that all will be well and that, one day, they will be able to come out of the shadows and be free. May that day come sooner than later.

My Story, How I Came Here

by Rosa V.

When I was in Guatemala, as a child, at first I didn't know what a church is like. My parents were not Christians until after I accepted the word of God at the age of 8 years. I went to church to sing, to pray; I felt happy, contented to be in the Catholic Church, of the Catholic renewal. I always went to church on Sundays. I participated in church and helped with cleaning as a child. Afterwards my parents accepted the word of God at the age of 50 years, thanks be to God, and they married a year later – they celebrated their wedding a year after their baptism. Then they participated in the mass in their church too. There in the family in Guatemala, they are all Christians now.

Then I came here to Cincinnati, at the age of 26 years. But I have to say it was out of necessity, great necessity. There is a lot of violence, and a lot of discrimination, against indigenous women in Guatemala. And also because of the malnutrition suffered by little girls. My girls were malnourished. (My husband had come in 2012.) We came here in 2015, the girls and me. Immigration got us and detained us at the border, for 3 days and 3 nights. They called my family here, and my husband paid to move us here. They put an ankle bracelet on me and let me leave jail. It was on me for 6 months after arriving here. I couldn't work. My husband had spent a lot of money to bring us here. A lot from Guatemala to Mexico, a lot from Mexico to the US, more from the border jail to here.

Then when I was here, thank God, I wanted to work but couldn't; I started looking for a church but there was no one with whom I could do that without a car. And I don't know many people here. I talked with Susana and she told me there's a church, Church of Our Saviour, that helps with transportation to get to church. Then I started calling Mother Paula and she answered. So I got to know the church and it seemed very good to me, and I liked it a lot. Because there is where we find joy, we meet many people, Hispanic or not. When I came I met Nancy in the church. And it was fun to meet all the different friends. And from that moment I continue to participate in the church. Thank God, the sisters and brothers at church have helped a lot. Chip helped me, I'm thankful to him: he took me to court in Cleveland. They have helped in prayer. Also Sandra, president of the congregation. And Ana, and Padre Bill, and many who talk with us, and who help us.

Submitted by Mother Paula Jackson
Church of Our Saviour, Cincinnati

Just Say'n

By The Rev. Seth Polley

The Caravan Crisis Manifests Our Destiny

Not long after Thomas Jefferson signed a fat check to Napoleon, nearly doubling the size of the United States, he outfitted a couple of guys we know as Lewis and Clark and sent them out exploring the country's new digs. Along the way, the expedition encountered Native Americans, tossed them a few medals for being well-behaved, and then claimed the land they were standing on and everything else from here to there as the United States of America. The Indians pocketed the medals and then rode off into the sunset complaining that the new arrivals didn't speak the language.

The Lewis & Clark Expedition spent two years on the trail, couldn't find the Northwest Passage-because it didn't exist- and made it to the Pacific Ocean. When Thanksgiving came, the crew probably hit the woods with their muskets, picked off a couple of wild turkeys, and sat around the campfire – just as many of us sat around the dinner table a couple of weeks ago- not complaining about dry white meat, but giving thanks; thankful for jobs, loved ones, and the land around them. Their reconnaissance helped pave the way for people looking for a better life than the one they currently had.

For the entirety of our existence as a nation, people have come to this land looking for better. Whether they crossed the ocean to make a buck or to pray as they saw fit, they have seen this country as a place where they had a new chance. Yet, too often those seeking a better life here, did so at the expense of others; Natives were dislocated. Africans were enslaved, Mexicans were ripped off, and Chinese were sent home after carving a railroad into the hard rock of the Sierra Nevada.

I'm under no illusions that we can turn back time and make it right. I am a beneficiary of the hard work of others, whether legitimate or forced. Still, I ask: Can we do better as a people? Can we improve on our history? Can we make amends? Can we be the country that many in the world still think we are?

The Central Americans identified as the Caravan are arriving. The news tells us as much, so too the military vehicles that increasingly fill the roadways around my home. I understand the need for security and protection. I also understand that our country is in a momentous battle for its national soul. Who are we as a people? Have we not identified ourselves to the rest of the globe as the one country who takes a chance on the tired, the poor and the huddled masses? Has that generosity not been the essence of our national character even if the wrong done to others has stained it?

America has the ability to take the worn out, the desperate, the misfits of other lands and offer another chance. That is our greatness and why Providence still pays us attention. If we don't handle the Caravan crisis better than Tijuana tear gas and Naco concertina wire, then our national light, that bright beam of hope and prosperity- and self-correction- then our beam of hope will dim and our future will suffer.

Those who seek a new start here stand not at Ellis Island, but at our southern border. Some perceive them as invaders. I have students with ties to Mexico who, thanks to social media, parrot the characterizations they hear of Hondurans as violent, criminal, and those who don't bathe. I prefer to see them as an opportunity to help us rediscover the American Dream.

Our National myth is only as real as those who cobble their unique circumstances, opportunities, and sweat into a business, a home, an education. In so doing, they will tell the story, as so many have before them, about an opportunity granted and the blessings that new start manifested. The telling of that story will hearten us and remind us the good things that happen when you take a chance on the underdog.

Where is Home?

By Joshua Crawford

Ruth

"But Ruth said, 'Do not press me to leave you or to turn back from following you! Where you go, I will go; 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 for you!'" (Ruth 1:16-17)

She had renounced her citizenship in order to do this. That is to say, the first-generation immigrant who was trying to vote in a U.S. election this past November, but was turned away from the polling place, is the one who was saying this. She had renounced citizenship in her previous Caribbean country with the specific goal of voting in this general election, and she was angry and despairing, holding in tears, because the manager of the polling place told her she could not.

The location was rural, mostly poor, almost exclusively white north Georgia, and my job for that day was the newly reinstituted position of poll watcher. After about seven hours of voting, she was the first person of color to come in to vote. The first sign-in table approved her for voting, but the second table where the manager sat rejected her. I managed to overhear part of the conversation wherein the manager doubted the legitimacy of the voter's identification and told the voter to bring additional documents such as a utility bill to prove her residency. (There is no law or regulation about showing additional proof of residency beyond the standard government issued ID.)

Long story short, after taking her statement and consultation with election law attorneys that were in place in case of such an event, the poll manager relented and permitted the hurt woman to vote. The details of this story stand alone (voting, a polling place, explicit racism and xenophobia), but what is most moving and most universal is the pain the victim felt. She was most troubled by the fact she had renounced previous citizenship. She had given up one home for a new home, and the new one suddenly and overwhelmingly was not a home to her at all. The cord to the previous had been cut, the bridge had been burned, and now she is being treated unjustly, like a stranger, a nobody, in what was supposed to be her new home.

I will never cease to be amazed at the strength of immigrants. Despite the serious risks that I'm sure they know are real, they still manage to uproot themselves and fling themselves out into uncertainty. I wish I had a fraction of their faith and hope. There is no doubt a push (economics, war, tyranny, natural disaster) that acts as the cause for immigrants, especially asylum seekers and refugees, to venture out into that uncertainty, but they always have a positive sense the new place they are going is in some way going to be a peaceful home.

That sense is reflected in the passage from Ruth above. Our modern English doesn't do these verses justice. An exact rendering of Ruth's statement to her mother-in-law Naomi would be harsh to our modern ears because of its many repetitions. A literal translation

would go something like, “do not tell me to go back. [You] go, [I] go. [Your] house, [my] house. [Your] people, [my] people, [Your] God, [my] God.” Imagine Ruth pointing at Naomi, and then at herself while she is repeating the words, “house, house”; “people, people”; “God, God”, like two people who don’t speak the same language trying to identify something in common. It’s a heartbreaking image of one woman pleading for empathy from another.

I found something similar in the pleading the first generation immigrant voter made when she was trying to explain how she assumed the U.S. was her new home now. As hard as we may try to depersonalize news of immigrants, each individual’s story will come back to such a heartbreaking plea of oneness. I pray that we all start to see it in that light, and for the few that already do, deepen that perspective; bring it to its natural conclusion; and evangelize the perspective to others who do not see it.

Appendix I

Litany for Migrants, Refugees and Sojourners

He who dwells in the shelter of the Most High,*

abides under the shadow of the Almighty.

He shall say to the Lord, “You are my stronghold,*

my God in whom I put my trust.”

He shall deliver you from the snare of the hunter*

and from the deadly pestilence.

He shall cover you with his pinions, and you shall find refuge under his wings;*

his faithfulness shall be a shield and buckler. (Psalm 91: 1-4)

In the beginning, God moved over the chaos of the Earth. We, created in the image of God are also on the move and charged to care for Creation.

Bless those who travel to plant, harvest and feed the human race.

God in your love, hear our prayer.

From Eden, all have traveled to the lands of the Earth. God protected us on the way with clothing for our journey.

Give those who travel now what they need for their journey, food, water, shelter, safety.

God in your love, hear our prayer.

The Holy Mothers and Fathers of our faiths fled from natural disasters of floods and famines.

God of Noah, Abraham and Sarah, open our hearts to refugees around us.

God of love, hear our prayer.

In strangers, Yahweh appeared to Abraham and Sarah.

In their example we shall offer hospitality to strangers in our midst.

God of hospitality sustain your people.

Remember Joseph, sold into slavery, First Nations Peoples forced from their lands, Africans captured, separated and sold for profit.

God of mercy reconcile us.

Moses, rescued from the river in the face of danger, was cared for in an adopted land

God of mercy, hear our prayer.

As sojourners, our communities, like the Hebrews travel with God around us, above us, under us and before us.

God of the roads traveled by your children, hear our prayer.

God who commanded the Hebrew community to love the stranger, for they were strangers in the land of Egypt continues a mandate of justice and hospitality.

God, who welcomes all, hear our prayer.

In the name of God, let us welcome strangers and treat each one as a citizen among us.

God of Justice, guide us as a nation in our own practices.

God, hear our prayer.

Protect all families, remembering Jesus the refugee who with Mary and Joseph sought sanctuary in Egypt.

God of mercy, protect families today who flee from war, famine and economic oppression.

God of love, hear our prayer.

Take heart in the words of Malachi (3:5) "I will be swift to bear witness against those who oppress the hired workers in their wages, the widow and the orphan, against those who thrust aside the alien and do not fear me"

God of our ancestors and of our present.

In your justice, hear our prayer.

As Jesus stood with the workers in the vineyards calling for just wages, God calls us to stand with workers today, calling for living wages and just working conditions.

God of Justice, hear our prayer.

In the words of Jesus: “I was hungry and you fed me, I was thirsty and you gave me something to drink, I was a stranger and you invited me in” (Matthew 25:35)

AMEN

Dianne Aid, TSSF

Appendix II

Ecological Impact of the Wall

Many animals need to move freely across our southern border

by The Rev. Tom Harries and Phina Borgeson

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds, and waters; and every living thing. You made us in your image and taught us to walk in your ways. (Enriching our Worship 1: Supplemental Liturgical Materials prepared by The Standing Liturgical Commission 1997)

Humans are not the only creatures that will be impacted by a wall along the border between the United States and Mexico. A high wall along the entire border would be "catastrophic for borderland ecosystems and many wildlife species, undoing years of environmental cooperation between the two countries to protect animals that must move freely or die."³

Such a wall won't prevent immigration. Humans desperate for a new life will always find a way to get through. The only real solutions are sensible immigration and guest worker programs, together with safety and economic improvement in the migrants' homelands.

But a solid wall will prevent most wildlife from crossing the border to reach all of their current range. Animals that travel significant distances for grazing, water, or hunting will have their ranges cut in two, limiting their access to food and water. The division of herds will also result in further inbreeding threatening already dangerously small herds.

Habitat connectivity is essential for bison, pronghorn, jaguar and ocelot, all of which have populations that roam freely across the area, finding food and water in both Mexico and the US. Many other animals and even some birds would be unable to cross the proposed wall to reach other parts of their habitat. Pronghorn sheep, for example, find their only year round sources of water on the US side but graze in both Mexico and the US during the course of the year. "A continuous border wall could disconnect more than 34% of US nonflying native terrestrial and freshwater animal species."⁴

Defenders of Wildlife have identified five Borderlands Conservation Hotspots, highlighting "areas of high biological diversity and significant investment in conservation land and projects." The five span the border, together for over two thirds

³ Kessler, Rebecca, "Rewriting biological history: Trump border wall puts wildlife at risk", on 12 February 2018. Accessed April 26, 2019.

⁴ Peters, Robert, et al. "Nature Divided, Scientists United: US-Mexico Border Wall Threatens Biodiversity and Binational Conservation. Accessed April 26, 2019.

of its length. There are, of course, esthetic reasons for conserving our fellow species in the community of life. But biodiversity is also a critical resource for resilience in the face of climate change. Keeping trans-border populations intact to maintain this diversity requires open migration corridors and preserving habitat integrity.

We have a God-given responsibility to all the creatures regardless of human-fashioned borders. The community of God, the creating Trinity; the community of humankind in its great variety; the community of life in all its diversity - - all are glorious and invite our love and respect. For these reasons, a wall along the US southwestern border is a bad idea.

Appendix III

Within These Walls: Places of Worship as Places of Sanctuary

By Dianne Aid TSSF

It was an early spring morning in 2007 when I received a phone call from my friend Maria “La Migra tiene Rene” (her husband). I thought she was joking, 60 seconds later I knew she was not.

Employees who had gotten away from this work place raid at a horse racing track were hiding out in a nearby field notifying families of loved ones who had been detained. Rene’s brother – in-law was one of the eye witnesses.

Rene, Maria and their two US Citizen children (7 and 5) were members of the local Episcopal Church in their community.⁵

Rene was a “Show Case Story”. He entered the United States each year on a valid work visa and until he was detained had no idea he had fallen out of status through no fault of his own. The attorney who took care of the worker visas for foreign workers missed a filing date on Rene’s paperwork knocking him out of status. There was no forgiveness for “attorney error” in Rene’s case as in most cases in the Immigration System, all responsibility is placed on the immigrant.

Rene was a model citizen, no traffic tickets, no criminal activities or even minor infractions. Squeaky clean. He was a volunteer with his children’s school and community activities. He was a member of the Vestry.

His congregation declared Sanctuary for Rene and accompanied him for the following nine years it took his case to work through the broken immigration system. His case was finally closed by prosecutorial discretion in 2016. This closure gives no benefits so Rene remains un-documented and is at risk of detention at any time.

“Sanctuary”, offering places of safety and protection has deep roots in the ancient faiths of Judaism, Christianity and Islam as well as other faith traditions.

“But the stranger that dwells with you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the LORD your God.” (Lev. 19:34)

The flight into Egypt is a Biblical event described in the Gospel of Matthew (Matthew 2:13-23). Soon after the visit by the Magi, who had learned that King Herod intended to

⁵ I have not named the specific congregation as many of our members fear the publicity of Sanctuary will draw the attention of ICE. This is a legitimate concern for although ICE may not choose to come into a place of worship there have been several incidences of detention once people leave the Church grounds.

kill the infants of that area, an angel appeared to Joseph in a dream to tell him to flee to Egypt with Mary and infant son Jesus.

Faith Communities have since Biblical times continued to offer safety and protection, Quakers are well known for safe houses they offered on the Freedom Trail traveled by escaped slaves. Hymns such as “Swing Low Sweet Chariot” and “Go Down Moses” were code songs for escape imbedded in the faith message. The Assisi Underground is a 1985 American film that tells the story of a Franciscan friary offering assistance to Jews escaping Nazi regimes. The idea of sanctuary has deep roots in our faith tradition.

The past 35 years have moved humanity into a fluid, global world dominated by a rise in technology and powerful corporations. These forces have assailed Indigenous, mostly farming communities and pushed groups out of traditional lands and occupations. This has been a driving factor of migration. We most certainly have seen this in the United States as asylum seekers from Central America fled political wars in home countries. The Sanctuary Movement was founded in the 1980s and churches opened their doors to housing fleeing immigrants from Central America. Tensions broke out between Federal agencies responsible for immigration law enforcement and religious communities. The religious communities used their moral position as rationale for taking the risk of Sanctuary work. In 1986 under President Ronald Reagan a general amnesty was offered for undocumented immigrants now living in the United States. The general amnesty ended in 1989 followed by the 1996 Immigration Reform Act which placed extensive limitations on immigration. There has not been any significant reform since then.

The New Sanctuary Movement

In 2005 Immigration Enforcement became very active. The Immigration and Citizenship Services ceased as a government agency to be replaced by the current Department of Homeland Security which had been established as a response to 9/11/2001 terrorist attacks. Immigration bills which were before congress were put aside. Immigration has been a political football for the last 15 years dating back to 2005, based in racism, religious discrimination and a false sense of “why don’t they just apply for citizenship” has made it very difficult for immigrant families. It was time for churches and other religious communities to step up to the plate and offer Sanctuary.

On May 7th, 2009, the New Sanctuary Movement was launched in several cities across the United States. The launch in Seattle took place at St. Mark’s Episcopal Cathedral. Rene's congregation announced at that time that Rene and his family would become a Sanctuary Family. Rene never needed to take shelter in the church. Our form of Sanctuary took on the work of accompaniment. The Washington New Sanctuary Movement and the several communities of faith that comprised it partnered with us to raise the funds to pay the four attorneys who worked on Rene’s case. Rene, since he was not confined to residency in the church, was free to go about giving public testimony to his story. Rene defied the negative images of undocumented immigrants as law breakers, drug dealers and living high off public assistance. He really did change minds

and hearts. Accompaniment involves emotional and temporal support and advocacy. Advocacy is an extremely important aspect of Sanctuary support, especially when it comes to immigration court hearings and accompanying an individual to required check ins with Homeland Security. The check-ins are unnerving. Rene would leave home in the morning for his check in, saying goodbye to his family and not being sure whether he would be detained or be allowed to continue living at home with his family as his case was being adjudicated. That process took nine years, four attorneys and many thousands of dollars. The presence of people from the New Sanctuary Movement including lay and clergy had a profound impact. Security officers at the Department of Homeland Security headquarters would comment on how impressive it was to see the large group gathered in support of Rene. Immigration judges at the beginning of each hearing would ask who the people in the gallery were. We identified ourselves as members of the New Sanctuary Movement and named our various faith communities. This assured the immigration court that Rene was not a flight risk. Rene was fortunate that he never needed to take shelter in the church but that did not mean he had an easy time of it and neither did his family. Rene's children were 5 and 7 when he was detained and put into immigration proceedings, they were 14 and 16 when his case was finally closed. This simply is not fair to children spending nine years of their critical development to have to wonder on any given day whether their father would come home.

Along with the accompaniment of Rene and the family, his congregation became the center in our area of King County for the immigrant community and their allies to meet and organize. We drew the attention of the press as immigration was becoming the political football of the time. One reporter was with us interviewing immigrants and members of the New Sanctuary Movement and asked, "Why here, why this church?" Antonio, a community leader/organizer and undocumented himself replied "Because it is safe here".

Work of the New Sanctuary Movement

Creating Public Awareness and Education: There are many misconceptions about who undocumented immigrants are, their motives for coming to the United States and lack of knowledge of how broken the U.S. Immigration system is. A common question is "Why don't they just apply for citizenship and get legal?" We also cannot ignore the element of racism and popular nationalism that is involved, especially in the climate of the 2016 US elections and beyond. There are several education resources available through such organizations as Catholic Legal Immigration Network (CLINIC) and Church World Service.

When we talk about a broken immigration system we can point to the time it takes for a case to get through the immigration system (e.g. Rene) because there is such a backlog of cases and not enough immigration judges, so hearings are often scheduled a year apart and a simple case requires three hearings if the immigrant is fighting deportation.

A US citizen may apply for certain family members, spouses, children, siblings but waiting time for a visa for a child over 21 or a sibling is currently around 25 years.

Actions and vigils are important. The Washington New Sanctuary Movement and our sister organization in Oregon hold an annual Mother's Day Weekend vigil at the Northwest Detention Center to highlight the painful separation of families. I will leave it for another writing, but I suggest researching the for-profit immigration detention centers. Hosting Las Posadas has been another action – the re-enactment of Mary and Joseph seeking room in the inn for the impending birth of Jesus and being turned away over and over again has a powerful image for immigrants seeking hospitality in the US.

Advocacy: The accompaniment of an individual is critically important. The other form of advocacy is advocating for public policy and for compassionate, humane immigration reform.

Now and then we are questioned as to the appropriateness of churches being involved in political issues. For us, these are not political issues, but are moral and ethical actions and as mentioned at the beginning of this writing, rooted in our faith traditions.

Sanctuary Now

Although deportations were at record high during the Obama administration, the workplace raids had stopped, and many deportations were happening through warrants for expired visas, detention in county jails and local court systems. The focus was to be on immigrants who had committed violent crimes. This has changed now under the Trump administration and people are being profiled and picked up in sweeps. It is very unsettling. School teachers report the fear their students feel that mom or dad may be taken from them. Sanctuary is gaining a resurgence. In December of 2016 in Seattle we called the members of the New Sanctuary Movement to re-gather. We were expecting about 20 people, over 100 showed up.

The strategy now is forming rapid response teams in communities. Through our network we receive text messages if ICE (Immigration and Customs Enforcement) is observed, those nearby respond and simply show up as witnesses. This has actually resulted in some cases of ICE leaving.

Hub communities of faith have been identified throughout our region. Should there be a major ICE action, for example, in the case of a workplace raid the community will know to gather at the hub and attorneys and mental health professionals will be available to families. We are also preparing ourselves to offer physical sanctuary as the need for this type of sanctuary arises.

So, how safe is a church? A Memorandum of Sensitive Places was released by The Department of Homeland Security in 2011. It basically declares churches, schools and medical facilities as places where ICE will not conduct enforcement activities. Although this is not a law, it to date has been respected.

Appendix IV

Immigration Hope and Desperation – DACA, DAPA and U-VISAS

(reprinted from 2015 Issue Papers)

On Sunday evening, June 14th of 2015, Maria, 17 years old and member of La Iglesia Santa Maria Magdalena in Burien, Washington received a \$2000.00 college scholarship from Saint Margaret's Episcopal Church in Bellevue, Washington. Maria is one of the "Dreamers" who has benefited by the DACA (Deferred Action for Childhood Arrivals) program for young adults who were brought to the United States as children. These young adults have grown up in the United States, working hard in school to be able to achieve their hopes and dreams and contribute their skills and talents to their communities and adopted country as teachers, medical professionals, scientists, social workers and numerous other career opportunities. Until three years ago, these students hit a wall when they graduated from high school, they remained un-documented and could not qualify for student loans, financial aid or scholarships because of lack of the all-important Social Security Number.

Lupe, another dreamer was brought to the United States as an infant and remained un-documented while her four younger siblings, all born in the United States are all citizens, and the opportunities available to them were not available to Lupe.

Three years ago (June of 2012), President Obama by executive action implemented the DACA program which allowed for young adults brought to the U.S. as children to receive a Social Security Number and work permit and protects them from deportation. Even though DACA is a piecemeal approach to immigration reform, it has brought relief and hope to thousands and thousands of young adults many of whom have little or no connection with their country of birth.

On November 20th, 2014, President Obama announced an expanded version of DACA and DAPA (Deferred Action for Parents of Americans) which would allow parents of U.S. Citizens and Legal Permanent Residents to also qualify for a Social Security Number and Work Permit. DAPA would go a long way in protecting families who have been in the U.S. for many years from being separated by deportation. DAPA and the expanded DACA (which removed some restrictions in the earlier version) were scheduled to go into effect on May 20th, 2015, but a federal court judged in Texas filed an order that prevents DAPA and expanded DACA to move forward, it is on temporary hold as it goes through the appeal process.

U-VISAS

The U Visa is a humanitarian visa granted to un-documented victims of some crimes, including Domestic Violence. It is granted when a victim is cooperative with law enforcement and legal departments in investigation and prosecution of crimes. Ana was one of these victims, after being beaten and attempted strangulation by her husband, she had to hide for the safety of herself and her children. She was also left

with no source of income. Ana is awaiting her U-Visa which will grant her a work permit, and after three years the opportunity to apply for Legal Permanent Residency. Without saying, the work permit alone will bring much needed relief to Ana and her children. The problem we face is that only 10,000 U-Visas are issued per year, and in 2014 they capped out two months into the Federal year. Waiting periods for U-Visas can be several months to a few years.

We need to engage in advocacy for an increased number of U-Visas.

Another issue we face with U-Visas is that they depend on the victim's cooperation with law enforcement. Often a victim is so afraid of the abuser that she (or he) refuses to report or follow through with making statements generating a non-agreement to certify the U-Visa application from law enforcement and prosecutors. The Fear Factor is a very real part of the Cycle of Violence and we need to work with victims and law enforcement to understand this and make the process of reporting less threatening. Immigrant victims are especially fearful that they may come to the attention of Immigration and Customs Enforcement and be deported, separating them from their children.

Church Teachings

The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the LORD your God (Leviticus 19:34)

"Do not mistreat or oppress a foreigner, for you were foreigners in Egypt" (Exodus 22:21)

Call to Action

There are a number of ways for congregations to be involved in advocacy and services to impact immigration policy and to accompany immigrants as they weave their way through complex and sometimes oppressive systems.

Advocacy: Through the Interfaith Immigration Coalition, and through our own Office of Government Relations we can keep informed about advocacy with our congressional representatives and senators. Many states also have statewide faith based public policy networks. Be informed and willing to make calls, send emails and faxes when the call comes out to do so.

Ministry of Accompaniment: In the spirit of the Sanctuary and New Sanctuary Movement offer space for immigrant communities and advocate organizations to gather to receive accurate information and organize for change. Find ways to establish relationships within immigrant communities, attend immigration court hearings as advocates and witnesses, accompany people through complex process as support persons.

Legal Services: Once DAPA and the expanded DACA is a reality, the need to assist people with putting together applications will be great. There is the possibility of becoming a recognized organization with accredited representatives through The Board

of Immigration Appeals. This requires a good deal of training and the supervision of immigration attorneys, but it does allow non-attorneys to assist with filling out and filing applications. Many cannot afford attorneys, especially victims of domestic violence, and BIA accreditation will offer a much needed service.

For Further Information on DACA/DAPA/U-VISAS and BIA recognition and accreditation visit the following websites

http://www.ilrc.org/files/documents/daca_fact_sheet.pdf

<http://www.nilc.org/dapa&daca.html>

<http://immigrationimpact.com/2013/12/16/immigrant-victims-left-waiting-after-u-s-reaches-u-visa-cap/>

<https://cliniclegal.org/>

<http://www.uscis.gov/>

Dianne Aid, TSSF

Appendix V

Questions for Reflection on Some of the Stories Found Here

One of the most valuable pieces of learning for me has been an adaptation of The Four Source Model for Theological Reflections

I learned as an Education for Ministry participant many years ago.

One will find the reflections found in the Guadalupe, Alex, James, Francesca, stories, because they were based in direct interviews. They can also be applied to any story.

The Four Sources are



In reflecting on each story we might ask in regard to James' story:

What scriptural passage does this bring to mind? Example: The flight into Egypt or the exodus from Egypt. The method for finding what scripture might apply is to break the story down into its elements, e.g.

- The parents were sent away.
- Who took care of us (maybe refugee camps)
- The mother was killed.
- James came to us.
- What did he see when he came to us?

Then ask what from scripture or church history comes to mind.

What does our culture say about this? Perhaps they thought that. These people should stay in their own country, not come here and compete for jobs. Or, alternately, an American tradition of accepting the tired and poor of other countries who eventually become the bedrock of our society.

Where is the tension between Christian tradition and American culture?

What is the church's role in making this right? In the case of immigrant rights the church has spoken in the form of General Convention and Executive Council resolutions and statements by our bishops.

Redemption: What would be the policy change that would set this right? Affirming the DACA, for example, or comprehensive immigration reform.

Dianne Aid, TSSF

Appendix VI

Additional Resources

[Episcopal Networks Collaborative Publications \(www.enej.org/publications\)](http://www.enej.org/publications)

[Episcopal Networks Collaborative Issue Papers 2018](#)

[Episcopal Networks Collaborative Issue Papers 2015](#)

Issue Papers 2018 Edition: Table of Contents

The Widening of the Wealth Gap – Laura Russell

Taxes and Economic Justice – John Mark Summers and Laura Russell

The U.S. Housing Crisis and Political Repression – The Rev. Sarah Monroe

Trade Agreements -- The Rev. Dr. Christopher Johnson

Predatory Lending -- Verna Fausey and Laura Russell

Community Investing – Sue Lloyd and Verna Fausey

Community Investing Resources – ENEJ Community Investing Committee

Gender Inequality – Laura Russell

Equitable access to quality health care based on need – Laura Russell

Should we care about people in poverty? – Laura Russell

What is the Safety Net and why do we need it? – Laura Russell

Racial Justice Issues

Racial Oppression in America – Tiffany King

The Making of a Segregated Neighborhood – Laura Russell

Voting Rights – Joe McDaniel

White Privilege – Joe McDaniel

Policing Urban America – Michael Maloney

A015 – Anti-Racism/Diversity/Bias Awareness Training for Interim Bodies – Dr. Andrew Thompson

Environmental Justice Issues

A020 – Fossil Fuel Divestment and Reinvestment – Dr. Andrew Thompson

A011 – Oppose Environmental Racism – Dr. Andrew Thompson

Immigration Policy Issues

Within These Walls – Dianne Aid, TSSF

Immigration: The Special Role of the Church in the Interdisciplinary Work for Compassionate and Humane Immigration Policy – Dianne Aid, TSSF

Other Social Justice Issues

Incarceration in the USA – The Rev. Dr. Paula M. Jackson

Human Trafficking -- Sarah Leech and Laura Russell

These issue papers are intended to help the reader with material on various sermon topics throughout the Church Year.