

A joint project of the Colorado Council of Churches,
American Friends Service Committee,
The Bell Policy Center, Colorado Immigrant
Rights Coalition, and Iliff School of Theology

WHO IS MY NEIGHBOR?



*A Faith
Conversation
on Immigration*

DISCUSSION GUIDE

Who Is My Neighbor?
A Faith Conversation on Immigration

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August 2008

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This discussion guide is intended as a companion to the DVD *Who Is My Neighbor?: A Faith Conversation on Immigration*. To order the DVD, please contact Rev. Dr. Jim Ryan, Colorado Council of Churches Executive, 303-825-4910, jrryan@cochurches.org, 3690 Cherry Creek S. Dr., Denver, CO 80209. Or visit www.cochurches.org.

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Introduction

Dear Brothers and Sisters in Christ,

A congregation was divided over whether or not to welcome some new immigrants into their congregation. Everyone knew that most of the new arrivals were undocumented. In the midst of their struggle they decided to turn to the Gospel of Jesus Christ. For several weeks they studied how Jesus included the children, the women, the Samaritans, the rich, the poor. He seemed to always include those whom others found reason to exclude. Finally, one young woman in her frustration stood up and said, “I don’t care what Jesus says, I don’t want those people in my church.”

It seems to me that for those who call themselves Christian, for those who claim to follow Jesus, the primary bottom line question on the issue of immigration is not a question of legality; the bottom line is, “Do we care what Jesus says?”

When asked what is the greatest commandment, Jesus replied to love God and the second is to love our neighbor. When asked, “Who Is My Neighbor?” he responded by telling the parable of the Good Samaritan in which Jesus made the excluded Samaritan the hero, while the two religious faithful, concerned about legality, walked by on the other side. Jesus was saying that everyone, even Samaritans, are your neighbors.

The purpose of this curriculum is to encourage and enable all of us who claim Jesus as our Lord and Savior to discover where our faith intersects with the issue of immigration. As people of faith, we can not approach this issue ONLY from our U.S. citizen perspective. We must also view the complex nature of this issue through our faith lens.

I pray God’s blessing on your group as you explore the questions, “Who Is My Neighbor?” and “Do we care what Jesus says?”

Peace and grace,

Rev. Dr. Jim Ryan
Council Executive
Colorado Council of Churches

How to use this curriculum

This resource is designed for use in four 60-90 minute sessions. Each class session blends DVD-based learning videos with conversation and reflection in small groups. It can be adapted for any size group, as long as all participants can comfortably see the screen and have space to move into smaller conversation circles between videos. Prior to each session, we suggest the facilitator review the videos and course materials so that adaptations and preparations can be made for your specific class. Although the curriculum was designed for use as a whole, each session can stand alone as an individual unit if you are not able to reserve four sessions, or if participants drop in and out of the class. Whenever possible, we encourage you to move through all four sessions as they are designed to work as a coherent whole. Please note that the “Introduction” video from Lesson 1 can be used as a promotional tool within your congregation. We hope that this resource will allow your group to engage in a thoughtful conversation on the challenges faced by Christian people in Colorado who hope to respond faithfully to the current realities of immigration.

Setting the Tone:

The publicizing of a class, spirit of welcome, seating arrangements, and other seemingly unimportant logistics can have a surprising impact, either positive or negative, on the success of any educational event. Take time to be sure that people are aware of the location and timing of the sessions, feel welcomed and comfortable once they arrive, and have reasonable opportunity to know the other participants’ names if the group does not regularly meet together. Any attention you can give to such details of hospitality frees your class to attend to the important work of learning.

Starting and ending each session with a time of focused prayer can steep the learning and conversation of your class in the ongoing work of the Holy Spirit. We have offered suggested opening and closing prayers for your use. Please feel free to adapt these prayers to the style and language that best suits your denominational and congregational traditions. Whatever form of prayer you use, the holy ground of teaching and learning is greatly served by inviting participants to attune their hearts and minds to God each time you meet.

Covenant of Conversation:

One of the difficult realities of the immigration debate in our current culture is that they often occur in an uncivil, unbalanced, and occasionally hate-filled manner. Many of the participants of your class may be concerned that this form of debate will be replicated in your local church context. In order to encourage deep sharing and careful listening, take some time at the outset of your class for the group to covenant together about the ways they hope to engage in conversation. Such covenants are strongest when the participants name the values and behaviors they feel are most important to create a space for heart-felt interaction.

Some examples of these commitments might be:

- We know that each voice is important in *discerning* the movement of God in our midst. Therefore, we will listen carefully and respectfully to one another, seeking clarification of each other's ideas prior to formulating our response to them.
- We will speak honestly about our own beliefs and understandings, using "I" statements to express our concerns and disagreements when they arise.
- We will respond with compassion when someone is struggling with ideas that we find easy to live with.
- If we offend or are offended by another person in the group, we will seek reconciliation with that person rather than avoidance, dismissal, or retribution.
- We will remain open to God's movement among us, and be willing to be surprised by our conversation with each other.

Troubleshooting Guide for Facilitators

Conflict will arise in any good discussion, particularly on a topic with as many different perspectives as immigration. Conflict can be especially daunting in a church classroom where many participants may equate Godly love with the absence of conflict. However, with good facilitation, different perspectives and values can be essential building blocks in a learning environment. If a discussion becomes heated, you have several options to assure that a constructive conversation can continue:

- Remember that conflict can be an aid to learning, and resist the urge to smother it immediately.
- Do not be afraid to slow down the conversation. Note aloud the conflict, and invite everyone to breathe deeply for a moment before continuing the conversation.
- Have participants write their own position on a note card before continuing the conversation. This may allow them to listen more carefully without formulating their own response at the same time.
- If the conflict centers on differing values, try to help participants name and clarify the values involved. A second step may be to have participants name in "I" statement language the personal experiences that inform their values. Often understanding what's at stake for another person helps us listen to them better.
- If the discussion is dissolving into hair-splitting, grandstanding, private conversations, or personal attack, you may need to change course. You may work together or in pairs to list points on which the participants agree and disagree. This provides a shared moment from which to move on to the next point even if there is no resolution to the conflict.
- In two or three columns on the board have the group list evidence or arguments for each of the positions present in the class. If persons want to debate evidence offered

for another position, reformulate the point to list it as positive evidence in their own position's column. Again, without needing to fully resolve the conflict, this can soften hard-and-fast distinctions into points of relative disagreement.

If a personal attack does occur, as the facilitator you have the responsibility to intervene. Here are some ways you can address such a situation:

Note that the atmosphere has shifted from the one the group had hoped to maintain. Remind participants of the initial covenant for conversation.

Remind the class to use "I" rather than "you" statements.

- If participants make globalizing statements, such as "You can't be a Christian and believe that....," note that people of good faith come down on multiple sides of the issue. Explore which parts of the Christian tradition might support several of those positions.
- Don't ignore disparaging, offensive, or discriminatory remarks. Although letting such comments pass unnoticed may reduce visible conflict, it signals a lack of safe space to participants. Instead, model respectful intervention: "What you said made me feel uncomfortable. Although perhaps you didn't mean this, it could be interpreted as saying..."
- If the class is coalescing against one participant: "Let's take the focus off of Debbie for a moment. Can someone present another reasonable point of view that would challenge the emerging consensus in the room?"

SESSION ONE: *We Are All Strangers in the Land of Egypt*

Focus: To explore immigration as part of our historical and spiritual identity.

Focus texts:

1. **Exodus 23:9** “You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt.”
2. **Leviticus 19: 33-34** “When a stranger resides with you in your land, you shall not wrong him. The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I the LORD am your God.”

Jewish Publication Society translation

Preparation:

- Photocopy handouts A, B and C
- Set up an informal timeline in the room where you will meet. Place markers of centuries on index cards along the wall, making one end of the room the 1500s and the other end of the room 2000s.
- Set up newsprint, markers.
- Set up DVD player and TV.

Gather: Introduce session (8-10 minutes)

- Welcome
- Opening prayer:

*God of History,
You have walked with your people throughout time
as they have moved about the earth
in search of shelter, food, love and work.
Walk with us this hour,
as we consider together how we should respond
to your children on the move in this day and age.
We pray in the name of Jesus,
who walked among us long ago,
and walks alongside us still today,
Amen.*

- Take a few moments to describe the format of the curriculum and topics that will be discussed throughout the four sessions.

- Ask participants to introduce themselves and also to share their maternal grandmother's maiden name. This reminds the group members of their own heritage and also allows the group to hear the various ethnicities represented in the room.*
- Either review your suggested ground rules for conversation or take some time to establish a Covenant of Conversation as described in "How to Use This Curriculum."

Show Introduction Video

Warm-up Discussion: What do you think of when I say the word "immigration"?

- Allow group members to give brief responses to hear a range of ideas. Record on newsprint or whiteboard if you like.
- In preparation for the next video, have a participant read Exodus 23:9 and Leviticus 19:34 aloud.

Show Video One: An Alien People, A Nation of Immigrants

Activity One: (10 minutes)

- **Pass out Handout A** (Immigration Timeline). Help your class identify some of the waves of immigration and immigration laws that were mentioned in the clip.
- **Activity:** Have participants share in pairs their own family's history in relationship to this. Have each participant choose their earliest known ancestor in territory now the U.S. By looking at the Immigration Timeline handout, have participants arrange themselves along the timeline you set up on the wall according to their earliest known ancestor. Have them share with a neighbor briefly what they know about that ancestor. Re-arrange themselves in terms of when they or their ancestors came to Colorado.

Show Video Two: Who Are the Immigrants in Colorado Today?

Activity Two: (10 minutes)

- On newsprint or a whiteboard, record participants' current connections to more recent immigrants in Colorado in several categories: familial relationships, daily interpersonal interactions, impersonal direct contact, non face-to-face ties through commerce/service industries.
- Distribute Handout B (Immigration Demographic Statistics) and give participants a moment to read through it. Where are their daily experiences confirmed or challenged by the information presented in the handout?

Show Video Three: What Are We Called to Do?

Activity Three: (5 minutes)

Discuss why it has been so difficult to live out the call to welcome the stranger as a nation, in our history.

Further Reflection: If you are going to use the optional reflection page for participants to use between classes, distribute Handout C (Further Reflection for Session One).

- Closing Prayer:

*Our God, you have given us in your word
the stories of persons who needed to leave
their homelands—Abraham, Sarah, Ruth, Moses.
You have chosen that the life of Jesus be filled with
events of unplanned travel and flight from enemies.
You have shown us through the modeling of Jesus
how we are called to relate to persons from
different nations and cultures.
You have called us to be teachers of your word.
We ask you, our God, to open our minds and hearts
to the challenge and invitation to model
your perfect example of love.
Amen*

(adapted from Justice for Immigrants website:

<http://www.justiceforimmigrants.com/ParishKit/LiturgyPrayerSuggestions.pdf>)

*Dr. Vincent Harding, recently retired Iliff professor, renowned civil rights activist and editor of the PBS series “Eyes on the Prize,” often uses this teaching technique to help his students connect to their own histories.

SESSION TWO: *What Does the Lord Require of You?*

Focus: To explore the faith concept of justice in relationship to past and current immigration laws and movements in the United States.

Focus texts:

1. **Micah 6:8 (NRSV)** – “He has told you, O man, what is good; and what does the Lord require of you but to do Justice, and to love mercy and to walk humbly with your God.”
2. **Isaiah 65: 17-18, 21-23** – “For I am about to create new heavens and a new earth; the former things shall not be remembered or come to mind. But be glad and rejoice forever in what I am creating; for I am about to create Jerusalem as a joy, and its people as a delight....They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labor in vain, or bear children for calamity; for they shall be offspring blessed by the LORD— and their descendants as well.”

Preparation:

- Photocopy handouts D, E, and F
- Set up DVD player and TV

Gather: Introduce session (5 minutes)

- Opening Prayer:

*God of justice,
You have called us to walk humbly with you,
To share in your work of justice,
To partake in your love of mercy.
Help us to live boldly in the ways you have called good.
Amen*

Warm-up discussion: Where have you heard immigration discussed over the last week?

- In preparation for the next video, have a participant read Micah 6:8.

Show Video One: Seeking a Better Life

Activity One: (10-15 minutes)

- Introduce the second focus text by noting that this passage records Isaiah’s prophetic vision of God’s desire for the best for humanity. Some parts of the longer passage are quite familiar to us, such as the “new heaven and new earth” and “the wolf and the lamb shall feed together.” Have a participant read Isaiah 17, 21-24.

- Ask participants: What does this passage have to say about God's desires for work and the fruit of our labors? This is poetic language, so if participants are having a hard time interpreting it, note that the passage wants people to benefit from the fruits of their labor (eat what they have planted and live in homes they build). You can continue discussion by asking: What does this text say to you? What do you think it might say to an immigrant worker?

Show Video Two: A History of Desperate People

Activity Two: (10-15 minutes)

- This video talked about the complexity of the international economy across borders. Had you considered the connection between free trade and immigration? Have you heard these broader connections made in the public immigration debate? How would paying attention to economic issues and trade policy affect the immigration conversation?
- Distribute Handout D (Immigration Law). Is it surprising what it takes to be a legal immigrant? Take some time to explore the handout and its implications.

Show Video Three: What is Justice, What is Law?

Activity Three: (10 minutes)

- This clip raises hard questions about how we respond as people of faith when laws can be interpreted as unjust or inhumane. What does your class think about the intersection of justice, compassion, and law, especially as applied to the issue of immigration?
- Distribute Handout E (Faith Positions on Immigration) and identify your denominational statement on immigration. How does it address the intersection of justice, compassion, and law?

Further Reflection: If you are going to use the optional reflection page for participants to use between classes, distribute Handout F (Further Reflection for Session Two).

- Closing Prayer:

*God of the Journey,
We pray for those who leave their homes
in search of new beginnings and possibilities.
May they know your presence with them.
We pray that those who seek to make a home in this country
may find us welcoming and willing to help them find a path
toward citizenship.
We pray that our legislators, as they craft new immigration legislation,
may find the wisdom and courage to enact policies*

*that do justice for our country and for those who would immigrate here.
We pray for those who fan the flames of fear and discrimination
may be touched with your divine compassion.
We pray in Jesus' name,
Amen.*

The Archdiocese of Chicago, adapted

SESSION THREE: *Perfect Love Casts Out Fear*

Focus: To explore the challenging aspects of immigration through the biblical teachings on love.

Focus text:

1.1 John 4:7; 16b-21 (NRSV) - “Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. 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 God 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 God 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 God is this: those who love God must love their brothers and sisters also.”

Preparation:

- Photocopy handouts G and H
- Set up DVD player and TV.

Gather: Introduce session (5 minutes)

- Opening prayer:

*Abundant God,
When Jesus multiplied the loaves and fishes,
he provided both food for the body and the gift of himself.
The disciples were filled with fear and doubt,
but you poured out your love and compassion on the migrant crowd,
welcoming them as brothers and sisters.
Today you call us to welcome the members of your family
who come to our land to escape oppression, poverty, and violence.
Like your disciples, we too are filled with fear and doubt.
Banish the barriers in our hearts and in our minds,
so that we, too, might embrace each of your children,
and give witness to your abundance
as you spread a banquet before us.
We ask this through Christ our Lord,
Amen.*

Warm-up Discussion:

- Given that we have been thinking about this issue for two weeks, what questions are you struggling with?
- Why do you think immigration is such a hot topic? (Elicit quick answers from participants, but try to hold off an extensive discussion.)

Show Video One: Exploring the Tensions**Activity One:** (5 minutes)

- Name the different kinds of fears and concerns that you heard mentioned in the video. You may want to write these on a whiteboard or newsprint for the group to refer to later.

Show Video Two: Jobs, Wages, and Taxes**Activity Two:** (10 minutes)

- Mention that economics can be a complex and confusing subject. Pass out Handout G (Frequently Asked Questions) and give participants a few minutes to read it.
- Ask participants to turn to a partner and share their reactions to the information that was presented about immigrants and the economy.
- In preparation for the next video, have a participant read 1 John 4:7; 16b-21 aloud.

Show Video Three: Perfect Love Casts Out Fear**Activity Three:** (10 minutes)

- We've heard from many of our speakers that fears about economic stability are understandable and, among those most struggling economically, legitimate. How do we sort legitimate fears from those fears that we are called to overcome by our faith, such as racism or loss of economic privilege?
- How do we allow our love to transform our fear? What concrete resources can we draw on from our faith lives to act more regularly out of love rather than fear?

Facilitator might share these ideas to further develop the conversation:

1. Reflect/meditate more regularly on what's going on inside of ourselves when we experience worries or anxieties.
 2. Look for ways to see the topic of immigration through the eyes of love.
 3. Get to know an immigrant, listen to her, get to know him, try to walk in their shoes, and then revisit your beliefs based on what you now know.
- What can we do when we see others reacting to the immigration issue from a place of fear?

Facilitator might share these ideas to further develop the conversation:

1. Ask them questions about what their concerns are. Listen deeply to understand where they're coming from. Affirm their feelings.
2. If you hear others saying things you know are not true, share your new vision with them.
3. When you see political figures manipulating fears, speak up by writing letters to the editor, attending events where you can make a comment, etc.

Further Reflection: If you are going to use the optional reflection page for participants to use between classes, distribute Handout H (Further Reflections for Session Three).

- Closing Prayer:

*Lord Jesus,
Help us to recognize you in the face of the stranger
and welcome your presence among us.
You have graced us with the gifts of many cultures and nations.
Free us from the fear of those from other lands.
Teach us to share our gifts with newcomers in return,
so that you may say "I was a stranger and you welcomed me.
Come now into my Kingdom."
We ask this in your name.
Amen.*

— United States Conference of Catholic Bishops, Wash. D.C. 2002

SESSION 4: *The Good Samaritan - Who Is My Neighbor?*

Focus: To understand the issues of the immigrants in our midst and consider how the Parable of the Good Samaritan instructs us to treat our neighbors.

Focus Text:

1. The Parable of the Good Samaritan, Luke 10:25-37 (NRSV)
2. Just then a lawyer stood up to test Jesus, “Teacher,” he said, “what must I do to inherit eternal life?” Jesus said to him, “What is written in the law? What do you read there?” The lawyer 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 neighbor as yourself.” And Jesus said to him, “You have given the right answer; do this, and you will live.”
3. But wanting to justify himself, the lawyer asked Jesus, “And who is my neighbor?” 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. Now by chance a priest was going down the road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side.
4. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. 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. 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 may spend.’
5. Which of these three, do you think, was a neighbor to the man who fell into the hands of robbers?” The lawyer said, “The one who showed him mercy.”
6. Jesus said to him, “Go and do likewise.”

(Other supporting texts: Exodus 22:21-23 - You were aliens in the land of Egypt; the Prophet Micah 6:8)

Preparation:

- Photocopy handouts I, J, and K
- Set up DVD player and TV.

Gather: (5 minutes)

- Opening Prayer:

*Loving God,
like the lawyer who learned
of the mercy of the Samaritan,*

*we want to go and do likewise.
Give us the wisdom to know what to do,
and the courage to do it.
Amen.*

Warm-up Discussion: Many of our speakers in the previous sections have reminded us that the summary of the law is to love God and love our neighbors as ourselves. Who are our neighbors? (Elicit quick answers from people, but try to hold off an extensive discussion.)

Show Video One: In Their Own Words

Activity One (10 minutes)

- What are some of the struggles named by immigrants and employers in the previous video?
- Do participants have personal stories to add?
- In preparation for the next video, have a participant read Luke 10:25-37.

Show Video Two: Who Are Today's Good Samaritans?

Activity Two (10 minutes)

- Distribute Handout I (Case Studies). Have participants read through these examples of churches reaching out in love.
- What response do you have to these stories? What immigrant neighbors are present in our community? Can you imagine our church being a good Samaritan in a similar way?

Show Video Three: Out of the Shadows

Activity Three (15 minutes)

- Distribute Handout J (What is Comprehensive Immigration Reform?). Take a moment to read through the elements of comprehensive immigration reform outlined on the handout.
- What would a good immigration policy look like? What can our faith community do to make a difference?
- Distribute Handout K (Colorado Interfaith Pledge on Immigration). This immigration pledge was prepared by an interfaith coalition of religious leaders and immigrant rights advocates who share the hope and goal of bringing about just immigration policy. Your church or individual members may choose to sign the pledge. You may also want to meet again as a group to further explore what your congregation's faithful response might be to the challenges that the current realities of immigration pose. In the appendices there are lists of organizations and websites for more information and possibilities for involvement.

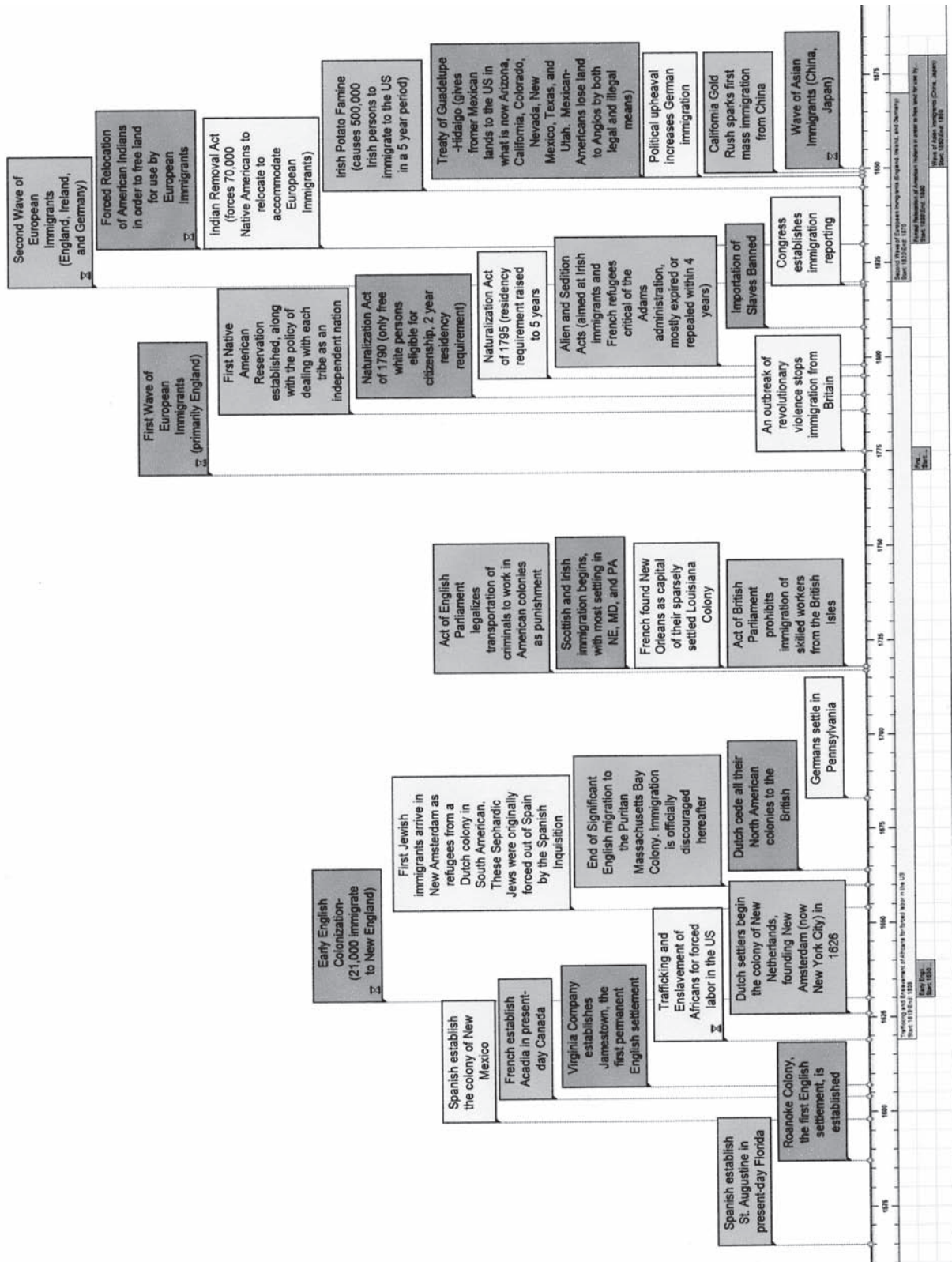
- Closing Prayer:

*Loving God,
Help us to remember that when we speak of immigrants and refugees,
we speak of Christ.
Hear our prayers for necessary, just, and comprehensive immigration reform.
Make us strong in the work of loving our neighbors,
and remind us that our work is no easier
than the every day work of our immigrant sisters and brothers.
We ask this through Christ our Lord.
Amen.*

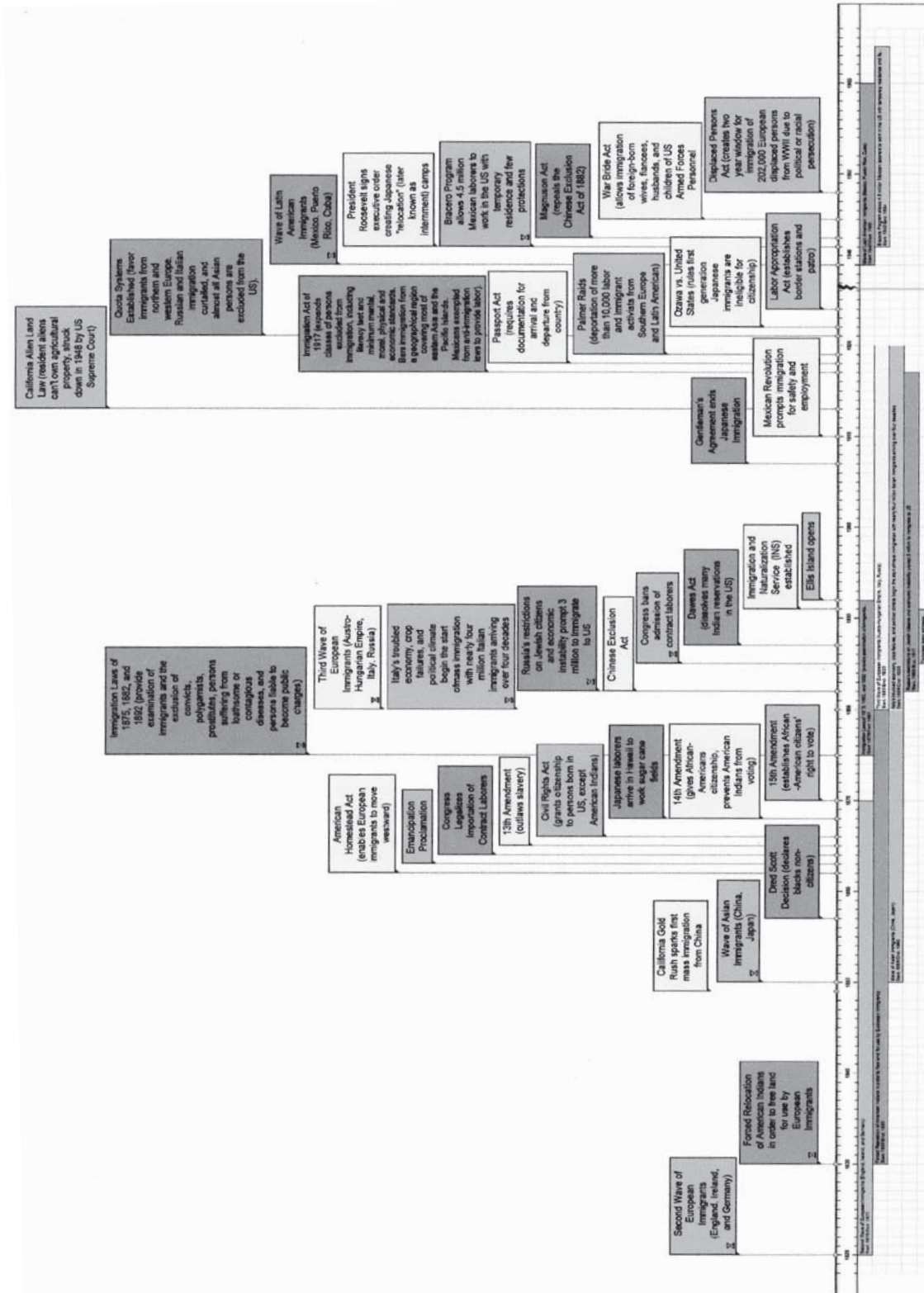
—Adapted from Justiceforimmigrants.org website by Fr. Jon Pedigo

Handout A: Immigration Timeline

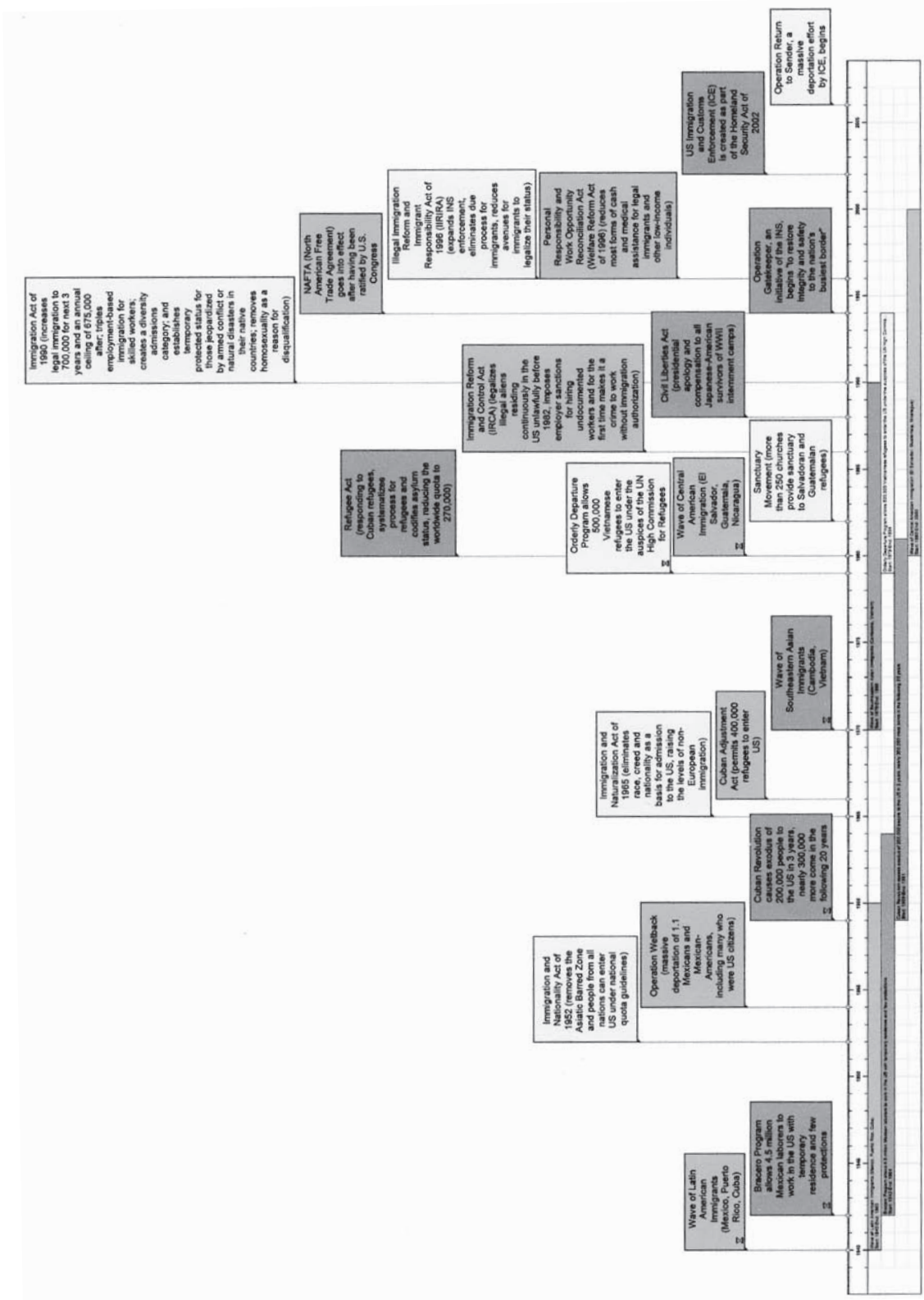
IMMIGRATION TIMELINE 1565 – 1850



IMMIGRATION TIMELINE 1850 – 1950



IMMIGRATION TIMELINE 1950 – 2000

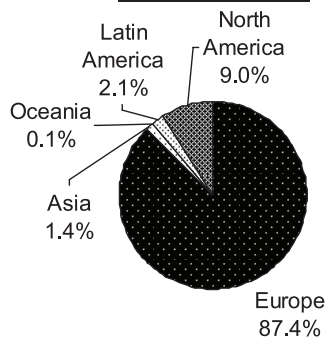


Handout B: Immigrant Demographic Statistics

A Snapshot of Immigrants

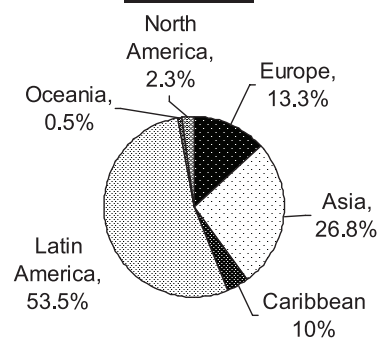
In 1910 there were 13,515,886 foreign born individuals living in the U.S. In 2006 it was estimated that the foreign born population stood at 37,547,315. Here are the countries they came from:

Where Foreign-Born living in the US came from in 1910



Source: U.S. Census Bureau, Historical Demographics

Where Foreign-Born living in the U.S. came from in 2006



Source: U.S. Census Bureau, American Community Survey, 2006

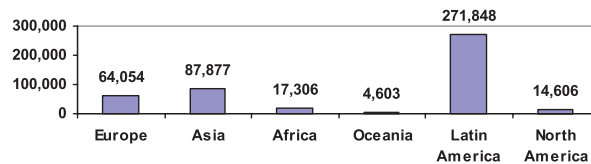
In 2006 12.5% of the nation's population was foreign born, compared to 13.2% of the population being foreign born in 1910. As of 2006 it was estimated that there were 11.6 million undocumented immigrants in the US, This makes up about 30% of the foreign born population and less than 4% of the total population

Source: US Census Bureau

Colorado

In Colorado approximately 10.1% of the population (460,294 people) is foreign born. Between 225,000 and 775,000 of those are undocumented. Over half of the total foreign born, and specifically undocumented, live in the Denver metro area.

Area of Origin of Colorado's foreign born, 2005



In Colorado approximately 19% of all children are living in immigrant families. While in many of these families one or both parents are foreign born, most children under 18, 72%, were born in the US. Only 3% of the foreign born children in the US are here illegally.

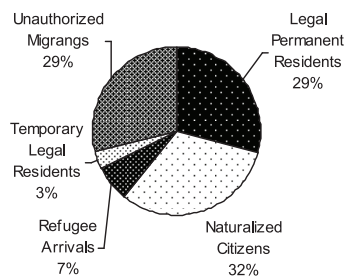
Source: Piton Foundation, *Immigration Facts: 4 Issue briefs*

Prepared by Marija Weeden, policy fellow at the Bell Policy Center

A Snapshot of Immigrants, Cont.

Legal Status

Legal Status of Immigrants



Currently the undocumented population is largely from Latin America, and primarily Mexico.

- 57% are from Mexico
- 24% are from other Latin American countries
- 9% are from Asia
- 6% are from Europe and Asia
- 4% are from Africa and other areas

The rates of undocumented immigration have actually declined since 2000, having reached their peak between 1995 and 1999.

Source: Pew Hispanic Center, *Background Briefing Prepared for Task Force on Immigration*

Did you know?

No laws barring entry to the US (except to target certain convicts and prostitutes) existed for the first 153 years of the nation. And even after laws were passed, enforcement wasn't funded until 1940, making it impossible to say who came legally or illegally earlier.

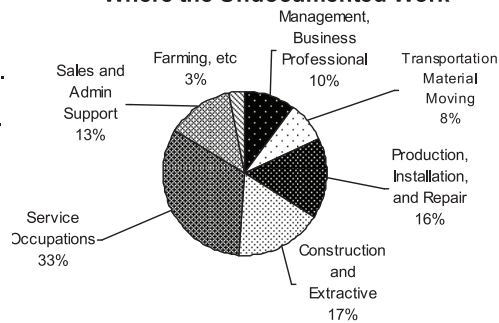
Source: Justice for Immigrants

Work and the Economy

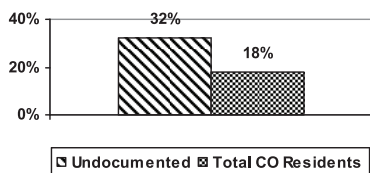
Undocumented workers are found primarily in low wage, low education jobs.

Of the top 10 major occupation groups (not adjusted for migrant farm workers which are approximately an additional 700,000 workers) undocumented workers tend to be over represented (at a rate of 3 immigrants to 1 native) in industries such as farming, construction and service.

Where the Undocumented Work



Percent living below 150% of the Federal Poverty Level in Colorado



Source: U.S. Census Bureau, 2004

Working low-wage jobs leads to an income about \$20,000 less than the average person in America.

- The average undocumented immigrant family income is \$27,000 while the average legal immigrant and native citizen family income are about \$47,000.
- The average income per person in undocumented families is \$12,000 (\$24,000 for native)

Source: Pew Hispanic Center, *Background Briefing Prepared for Task Force on Immigration*

Handout C: Further Reflection for Session One

Take some time to review the immigration timeline handout in light of your own family history. How do you imagine your ancestors participated in either welcoming immigrants or being welcomed as an immigrant? Was their experience one of hospitality for newcomers or opposition of their presence in the country? Did they experience economic opportunity or economic exploitation? What about this history would you want to know more about?

As you move through the week, pay attention to the places where the issue of immigration comes up in your daily life. Where is immigration being discussed? What are the concerns that are being addressed, and how are they presented? You may want to keep a brief log of conversations you heard about immigration and how the issues were framed (see examples below)

Conversation Location	Whose perspective was most prominent?	How was the issue framed? What concerns were addressed?

Handout D: Immigration Law

The Legal Way

(and why it doesn't work)

There are 5 ways to legal, permanent residency:

1. By being a relative of a US Citizen or permanent resident	2. By being an asylum seeker or refugee	3. By being a "diversity immigrant"	4. For Employment	5. By cancellation of removal
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What would each of these mean if you were trying to immigrate?

1. You are an immediate relative (spouse, parent, unmarried child under 21) or other relative (i.e. brother, sister, child over 21) of a US citizen or legal permanent resident	2. You are afraid to return to your home country because of political persecution or you are fleeing your country because of political persecution	3. you come from a country that is not over-represented in current immigration flows (i.e. countries in Africa) and you have a high school diploma and two years of additional training.	4. You have a college degree or specialized skills and a qualified employment offer	5. You have had 10 or more years of continuous residency in the US, have a spouse or a child who is a permanent resident or citizen, have "good moral character" and are in the process of deportation
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How many of each are allowed?

1. No limit on immediate family, but wait times are anywhere from 3 months to 10 years, and that's if your relative is a native citizen Non-immediate relatives (and relatives of permanent residents) have a limit of 226,000 per year and a wait time of 5 to 15 years	2. 10,000 asylum seekers are allowed in each year 70,000 refugees are allowed in each year	3. 55,000 visas in this category are available each year and are awarded based on a lottery.	4. 140,000 employment visas are available each year, but only 10,000 may be for low-skill jobs. As of January 2005 there was a backlog of 271,000 applications for employment visas and 300,000 applications by employers to be qualified to offer jobs to immigrants	5. While there is no established limit, these are not common and cases are severely backlogged
59%	13%	4%	22%	2%
Of permanent statuses are gained this way	Of permanent statuses are gained this way	Of permanent statuses are gained this way	Of permanent statuses are gained this way	Of permanent statuses are gained this way

Sources: Immigration Policy Center, *Why they don't come legally*; 2005 Economic Report of the President; American Immigration Law Foundation, *No Way In*

Prepared by Marija Weeden, policy fellow, the Bell Policy Center

The Legal Way

(and why it doesn't work)

So you aren't highly educated, aren't from a unique country, don't have any relatives who are citizens or permanent residents, or you can't wait for 10 years to get a job to feed your family. Now what?

There are 3 categories of temporary visas:

- Visitor: those coming temporarily for business or pleasure
- Student: generally these are for up to a year and do not allow the holder to work
- Work: there are 16 different types of temporary work visa based on the type of work the individual will be doing. Only 2 are for low-skill jobs.

Temporary Work Visas for Low-skilled jobs		
Type:	H2A Visa	H2B Visa
Who:	Seasonal Agricultural Workers	Low-skilled workers in areas other than agriculture
Length:	1 year	1 year
Renewal:	NO	YES, for 2 more years
How many:	22,500 = average per year given	66,000 per year

Source: The Bell Policy Center, *Effects on Colorado and the nation*

What does this all mean?

Many people wonder why immigrants don't simply follow the "legal way" to enter the U.S. However, the legal ways offered are impractical and inhuman, forcing people to wait over 10 years before being united with their families.

There are less than 100,000 visas available each year for workers seeking to fill low-skill jobs, but the fastest growing areas of employment are in the service industries and other low-skilled jobs. Essentially, not enough workers can get here legally to fill the needs of our economy and to maintain the American standard of life.

It is nearly impossible for immigrants already living here to get documentation. 85% of the permanent residency options available require applicants to be in their country of origin when applying and another 13% are reserved for those facing political persecution. Only 2% of permanent status is conferred on those already here and it is to those who have been here 10 or more years and are facing deportation.

Did you know?

- Immigrants are estimated to add about \$10 billion to the US economy annually.
- 90% of undocumented males work in comparison with only 83% of native men.
- Wages and employment of native-born US workers are affected minimally, and many jobs that are complimentary to the jobs immigrants do are positively impacted.
- Immigrant households paid between \$159 million and \$194 million in taxes in 2005.

Handout E Faith Positions on Immigration

Colorado Council of Churches Statement on Immigration, March 1, 2007

The Colorado Council of Churches wants comprehensive immigration reform that recognizes the humanity and value of everyone within our borders, whether they are here legally, or not. As Christians, the call to treat one another with hospitality and compassion is primary, especially when someone is a “stranger”:

- The story of the Good Samaritan;
- The question of who is my neighbor (the answer, everyone);
- What you do to the least of these, you do unto me;
- To treat your neighbor as yourself.

All of these scriptures entreat us to be especially kind to those who are different from “us.” The Council must stand on these values of hospitality, inclusion and compassion taught to us by Jesus Christ, especially in the context of the immigration issue as it faces our state and nation.

As we define the United States in regards to our immigration policy and the myriad issues which are connected to it, we need to stay aware of the human ramifications. We are called to practice mercy and treat others with fairness, kindness and true justice. We must be aware, as well, of the subtle and not-so-subtle issues of racism and hatred that brew beneath the surface on this issue and we must be firm in calling upon Christians not to tolerate such bigotry and prejudice. Today’s immigrants are not the first; in fact, ours is a nation of immigrants and how we have treated and mistreated different people is an often painful part of our history, including the treatment of Native American people. As we struggle with the hardships and economic issues that affect everyone — employers, employees, children, schools, hospitals, public services, law enforcement — we must remember that as a nation and a people we are no better than how we treat the stranger amongst us.

We, the Colorado Council of Churches will advocate for and support legislation and policy that approaches immigration issues with compassion and respect toward all people and sensitivity toward our deepest values.

“The Changing Ecclesial Context: Impact of Migration on Living Together” Public Statement of the World Council of Churches and Middle East Council of Churches, Public Hearing, Beirut, Lebanon: April 15, 2008

Migration is a fact of life. It is as much an instinct to survive as it is an inevitable consequence of globalization... We need not, however, react with hysteria and fear. Migration is as much a part of who we are as it is a part of the history that has shaped us...

Beyond hospitality, however, the churches must be a strong advocate and defender of the rights of people to move freely within their own nations and when driven by poverty, insecurity and persecution, to leave their homes in search of their God given right to life with dignity.

The church has a responsibility to ensure that public opinion is properly informed on the root

causes of migration and the factors that force people to leave their homes. We must confront racism, discrimination and xenophobia wherever and whenever it manifests itself; in churches, in our communities and our nations.

Migrants are not commodities, illegal aliens or mere victims. They are human beings. Migrant rights are human rights. We must respect the human dignity of every migrant and give holistic consideration to their needs, their strengths and the economic, social and cultural contributions they make to society. Above all, we must stand in solidarity with migrants and migrant churches, accompany them and include them in the decision-making that effects and governs their lives.

Found here: <http://www.oikoumene.org/en/resources/documents/wcc-programmes/justice-diakonia-and-responsibility-for-creation/migration/16-04-08-the-changing-ecclesial-context-impact-of-migration-on-living-together.htm>.

Interfaith Statement In Support of Comprehensive Immigration Reform, July 2006

The Hebrew Bible tells us: “The strangers who sojourn with you shall be to you as the natives among you, and you shall love them as yourself; for you were strangers in the land of Egypt (Leviticus 19:33-34).” In the New Testament, Jesus tells us to welcome the stranger (cf. Matthew 25:35), for “what you do to the least of my brethren, you do unto me (Matthew 25:40).” The Qur’an tells us that we should “serve God... and do good to... orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer that you meet, [and those who have nothing] (4:36).” The Hindu scripture Taittiriya Upanishad tells us: “The guest is a representative of God (1.11.2).”

Found here: www.cirnow.org/file707.pdf

Joint Statement on Immigration Reform by: A. Roy Medley, General Secretary, American Baptist Churches USA & Aids and F. Wright-Riggins, Executive Director, National Ministries, American Baptist Churches USA

As people of faith, American Baptists believe that all people are created in the image of God and deserve basic human rights and human dignity. The book of Leviticus is clear that we have a duty to welcome immigrants with love and respect: “When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt (Leviticus 19: 33-34).” In Matthew 25, Jesus lifted up this value: “I was a stranger and you welcomed me.”

Found here: http://www.nationalministries.org/justice_ministries/ogr/current-issues.cfm or download *ABCUSA Statement on Immigration Reform*

Principles for Comprehensive Immigration Reform In the United States by the American Friends Service Committee, May 2006

Sooner or later, comprehensive immigration reform will need to be carried out not just unilaterally, but multilaterally, in concert with the needs and interests of other countries that send migrants or

refugees to the United States and whose cultures, peoples and economic prospects are thereby bound up with the citizens and residents of this country.

Found here: http://www.afsc.org/immigrants-rights/PrinciplesforImmigrationReform_en.htm.

From “Strangers No Longer: Together on a Journey of Hope,” a pastoral letter concerning migration from the Catholic bishops of Mexico and the U.S., January 22, 2003.

Now is the time for both the United States and Mexico to confront the reality of globalization and to work toward a globalization of solidarity. We call upon both governments to cooperate and to jointly enact policies that will create a generous, legal flow of migrants between both nations. Both governments have recognized the integration of economic interests through the North American Free Trade Agreement (NAFTA). It is now time to harmonize policies on the movement of people, particularly in a way that respects the human dignity of the migrant and recognizes the social consequences of globalization.

Found here: <http://www.usccb.org/mrs/stranger.shtm1#2>.

Pastoral Letter on the Current Immigration Issues from the General Board of the Church of the Brethren, October 2006

God’s call to live together well is not just for the future, however. God’s Word gives practical advice for sharing life with people of differing national identities right now. The Holiness Code contained in the nineteenth chapter of Leviticus forbids idol worship, demands justice in the courts, and lays down the second great commandment quoted by Jesus in the New Testament, “*you shall love your neighbor as yourself: I am the Lord*” (Leviticus 19:18). It also contains this more specific commandment regarding our relationships with neighbors from other nations in our midst: “*When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God.*” (Leviticus 19:33-34)

Found Here: <http://www.brethren.org/gendb/clm/clt/ImmigrationIssuesEnglish.rtf>.

Church of the Nazarene in the United States and Canada: Compassionate Response to U.S. Immigration Legislation

In addition to the above initiative we urge Nazarenes:

1. To denounce and oppose the rise of insensitive reactions against undocumented immigrants, and to support any and all efforts to build bridges;
2. To provide pastoral care and crisis intervention to undocumented immigrants and asylum seekers;
3. To provide technical and financial assistance to local churches in compassionate ministry with undocumented immigrants and asylum seekers;
4. To monitor immigration policies and practices in order to ensure fair and adequate process in regard to asylum petitions, judicial review, refugee resettlement priorities and immigrant

categories;

5. To become more informed and active citizens, using their voices and votes to speak for the voiceless, to defend the poor and the vulnerable and to advance the common good.

Holiness must never be limited to the sanctuary or to the moments of private prayer. It is achieved in the midst of the world, in family, in community, in friendships and in citizenship. Through their competency and by their activity, holiness persons have the vocation to bring the light of the Gospel to public policy, so that the world may be filled with the Spirit of Christ and may more effectively attain its destiny in justice, in love and in peace.

Found here: www.cirnow.org/file/582.pdf.

75th General Convention of the Episcopal Church Resolution on Immigration, June 2006

And be it further resolved, that this campaign [The Alien Among You] call the church to commit to welcoming strangers as a matter of Christian responsibility, to advocate for their wellbeing and protection and to urge its members to resist legislation and actions which violate our fundamental beliefs as Christians, including the criminalization of persons providing humanitarian assistance to migrants.

Found here: www.ecusa.anglican.org/3687_76477_ENG_HTM.htm.

From “A Message on Immigration,” a statement by the Church Council of the Evangelical Lutheran Church in America, November 16, 1998

“Immigration, refugee, and asylum policies express who we are as a nation, influence the nation’s future character, and affect the lives of millions of people. We encourage our members, in light of our history and our ministry with newcomers, to join with other citizens in our democratic society to support just laws that serve the common good. Our advocacy needs to take into account the complexity of issues, the diversity of interests and the partial or relative justice of laws at the same time that it counters appeals rooted in hostility, racism, prejudice, indifference and simplistic solutions. We draw on the best of our nation’s traditions as a refuge and haven for the persecuted and destitute when we affirm that “we support a generous policy of welcome for refugees and immigrants,” and that we “will advocate for just immigration policies, including fairness in visa regulations and in admitting and protecting refugees. We will work for policies that cause neither undue repercussions within immigrant communities nor bias against them.”

Found here: www.elca.org/socialstatements/immigration/.

Mennonite Church USA Church wide Statement on Immigration, July 2003, updated Nov. 2006

As Christians, we believe we are called to welcome these sojourners in our congregations and communities, especially as our government creates increasingly harsh immigration laws in the name of fighting terrorism.

Assumptions about identity make some people more vulnerable to political biases and discrimina-

tion than others. Our concerns about the status of immigrants in this country relate to how people are treated based on race, nationality, ethnicity and religious identity. *We reject our country's mistreatment of immigrants, repent of our silence, and commit ourselves to act with and on behalf of our immigrant brothers and sisters, regardless of their legal status.*

Found here: <http://www.mennoniteusa.org/Default.aspx?tabid=111>.

Public Statement by the Reverend Nancy L. Wilson, Moderator, Metropolitan Community Churches: "Tearing Down Walls, Building Up Hope"

As I watched the President of the United States sign a measure authorizing the construction of a 700 mile border wall between Mexico and the United States – a wall which the President said would “show that we are serious about border security” – I found myself thinking about Metropolitan Community Churches’ slogan, “Tearing Down Walls, Building Up Hope.”

And I thought about all the walls we as nations of people have erected in recent history:

- The Berlin wall, dividing not only a nation and neighborhoods and colleagues, but families and households, as well;
- The wall between Israel and Palestine, again separating people from their means of livelihood, their families and often their places of holy pilgrimage;
- and now, this wall, for which there is no identified funding outside of the insufficient \$1.2 billion (USD) designated as a “down payment” in an earlier Homeland Security measure.

Walls accomplish one thing – they separate us from one another and from the kinds of relationships that allow us to live in just and right ways. And they separate us from the resources to which we all need access.

None of that is the mission of a nation whose beacon call to the world remains, “Give me your tired, your poor, your huddled masses yearning to breathe free...send these, the homeless, tempest-tost, to me.”

Nor is it the vision of our community of faith whose guiding principle from Eastern Europe to East Los Angeles is the vital work of “tearing down walls, building up hope.”

Found here: <http://www.mcccchurch.org/AM/Template.cfm?Section=Home&TEMPLATE=/CM/ContentDisplay.cfm&CONTENTID=2030>.

National Association of Evangelicals Resolution on Immigration, October 2006

The National Association of Evangelicals (NAE) is deeply concerned by a growing spirit of hostility towards immigrants and refugees who have become residents in our communities. While we recognize that some of our constituency feels strongly concerning issues of justice and law, we are all compelled by the love of Christ to act with compassion to our neighbors. Therefore, we pledge to eliminate the spirit of racism in any of our responses. While we recognize the right of nations to regulate their borders, we believe this responsibility should be exercised with a concern for the

entire human family in a spirit of generosity and compassion (Deuteronomy 10:19, Leviticus 19:34).

Furthermore, we acknowledge that immigrants and refugees contribute much to the continuing strength and vitality of local communities and our country by their commitment to work, education and the family. We call upon our government, therefore, to maintain reasonable and just admissions policies for refugees and immigrants. As evangelicals responsible to love our neighbors as ourselves (Matthew 22:39), we are called to show personal and corporate hospitality to those who seek a new life in our nation.

Found here: www.nae.net/images/Resolution%20on%20Immigration%20-%20October%202006.pdf.

Immigration and Mission Matters: Framing Our Response By Rev. Charles E. Mock, Executive Secretary, Home Mission Board of the National Baptist Convention, USA, Inc. May 2006

Christians are challenged by Jesus' commandments and mission mandates, to weigh in on all matters relevant to faith. The Immigration Movement is such a matter that begs our undivided attention. Each of us must wrestle with the thorny question, "Where do I stand?"...

Some Christians are experiencing tension around their faith. Many are wondering, "What would Jesus say and do?" One must decide between an application of the Law of Moses verses the Law of Grace.

Some Christians are experiencing the tension around the split between right and wrong from a legal/constitutional perspective.

However, as one frames his or her response there are certain guidelines that can assist us in the formulation of a Christ-centered, missional perspective.

Found here: <http://www.nationalbaptist.com/Index.cfm?FuseAction=Page&PageID=1000311>, then scroll down to the list of linked articles.

Statement on Immigration by the Most Reverend Anthony Evans of the National Black Church Initiative, 2006

This movement is not about immigration; it is about the soul of America. If America decides to close its doors to those who yearn for the same principles that everybody over the past 200 years came to America to inherit, then America will stop being America, that unique experiment, a light of hope. It will grow dim in the eyes of the world, and eventually go out, engulfing the nation in darkness and those who stand at the door, knocking.

Found here: www.cirnow.org/file/594.pdf.

From the Presbyterian Church USA, "Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States," 2004.

As we examine issues related to immigration, distinctions based on nationality and ethnicity have often functioned to legitimate injustice. For Christians, these distinctions must give way to Christ's commandment to love our neighbor as ourselves. In fact, the hospitable reception of immigrants is a sign of the reconciling work of Christ in the world. Though diverse, all the world's peoples

are one in the family of God, created for relationship with one another that excludes no one. In a Christian vision, diversity no longer divides and separates or serves as a basis for injustice, but is embraced and transformed through Christ's reconciling activity. Genuine reconciliation cannot take place without also doing justice; namely, ensuring that immigrants' personhood is fully respected, the immigrants' presence is acknowledged and welcomed, the immigrants' rights are fully protected, and immigrants are given the opportunity to be full participants in American life. In conclusion, a Christian perspective on immigration challenges us above all to love immigrants, to establish justice for them, and to seek to be reconciled with them in a new and transformed community.

Found here: www.pcusa.org and search the site for "Resolution Calling for a Comprehensive Legalization Program for Immigrants Living and Working in the United States."

The Southern Baptist Convention on the Crisis Of Illegal Immigration, July 2006

WHEREAS, There are reportedly 12 million immigrants and counting who are living and working in America without legal status, many of whom have children who are American citizens by birth; and

WHEREAS, Many of these hardworking and otherwise law-abiding immigrants have been exploited by employers and by others in society, contrary to James 5:4; now, therefore, be it...

RESOLVED, That we urge the federal government to enforce all immigration laws, including the laws directed at employers who knowingly hire illegal immigrants or who are unjustly paying these immigrants substandard wages or subjecting them to conditions that are contrary to the labor laws of our country; and be it further

RESOLVED, That we urge citizen Christians to follow the biblical principle of caring for the foreigners among us (Deuteronomy 24:17-22) and the command of Christ to be a neighbor to those in need of assistance (Luke 10:30-37), regardless of their racial or ethnic background, country of origin or legal status.

Found here: <http://www.sbc.net/resolutions/amResolution.asp?ID=1157>.

Unitarian Universalist Association Resolution of Immediate Witness (July 1995) From "A Call to Conscious, Humane Treatment of Immigrants."

Because we covenant as Unitarian Universalists to affirm the inherent worth and dignity of every person; and... we covenant as Unitarian Universalists to promote justice, equity and compassion in human relations... we cannot in conscience condone... the systematic refusal of human social services to needy persons and their families based on immigration status, national origin, or citizenship."

And the UUA resolved to "... demand... from both state and federal lawmakers humane solutions to the very complex social issues relating to undocumented persons in this country, and a just application of human rights at both the state and national levels for all people living within our borders; and urges individual Unitarian Universalists in the United States to serve those directly

harmed and others affected by the passage of any legislation which would deny human beings the basic services warranted to all members of a free and just society.”

Found here: <http://www.uua.org/socialjustice/socialjustice/statements/14252.shtml>

Open Statement about Immigration by the Global Ministries of the United Church Christ and the Christian Church (Disciples of Christ), May 2006

All persons have the right to find economic opportunities that will allow them and their families to live in dignity (the “pursuit of happiness,” as framed in our Declaration of Independence). If those economic opportunities are unavailable in their homeland, then persons should be allowed to migrate to support themselves and their families. God instructed Abram and Sarai, the parents of our faith, to migrate to a new land; today, the voice of God continues to direct people to paths of migration and immigration. Our faith traditions also call on us to welcome the stranger among us and to promote hospitality toward the migrant, the refugees and the exiled in our communities. Our traditions also recognize that all the goods of the earth belong to God and are intended to be shared by all people.

Found here: <http://www.globalministries.org/news/staff-board-news/global-ministries-statement-rega.html>.

75th General Convention of the Episcopal Church Resolution on Immigration, June 2006

And be it further resolved, that this campaign [The Alien Among You] call the church to commit to welcoming strangers as a matter of Christian responsibility, to advocate for their wellbeing and protection and to urge its members to resist legislation and actions which violate our fundamental beliefs as Christians, including the criminalization of persons providing humanitarian assistance to migrants.

Found here: www.ecusa.anglican.org/3687_76477_ENG_HTM.htm.

Immigration: A Muslim Perspective, April 2006

Prophet Muhammad, as Prophets Moses and Jesus (peace be upon them) before him did, taught that one is not a true believer until they love for others what they love for themselves.

Our greatness as a country comes from our compassion toward our most vulnerable members.

At the end, regardless of how we choose to deal with their infractions against our laws, they deserve basic human rights which include due process, food assistance and medical care when necessary. An illegal person is still a human being. While no one should condone anyone breaking our laws, we have to realize that unless the economic hardship in their home countries and our increasing demand for cheap unskilled labor are resolved, we will continue to hypocritically feed this influx while dehumanizing its victims.

Found here: www.ocregister.com/ocregister/news/local/article_1104826.php.

**A Jewish Vision: For the Future of American Immigration and Refugee Policy,
July 2005**

Jewish religious and ethical values provide a firm foundation for Jewish involvement in immigration and refugee policy. Central Jewish teachings emphasize protection of the stranger, as seen in the over 36 references to this principle within the Torah, including: “When strangers sojourn with you in your land, you shall not do them wrong.”

The strangers who sojourn with you shall be to you as the natives among you, and you shall love them as yourself; for you were strangers in the land of Egypt” (Leviticus 19:33-34). Jewish tradition also includes principles of Piddyon Shevuyim (redeeming the captive), Chesed (kindness), and Hachnasat Orchim (hospitality) that creates a solid framework for a compassionate response to the needs of immigrants and refugees.

Found here: <http://www.hias.org/news/jewish-vision-future-american-immigration-and-refugee-policy>.

Handout F: Further Reflection for Session Two

Spend some more time looking at the faith statements on immigration provided from the various religious groups and representatives. What phrases or ideas really capture your attention? How do they confirm or challenge your own thinking?

As you've been talking about immigration with your study group, you may have noticed your own points of resistance and concern about immigration. What are some of the questions you've found yourself wondering about? What are some of the fears and concerns that your group members have expressed? Begin a list of fears and concerns that are evoked when people talk about immigration.

Handout G: Frequently Asked Questions

What is the impact of immigrants on jobs and wages?

- In 2004, undocumented immigrants held 6.3 million jobs out of the 146 million jobs (4.3%).^[1]
- Immigrant job growth occurs primarily in service occupations and other industries that require little education or skills. The U.S. Bureau of Labor statistics projects that over the coming decade, five of the 10 largest growing occupations will be for low-skilled workers. The number of native workers available for these jobs continues to decline, as the workforce gets older and more highly educated.^[2]
- The economic benefits of immigrant workers increase when immigrants and natives differ in skills because those skills are complementary and not in competition.^[3]
- The economic benefits of immigrant workers are not evenly distributed: those who benefit more are employers who pay lower wages, consumers who pay lower prices, suppliers of goods and services to immigrants and skilled natives whose relative wages rise.^[4]
- There is no consensus among economists about the effect immigrants have on wages paid to native born workers. Generally, native born workers who have less than a high school education and work in low-skill occupations for low-wages are hurt the most. Some economists suggest that wages for workers with less than a high school education could be reduced by as much as 4 percent while other economists find immigrants have little to no effect on these workers wages.^[5]
- In 2004, 13% of the U.S. workforce and 11% of the Colorado workforce lacked a high school diploma.^[6]
- There is no information showing African Americans to be disproportionately affected by immigration. Some are more directly affected in places where immigrants are highly concentrated.^[7]
- Labor economist Harry Holzer concludes that other factors have a far greater impact on low wage jobs, including new technologies, foreign trade, the diminishing presence of unions, and the decline in the value of the minimum wage.^[8]

¹ "Unauthorized Migrants: Numbers and Characteristics," Jeffrey S. Passel, Senior Research Associate, Pew Hispanic Center, Background briefing prepared for the Task Force on Immigration and America's Future, 14 June, 2005. <http://pewhispanic.org/files/reports/46.pdf>

² "Occupational Employment Projections to 2014", Daniel Hecker, economist, Bureau of Labor Statistics, Monthly Labor Review, November 2005. <http://www.bls.gov/opub/mlr/2005/11/art5full.pdf>

³ The New Americans: Economic, Demographic, and Fiscal Effects of Immigration, National Research Council, National Academies Press, Washington, D.C. 1998,

⁴ "Ibid.

⁵ "The Role of Immigrants in the U.S. Labor Market." Congressional Budget Office. November 2005. <http://www.cbo.gov/ftpdocs/68xx/doc6853/11-10-Immigration.pdf>

⁶ U.S. Census Bureau, Current Population Survey. Annual Social and Economic Supplement, 2005.

⁷ The New Americans: Economic, Demographic, and Fiscal Effects of Immigration, National Research Council, National Academies Press, Washington, D.C. 1998, and "The Second Great Migration: Economic and Policy Implications," Pia M. Orrenius and Alan D. Ward, Sr., Federal Reserve Bank of Dallas, March 2000.

⁸ "Economic Impacts of Immigration," Harry Holzer, Visiting Fellow, Urban Institute; testimony presented to Committee on Education and the Workforce, U.S. House of Representatives, 16 November, 2005. http://www.urban.org/uploadedpdf/900908_Holzer_111605.pdf

- There is no such thing as a fixed number of jobs. Contrary to the belief that an increasing number of people compete for a static number of jobs, the number of jobs in America has actually increased by 15 million between 1990 and 2003, according to the Bureau of Labor Statistics.^[9]

How do immigrants affect public services?

- As of 1996, undocumented immigrants are ineligible for federal benefits such as welfare, Medicaid, food stamps, housing assistance, in-state tuition or federal aid to attend college. Since the passage of this law, there has been no decrease in immigration, which shows that immigrants do not come to this country to access public benefits.
- Over their lifetimes, immigrants and their children will each pay an average \$80,000 more in taxes than they receive in local, state and federal benefits combined.^[10]
- Because states provide most services used by immigrants, they can be net financial losers, while the federal government is typically a net gainer.^[11]
- A 2005 Bell Policy Center study found that undocumented immigrants in Colorado pay \$1,861 in state and local taxes if they were working on the books, and \$1,370 (in sales and property taxes) if they were working under the table. Undocumented immigrants' total state and local tax payments of between \$159 million and \$194 million covered 70 to 86% of the state and local governments' costs (\$225 million) for providing federally mandated services (K-12 education, emergency medical services, and incarceration).^[12]
- Just a small fraction of America's public health care spending is spent on undocumented immigrants, according to a 2006 RAND Corporation study. Overall, immigrants to the United States use relatively few health services, primarily because they are generally healthier than their American-born counterparts. The report estimates that in the United States about \$1.1 billion in federal, state and local government funds are spent annually on health care for undocumented immigrants aged 18 to 64. In contrast, a total of \$88 billion in government funds were spent on health care for all non-elderly adults in 2000.^[13]

How do immigrants contribute to our economy overall?

- Immigration drives economic growth in the nation as a whole, adding about \$10 billion to the U.S. economy annually according to a 1998 report, an amount would be higher now.^[14]

⁹ Council of Economic Advisers. Economic Report of the President 2003, Table B-37. http://www.gpoaccess.gov/usbudget/fy04/pdf/2003_erp.pdf

¹⁰ CATO Institute, CATO Handbook for Congress: Policy Recommendations for the 108th Congress, <http://www.cato.org/pubs/handbook/hb108/hb108-63.pdf>.

¹¹ The New Americans: Economic, Demographic, and Fiscal Effects of Immigration, National Research Council, National Academies Press, Washington, D.C. 1998

¹² "State and Local Taxes Paid in Colorado by Undocumented Immigrants", Robin Baker and Rich Jones, The Bell Policy Center, June 30, 2006. <http://www.thebell.org/PUBS/IssBrf/2006/06ImmigTaxes.pdf>

¹³ "Rand study shows relatively little public money spent providing health care to undocumented immigrants," Nov. 14, 2006. <http://www.rand.org/news/press.06/11.14.html>.

¹⁴ The New Americans: Economic, Demographic, and Fiscal Effects of Immigration, National Research Council, National Academies Press, Washington, D.C. 1998.

- Immigrant workers are necessary for the growth of our economy. They raise the demand for goods and services, which in turn creates jobs. Without the contribution of immigrant labor, the output of goods and services in the U.S. would be at least \$1 trillion smaller than it is today.^[15]
- The Social Security Administration estimates that about three-quarters of undocumented immigrants pay payroll taxes, as evidenced by the SSA “income suspense file” (taxes that cannot be matched to workers’ names and social security numbers).^[16] According to the New York Times, the file mushroomed at the end of the 1980’s, generating \$189 billion in the 1990’s. “In the current decade, the file is growing, on average, by more than \$50 billion a year, generating \$6 billion to \$7 billion in Social Security tax revenue and about \$1.5 billion in Medicare taxes.”^[17]

Do immigrants affect our national security?

- Terrorist acts have been committed by citizens as well as immigrants in the U.S. Of immigrants who have committed terrorist acts, most were in the country legally. “Not even the highest fence or the most militarized border in the world would have kept them out. Their crimes were crimes of violence, not crimes of immigration.”^[18]
- Since September 11, measures targeting immigrants in the name of national security have netted no terrorism prosecutions.^[19] In fact, several of these measures can have made us less safe, as targeted communities of immigrants are afraid to come forward with information.

Are immigrants more or less likely to engage in criminal activity?

- A California study showed that immigrant adults are considerably less likely than the U.S.-born to be in a California prison or jail, regardless of immigrants’ education levels, length of time in the U.S., or the region of the world they came from. Immigrants make up 35% of California’s adult population and constitute only 17% of the state prison population. The study also reveals that undocumented immigrants are dramatically underrepresented in the state’s prison and jails.^[20]
- Another study found that first-generation immigrants were 45% less likely to commit violent acts than third generation Americans.^[21]
- While immigrants are less likely to commit crimes, they have disproportionately been the victims of racial profiling, police brutality and crimes, including xenophobic or racist hate crimes.^[22]

¹⁵ Employment Policy Foundation, Policy Backgrounder, June 11, 2001 (referenced in www.nilc.org/immsemplymnt/wrkfrc_dev/ImmWrkFceDev_041504.pdf.)

¹⁶ Eduardo Porter, “Illegal Immigrants Are Bolstering Social Security With Billions,” April 5, 2005. <http://www.nytimes.com/2005/04/05/business/05immigration.html>.

¹⁷ Ibid.

¹⁸ Aviva Chomsky, “They take our jobs! And 20 other myths about immigration.” Boston: Beacon Press, 2007.

¹⁹ National Immigration Forum. (2003). Community resource bank. Retrieved June 26, 2008 from www.immigrationforum.org/documents/TheJourney/MythsandFacts.pdf.

²⁰ Kristin F. Butcher and Anne Morrison Piehl, “Immigration and Crime: Facts Not Fear,” Public Policy Institute of California, March 7, 2008 <http://www.ppic.org/main/commentary.asp?i=815>

²¹ Reuters, “Rising immigration not linked to crime rates: study,” March 19, 2008, <http://www.reuters.com/article/lifestyleMolt/idUSN1930521520080319>

²² Political Research Associates. (2002). Defending immigrant rights. PRA: Massachusetts.

Do immigrants want to integrate into our communities?

- Immigrants want to become proficient in English. Reports from throughout the U.S. indicate that the demand for classes in English as a Second Language far outstrips supply.
- A 2007 Pew Hispanic Center surveys show that fewer than one-in-four (23%) Latino immigrants reports being able to speak English very well. However, fully 88% of their U.S.-born adult children report that they speak English very well. Among later generations of Hispanic adults, the figure rises to 94%.^[23]
- Immigrants identify with America. “Nearly 70 percent of foreign-born Hispanics say they identify more with the United States than with their country of origin,” according to the New York Times/CBS News poll. Only 16 percent, including those here fewer than 5 years, said they identify more closely with their native country.^[24]

How do immigrants affect the environment?

- The Cato Institute, citing the data’s complexity, reported that it could not ‘prove a causal connection’ between environmental problems and the number of immigrants entering the U.S.^[25]
- The US, with only 5% of the world’s population, consumes 32% of the world’s petroleum and plastics and produces 22% of the world’s carbon dioxide and chloroflourocarbon (CFC) emissions. Closing our borders will not change our super-consuming economy.^[26]
- Production and consumption decisions pose our real environmental threats. The military, the nation’s single largest polluter, along with corporations produce much more toxic wastes than households do.^[27]
- Immigrant communities suffer disproportionately from environmental degradation, whether from exposure to pesticides in fields, toxic dumps in neighborhoods, or solvents in factories.^[28] Nevertheless, immigrants are among the leaders of the environmental justice movement.
- Economic security and access to basic resources have direct relationships to lower birth rates. In areas where economic stability, public health, social security, and education have been fairly provided for, fertility rates are among the lowest.^[29]

²³ Shirin Hakimzadeh and D’Vera Cohn, “English Usage Among Hispanics in the United States,” Pew Center, Dec. 6, 2007. <http://pe-whispanic.org/reports/report.php?ReportID=82>

²⁴ Simon Romero and Janet Elder, “Hispanics in the U.S. Report Optimism,” New York Times (Aug. 6, 2003).

²⁵ Julian L. Simon, “Immigration: The Demographic and Economic Facts,” Dec. 11, 1995. Retrieved on June 26, 2008 from http://www.cato.org_pubs/policy_report/pr-immig.html.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Ibid.

Handout H: Further Reflection for Session Three

When we look at immigration in the context of global economics, what does justice look like? What does justice look like for our communities, including both U.S. born members and immigrant members?

Many of our speakers on the DVD note that Jesus summed up the law as “Love the Lord your God with all your heart, mind, and strength and love your neighbor as yourself.” The lawyer who asked Jesus about the most important part of the law then asked “Who Is My Neighbor?” Ask yourself the same question. Who do you think of as your neighbor? Who is it easy to think of as a neighbor? Who do you find it harder to include in this category?

Handout I: Case Studies

The following are case studies from faith communities in Colorado who have struggled with the issue of immigration and are now welcoming immigrants into their communities and organizing for just and humane immigration reform.

It has been six years now since **Saint John's Cathedral** invited a Sudanese Bishop, visiting Denver, to lead worship on a weekday evening. The response from the Sudanese community in Denver was overwhelming, and out of that evening a new congregation and a new relationship was born. Six years later, the Sudanese Community Church is a special congregation of the Episcopal Diocese of Colorado, hosted by Saint John's Cathedral. The SCC worships on Sundays at 1 pm at the Cathedral, and has a number of church programs at the Cathedral and elsewhere. The evolving partnership among the Sudanese community, the Cathedral, and the diocese continues to enrich the faith of all involved.

For more information about the Sudanese Community Church, contact The Reverend Canon Poulson Reed, Sub-Dean of Saint John's Cathedral, at 303 831-7115 or Poulson@sjcathedral.org.

Temple Sinai, a Reform Jewish Synagogue has created an English Language Acquisition program that meets every Tuesday evening. Recently Plymouth Congregational Church has joined the program. We teach survival English to immigrants from around the world. We now have more than 50 students and we provide child care. We have a strong emphasis on relationship building in addition to teaching English. A large number of our students are from Arabic speaking countries, as well as Mexico, Korea, Japan, China and a number of South American and African countries.

For more information, please contact Linda Stein, lindajstein@comcast.net or Ken Stern, khstern@comcast.net.

The Spirit of Christ Catholic Community, in Arvada, Colorado, participates in a Migrant Coalition with their Migrant Ministry. Our Migrant Ministry program outreaches to Colorado Migrants to help meet basic human needs and change structures that deny them the dignity and rights due all human beings. We collaborate with other parishes and organization interested in furthering the cause of the plight of the migrants.

For more information, please contact Pat & Frank Gaznick at peaceproz@yahoo.com.

Founded in 2003, by Archbishop Charles J. Chaput, O.F.M., the mission of **Centro San Juan Diego**, the Hispanic institute for family and pastoral care, is to empower Hispanics in the Archdiocese of Denver through education, so they become faithful and integrated leaders in the Catholic Church and in the society. The mission of Centro San Juan Diego is accomplished through two main venues, Pastoral Services and Family Services.

For more information, please contact Centro San Juan Diego at 303-295-9470

The **Urban Servant Corps** is a one-year, full-time Lutheran volunteer program involved in ministries serving inner-city Denver. The USC works in cooperation with community agencies, churches, and individuals in the city as channels of God's love and concern. USC volunteers bring a variety of gifts to the larger community. USC volunteer positions balance between working with direct service programs to address immediate needs, and advocating or networking with other organizations to work for long-term social change. Currently, USC is offering a week long experiences exploring issues of global poverty, immigration, and faith through service and education. In reflecting upon the Gospels, the program seeks to help participants to respond in love, care, understanding, and solidarity to the growing immigrant communities here in Denver and across our country.

For more information go to www.servantcorps.org or call the Urban Servant Corps office at 303-894-0076.

Handout J: What is Comprehensive Immigration Reform?

Provide a Path to Permanent Resident Status and Citizenship for All Members of Our Communities. Our immigration policy needs to be consistent with reality. Most immigrants are encouraged to come to the United States by economic forces they do not control. Immigrants bring prosperity to this country, yet many are kept in legal limbo. Legalization of the undocumented members of our communities would benefit both immigrants and their families *and* the U.S.-born, by raising the floor for all and providing all with equal labor protections.

Reunite Families and Reduce Immigration Backlogs. Immigration reform will not be successful until we harmonize public policy with one of the main factors driving migration: family unity. Currently families are separated by visa waiting periods and processing delays that can last decades. Comprehensive immigration reform must strengthen the family preference system, by increasing the number of visas available both overall and within each category. In addition, the bars to re-entry must be eliminated, so that no one who is eligible for an immigrant visa is punished by being separated from their family for many years.

Provide Opportunities for Safe Future Migration and Maintaining Worker Protections. With respect to worker visas, we need a “break-the-mold” program. Such a program must include: legal visas for workers and their families; full labor rights (such as the right to organize and independent enforcement rights); the right to change jobs; and a path to permanent residence and citizenship. A regulated worker visa process must meet clearly defined labor market needs, and must not resemble current or historic temporary worker programs. The new system must create a legal and safe alternative for migrants, facilitate and enforce equal rights for all workers, and minimize the opportunities for abuse by unscrupulous employers and others.

Respect the Safety and Security of All in Immigration Law Enforcement. Fair enforcement practices are key to rebuilding trust among immigrant communities and protecting the security of all. Any immigration law enforcement should be conducted with professionalism, accountability, and respect. Furthermore, there should be effective enforcement of laws against human trafficking and worker exploitation.

Recognize Immigrants' Full Humanity. Immigrants are more than just workers. Immigrants are neighbors, family members, students, members of our society, and an essential part of the future of the United States. Our immigration policies should provide immigrants with opportunities to learn English, naturalize, lead prosperous lives, engage in cultural expression, and receive equitable access to needed services and higher education. Support for immigrants must also include adequate resources to provide for decent, safe and affordable housing to help meet the critical housing needs of the 2.2 million – one in five – immigrant families residing in the U.S.

Restore Fundamental Civil Rights of Immigrants. Since September 11, 2001, implementation of sweeping law enforcement policies have not only failed to make us safer from future attacks, but undermined our security, while eroding fundamental civil liberties. Failure to protect these fundamental rights goes against the core values of a democracy, and, therefore, the United States. For the benefit of everyone, and not just immigrants, these basic rights must be restored and protected.

Protect the Rights of Refugees and Asylees. The United States has always been viewed as a safe haven for those fleeing persecution. Yet, since September 11, 2001, significantly fewer refugees have been admitted. The U.S. government has an obligation to remove barriers to admission and save the lives of thousands of people across the world fleeing for their lives. In addition, our current policies treat many asylees unequally based on their country of origin. Our country must ensure fair and equal treatment of individuals and their family members seeking asylum, and end the inhumane detention and warehousing of asylum seekers.

Source: Coloradans For Immigrant Rights, a project of the American Friends Service Committee

Handout K: Colorado Interfaith Pledge on Immigration

In 2008, an interfaith working group, including, American Friends Service Committee, American Jewish Committee, Anti-Defamation League, Colorado Catholic Conference, Colorado Council of Churches, Colorado Immigrant Rights Coalition, Confianza, Greater Denver Interfaith Alliance, Greater Metro Denver Ministerial Alliance, HIS Ministries, HS Power & Light, and Northeast Denver Islamic Center and others, finalized the Colorado Interfaith Pledge on Immigration to be used in conjunction with the Fair Immigration Reform Movement's national pledge drive.

The Colorado Interfaith Pledge on Immigration provides a vehicle for dialogue and action, in which people of faith can converse with other faith leaders and congregations about the values our state and nation should espouse in regards to immigration and the need for public policies that welcome newcomers to our communities. Colorado's interfaith pledge statement was introduced in June 2008 and will be publicly launched in a press conference with the endorsing faith leaders and scheduled with Governor Bill Ritter, significantly, for September 11, 2008. The pledge can be found at: www.coloradoimmigrant.org/pledge.

Below is a copy of the finalized pledge:

As Coloradans of faith, we recognize the sacred humanity of all immigrants. Our diverse faith traditions teach us to welcome our sisters and brothers with love and compassion. We affirm that public policies are moral statements. Our faith calls us to pursue policies that uphold the human dignity of each person and value the wholeness of each family unit.

THEREFORE:

I commit to stand for America's finest ideals and core community values and publicly reject the politics of division and isolation that fan anger and hate against any person or community. I will work towards just, workable and humane immigration reform.

Please fax to:

303-893-3505

Or mail to:

Colorado Immigrant Rights Coalition
Colorado Interfaith Pledge on Immigration
3131 W. 14th Ave
Denver, CO 80204

Appendix A Additional Resources

FAITH ARTICLES AND RESOURCES:

“A House For All Peoples? A Bible study on welcoming the outsider” by Ched Myers.

<http://www.sojo.net/index.cfm?action=magazine.article&issue=sojo604&article=060420>.

Christians for Comprehensive Immigration Reform, Immigration sermon packet, Christians and Immigration Discussion Packet.

http://www.sojo.net/index.cfm?action=action.ccr&item=CCIR_main.

Church World Service: resources on immigration and refugees, including bible study, “The Bible as the Ultimate Immigration Handbook.”

<http://www.churchworldservice.org/Immigration/publications.htm>.

Interfaith Worker Justice Immigration resources, including “For Once You Were a Stranger: Immigration Through the Lens of Faith” toolkit

<http://www.iwj.org/actnow/imm/immigration.html>.

Lutheran Immigrant & Refugee Service resources: study guides, manual for congregations, liturgical resources.

<http://www.lirs.org/InfoRes/Congregation/index.htm>.

“Mi Casa Es Tu Casa: A Biblical Perspective on the Current Immigration Issue” by Dr. Lindy Scott, Wheaton College.

<http://www.wheaton.edu/CACE/resources/onlinearticles/immigration.htm>.

“Seeing That of God in Our Immigrant Neighbors.” Danielle Short, May 2008 Friends Journal.

<http://www.friendsjournal.org/immigrationand-friends-testimonies>.

“US Helped Create Migrant Flow,” Erica Dahl-Bredine, September 22, 2006, National Catholic Reporter.

http://ncronline.org/NCR_Online/archives2/2006c/092206/092206w/php.

GENERAL IMMIGRATION ARTICLES:

“Bridging The Black-Immigrant Divide,” by Alan Jenkins, February 20, 2007.

http://www.tompaine.com/articles/2007/02/20/bridging_the_blackimmigrant_divide.php.

“The Great Immigration Panic,” New York Times editorial, June 3, 2008.

<http://www.nytimes.com/2008/06/03/opinion/03tue1.html>.

“Forced Family Breakdown,” by Kinsey Alden Dinan and Nancy K. Cauthen.

http://www.tompaine.com/articles/2007/06/06/forced_family_breakdown.php.

“Many immigrants were legal only because there were no rules,” By Brian Donohue, Sunday, July 22, 2007

<http://www.nj.com/printer/printer.ssf?/base/news-0/11850787315220.xml&coll=t>.

“Of Migrants & Minutemen: Inside the Immigration Battle,” NACLA Report on the Americas, Vol. 40, No. 3 (click on Issue 3). Includes, articles on the anti-immigrant movement, immigration detention, immigrant day laborers, etc.

<http://nacla.org/volumeissues?volume=040>.

“The Roots of Migration,” American Friends Service Committee.

<http://www.afsc.org/immigrants-rights/learn/roots.htm>.

“Understanding Anti-Immigrant Movements,” American Friends Service Committee.

<http://www.afsc.org/immigrants-rights/learn/anti-immigrant.htm>.

BOOKS ON IMMIGRATION:

Bigelow, Bill. **The Line Between Us: Teaching About the Border and Mexican Immigration.** Milwaukee: Rethinking Schools, Ltd., 2006.

Chomsky, Aviva. **“They take our jobs!” And 20 other myths about immigration.** Boston: Beacon Press, 2007.

Gill, Jerry H. **Borderland Theology.** Washington DC: EPICA, 2003.

Massey, Douglas S., Durland, Jorge and Malone, Nolan J. **Beyond Smoke and Mirrors: Mexican Immigration in an Era of Economic Integration.** New York: Russell Sage Foundation, 2002.

Urrea, Luis Alberto. **The Devil’s Highway.** New York: Back Bay Books/Little, Brown and Company, Inc., 2005.

Wilbanks, Dana W. **Re -Creating America: The Ethics of U.S. Immigration and Refugee Policy in a Christian Perspective.** Nashville: Abingdon Press, 1996.

FILMS ON IMMIGRATION:

(Partial list of films available to borrow from Coloradans For Immigrant Rights, a project of AFSC, 303-623-3464)

Dying to Live: A Migrant’s Journey, By Groody River Films, 2006.

Echando Raices/Taking Root: Immigrant and Refugee Communities in California, Texas and Iowa, By AFSC, 2002.

Farmingville, By Carlos Sandoval and Catherine Tambini, 2004.

A Foot in Both Places: Culture and Community at the Crossroads of War, By AFSC, 2006.

The Invisible Mexicans of Deer Canyon, By John Carlos Frey, 2006.

The Line in the Sand: Stories from the US/Mexico Border, By Catholic Relief Services.

Lives For Sale, By Maryknoll and Lightfoot Films.

Made in LA, By Almudena Carracedo & Robert Bahar.

Maid in America, By Anayansi Prado, 2004.

The New Coloradans, The Piton Foundation, 2004.

Rights on the Line: Vigilantes at the Border, By AFSC, ACLU and WITNESS, 2005

The Short Life of Jose Antonio Gutierrez, By Heidi Specogna, 2006.

The Sixth Section/La Sexta Seccion, By Alex Rivera and Bernardo Ruiz, 2003.

Strangers no Longer, By Groody River Films, 2006.

Uprooted: Refugees of the Global Economy, By the National Network for Immigrant and Refugee Rights (NNIRR), 2001.

Wetback: The Undocumented Documentary, Arturo Perez Torres & Heather Haynes, 2006.

Appendix B Glossary of Terms

Alien: someone physically present in the U.S. who is not a U.S. citizen. Among others, the term includes: temporary visitors, legal permanent residents, and undocumented individuals. Many immigrant rights advocates feel this term has a negative connotation and prefer the term “foreign national.”

Asylee: an individual who has won a claim for asylum. Asylees are eligible to work in the United States and may be able to travel internationally. One year after winning asylum, an asylee may apply for legal permanent residence; however there is now a backlog of over ten years in processing these applications.

Asylum: a form of relief for which nationals of other countries can apply if they have suffered persecution in their home countries or if they have a well-founded fear of future persecution on account of certain protected characteristics.

Backlogs: refers to the list of individuals who qualify to immigrate to the U.S. but must wait for their visas to become available. Depending on the family relationship (i.e., parent, spouse, children, sibling) to a U.S. citizen or legal permanent resident and depending on the country of origin, the wait can be years, sometimes as long as twenty years. The reason is that there is an annual limit on the number of these visas that can be issued per country and world-wide.

Citizen/U.S. Citizen: includes everyone born in the U.S., as well as a person born abroad to U.S. citizen parents, or who has immigrated to the U.S. and became a “naturalized” citizen.

Comprehensive Immigration Reform: a term that refers to how U.S. immigration policy will handle undocumented immigrants, future flows of immigration, and those waiting to obtain a visa to enter. Related words: legalization, amnesty, earned adjustment, regularization, normalization.

Deportation/Removal: removal, formerly called deportation, is a legal proceeding through which immigration officials seek to remove a foreign national from the United States for violating an immigration law or other U.S. law. These proceedings generally take place in Immigration Court before an Immigration Judge.

Detention: the process by which the U.S. government holds foreign nationals in Immigration facilities, prisons, or jails while their removal proceedings are pending.

Family Reunification: refers to measures that try to reduce the years-long wait for family members to immigrate and join their family in the U.S. Sometimes, this term is used more generally for measures that provide immigration benefits to families rather than simply to an individual, such as legalization or guest worker programs that allow spouses and children to apply along with the main applicant.

Free trade agreements: treaties between countries that facilitate the free movement of labor and capital that remove certain taxes, environmental laws and worker protections.

Globalization: trend toward the increased flow of goods, services, capital, information and ideas across national borders, and the deeper integration of the global economy.

Hebrew Bible: a generic reference to those books of the Bible originally written in Biblical Hebrew. The term closely corresponds to contents of the Jewish Tanakh and the Protestant Old Testament. The term does not imply naming, numbering or ordering of books, which varies.

Human trafficking: the recruitment, transportation, harboring, or receipt of people for the purpose of exploitation. Trafficking victims typically are recruited using coercion, deception, fraud, the abuse of power, or

outright abduction. Threats, violence, and economic leverage can often make a victim consent to exploitation.

Immigrant: a foreign national who has been granted permission to remain in the United States permanently, that is a “legal permanent resident” or “green card holder” and as such is distinguished from a “non-immigrant” who comes to the United States on a temporary visa. The term “immigrant” is often used more broadly to mean any person who is not a U.S. citizen.

Immigration & Customs Enforcement (ICE): the enforcement branch of the newly created Department of Homeland Security. This is the branch of DHS which includes deportation officers and trial attorneys in Immigration Court.

Immigration Policy: policy of the federal government that determines how many people from which countries can come to the United States. Immigration policy establishes rules and regulations for visas, processes for attaining legal residency and citizenship and enforcement mechanisms to deter surreptitious entry and to police immigration laws.

Legalization: providing legal permanent residency to undocumented immigrants.

Legal Permanent Residency (LPR): type of status that grants legal permission for immigrants to live indefinitely in the U.S. After 5 years of legal permanent resident status, individuals can then apply for U.S. citizenship. Legal permanent residents are issued “green cards.”

Naturalization: the process by which a foreign national applies for and obtains U.S. citizenship. Only legal permanent residents may apply to naturalize, and generally, only after they have held their “green card” for five years (spouses of U.S. citizens may apply earlier.)

North American Free Trade Agreement (NAFTA): a free trade area including the United States, Canada and Mexico. Established in 1994, it has not eliminated all interventions, such as U.S. agricultural subsidies.

Refugee: for refugee status, an applicant applies outside the United States and must meet the same standard of persecution as an asylum applicant.

Undocumented Immigrants: any person who entered the U.S. without government permission, or having received permission to enter temporarily, stayed longer than permitted. The term used in legal documents to refer to undocumented immigrants is “illegal aliens.”

Visa: a legal document that permits its holder to seek entry into the United States on either a temporary or a permanent basis. Legally, a visa merely permits the foreign national to board transportation to the U.S. Permission to enter the country may be granted or denied by immigration officials at the port of entry.

Adapted from “A Glossary for Understanding the Debate on Immigration Reform” by Rosita Choy, National Policy Impact Coordinator, AFSC’s Project Voice; Glossary of Immigration Terms by Immigration Equality,

<http://www.immigrationequality.org.template.php?pageid=26>; and “Putting Dignity and Rights at the Heart of the Global Economy: A Quaker Perspective,” AFSC, 2004, “For Once You Were a Stranger: Immigration in the U.S. Through the Lens of Faith,” Interfaith Worker Justice, 2007.

Appendix C Who to Know in the Immigration Debate

FAITH BASED ORGANIZATIONS

American Friends Service Committee, Human Migration & Mobility Program

<http://www.afsc.org/immigrants-rights/default.htm>.

This national website has legislative updates, action alerts, American Friends Service Committee (AFSC) statements and educational resources on immigrant rights. The AFSC carries out service, development, social justice, and peace programs throughout the world. Founded by Quakers in 1917, AFSC's work is based on the Quaker belief in the worth of every person and faith in the power of love to overcome violence and injustice.

(see also *Coloradans For Immigrant Rights under Colorado Immigrant Advocacy Organizations for the local AFSC Colorado office*)

Catholic Campaign for Immigration Reform

<http://www.justiceforimmigrants.org>

This website is designed to help achieve the goals of the *Justice for Immigrants* Campaign and provides tools and information for diocesan and community-based organizing, education, and advocacy efforts about Catholic teachings that underpin this Campaign. As well as, proposals from the Catholic Bishops to achieve reform in US immigration laws and policies that better reflect the values of a nation of immigrants.

Church World Service, Immigration & Refugee Program

<http://www.churchworldservice.org/immigration/index.htm>.

The Immigration and Refugee Program of Church World Service (CWS/IRP) is an ecumenical family empowering churches to show hospitality to strangers, that is, to immigrants, refugees, asylum seekers and

other uprooted people in the United States and around the world. This website has resources on refugees, action alerts, and book and film lists.

Disciples Home Missions, Refugee & Immigration Ministries

<http://www.discipleshomemissions.org/RIM>

RIM provides educational materials to congregations that want to learn more about immigration and refugee issues, helps resettle refugees and advocates for the rights of refugees and immigrants. It has various resources from the Christian Church (Disciples of Christ).

Episcopal Migration Ministries

<http://www.episcopalchurch.org/emm.htm>.

Episcopal Migration Ministries (EMM) engages in advocacy on behalf of immigrants and refugees, resettlement of displaced persons and outreach to Episcopal congregations. EMM continues to carry out the ministry to the uprooted it began over 60 years ago to resettle refugees, advocate with and for immigrants, and raise awareness of the plight of the uprooted in our church. The website has personal reflections, Episcopal resolutions and extensive resources.

Friends Committee on National Legislation, Immigration Issue

http://www.fcnl.org/issues/issue.php?issue_id=69.

This site has Friends Committee on National Legislation (FCNL) statements, background and analysis on immigration. Founded in 1943 by members of the Religious Society of Friends (Quakers), FCNL staff and volunteers work with a nationwide network of tens of thousands of people from many different races, religions, and cultures to advocate social and economic justice, peace, and good

government. FCNL is nonpartisan. FCNL is also the oldest registered ecumenical lobby in Washington, DC.

Hebrew Immigrant Aid Society

<http://www.hias.org>

The Hebrew Immigrant Aid Society (HIAS) has had an extraordinary impact on millions of Jews. For generation after generation, HIAS has provided essential lifesaving services to world Jewry, through its mission of rescue, reunion and resettlement. HIAS is an organization that focuses on the advocacy of Jewish values in the larger immigration debate. The website has information on HIAS programs and other resources.

Interfaith Worker Justice, Immigration Resources

<http://www.iwj.org/actnow/imm/immigration.html>

Interfaith Worker Justice (IWJ) is an interfaith network that calls upon religious values to educate and organize the religious community in the US on issues that improve the wages and working conditions of workers, especially low-wage workers. This site has extensive interfaith resources on immigrant rights including the *For Once You Were a Stranger* comprehensive toolkit that helps people reflect on and take meaningful action around immigration issues.

Lutheran Immigration & Refugee Services

<http://www.lirs.org>

Lutheran Immigration & Refugee Service (LIRS) welcomes and advocates for refugees and other migrants. The website has action alerts, resources and other information.

Mennonite Central Committee, Immigration Office

<http://mcc.org/us/washington/issues/immigration>

The Mennonite Central Committee (MCC)

provides resources to refugees, immigrants and advocates for humane immigration policies. This site has resources, articles, links, action alerts and more on immigrant rights. The MCC, originally formed to work with people uprooted in the aftermath of World War I, continues to provide resources to immigrants and refugees of all faiths in the United States, Canada and many other countries. MCC often does its best immigration work by working with people to create safe, viable futures in their countries of origin.

Migration & Refugee Services, U.S. Conference of Catholic Bishops

<http://www.nccbuscc.org/mrs/>

Migration and Refugee Services carries out the commitment of the Roman Catholic bishops of the United States to serve and advocate for immigrants, refugees, migrants, and people on the move. This commitment is rooted in the Gospel mandate that every person is to be welcomed by the disciple as if he or she were Christ himself and in the right of every human being to pursue, without restraint, the call of holiness.

New Sanctuary Movement

<http://www.newscanctuarymovement.org/>

NSM is an interfaith movement to support families suffering from unjust immigration laws. The website has resources, background information and news articles about NSM.

Presbyterian Church (USA), Office of Immigration Issues

<http://www.pcusa.org/immigration>

This site has liturgical and legal resources as well as other information on immigration. Presbyterians For Just Immigration is a network of Presbyterians interested in various immigration issues and how these issues impact their communities, churches and presbyteries. PFJI is committed to fostering discussion, sharing resources, promoting advocacy, and writing liturgy on various im-

migration topics. As large numbers of people enter the United States and participate in our communities and churches, members of PFJI hope to empower Presbyterians to share vision, best practices, resources, and a passionate concern for those coming to the United States to live and work.

Religious Action Center of Reform Judaism, Immigration Resource

<http://rac.org/advocacy/issues/issueir/index.cfm>.

This site has various resources for Reform Jewish congregations on immigrant rights. RAC has been the hub of Jewish social justice and legislative activity in the nation's capital for more than 40 years. RAC educates and mobilizes the American Jewish community on legislative and social concerns, advocating on issues from economic justice to civil rights to religious liberty to Israel.

Sojourners/Christians for Comprehensive Immigration Reform

http://www.sojo.net/indexcfm?action=action.display&item=CCIR_main

CCIR represents a coalition of Christian organizations, churches, and leaders, from across the theological and political spectrum, united in support of comprehensive immigration reform. The site has various faith resources on immigration including preaching materials on the biblical call to “welcome the stranger.”

Unitarian Universalist Association, Immigration Resources

<http://www.uua.org/socialjustice/issues/immigration/index/shtml>.

This site has various resources for Unitarian Universalists on immigrant rights. The Unitarian Universalist Association has supported fair and compassionate immigration practices since its inception. The Unitarian Universalist Association (UUA) supports comprehensive immigration reform and has endorsed the New Sanctuary Movement.

United Methodist Committee on Relief

<http://gbgm-umc.org/umcor/refugees/>

This website provides information on refugees, migrants, and displaced people, and the work of the United Methodist Committee on Relief (UMCOR) of the General Board of Global Ministries. UMCOR is the not-for-profit global humanitarian aid organization of the United Methodist Church. UMCOR is working in more than 80 countries worldwide, including the United States. Their mission, grounded in the teachings of Jesus, is to alleviate human suffering—whether caused by war, conflict or natural disaster, with open hearts and minds to all people.

COLORADO IMMIGRANT ADVOCACY ORGANIZATIONS:

American Civil Liberties Union, Colorado

<http://www.aclu-co.org>

The mission of the ACLU of Colorado is to protect, defend, and extend the civil rights and civil liberties of all people in Colorado through litigation, education, and advocacy.

American Immigration Lawyers of America, Colorado Chapter

<http://www.ailacolorado.org/>

The Colorado Chapter of AILA was founded in 1979. The chapter currently has approximately 180 approved members committed to immigration law and policy.

Center for Immigrant and Community Integration

<http://www.puebloserves.org/Immigrant-CommunityIntegration>

The Center for Immigrant and Community Integration is administered by Catholic Charities, the Diocese of Pueblo. It is funded by a grant from the Colorado Trust.

Colorado African Organization

<http://coloradoafricanorganization.net-firms.com>

Colorado African Organization was formed in August 2003, by a pioneering team of members from several countries from Africa. Our vision was to establish an organization that for the first time and with one voice would advocate for the issues that uniquely affect the entire African immigrant community in Colorado. Our mission as an organization is to foster greater unity among us, to increase the level of our participation in the activities of the Colorado society we live in, and to insure our inclusion and representation in dialogues affecting community policies and opportunities.

Coloradans For Immigrant Rights, a project of AFSC Colorado

<http://www.afsc.org/central/Immigrant-Rights/immigrant-right.htm> or

<http://coloradansforimmigrantrights.blogspot.com/>

Coloradans For Immigrant Rights' primary mission is to create a welcoming climate for all people by building broad support for immigrant justice. To do this we advocate for humane immigration policies and work to eliminate unjust immigration practices. Educating and organizing citizens in support of human rights for all people, we believe diverse voices grow and strengthen the movement for immigrant justice. AFSC Colorado's immigrant rights project, CFIR, has resources on allyship, a blog with YouTube videos, and additional links.

Colorado Legal Services

<http://coloradolegalservices.org/co/homepage.htm>

Colorado Legal Services helps low-income Coloradans find solutions to civil legal problems.

Comité De Longmont

<http://www.elcomitedelongmont.com/>

Comité De Longmont has served the needs of Latinos in Longmont, Colorado and the surrounding communities since 1980. El Co-

mite is a grassroots organization dedicated to providing advocacy and social services for Latinos. We provide a variety of ongoing services through paid office personnel and a network of volunteers.

Compañeros

<http://www.sanjuancitizens.org/loscompañeros/index.shtml>.

Los Compañeros is committed to educational research and outreach, with the purpose of stimulating awareness, fostering understanding, and furthering acceptance of the Latino community in the Durango area. Providing and facilitating educational programs, as well as improving human relations among diverse cultures within the community, are the key elements of this mission. The Compañeros project campaigns to end racial profiling that often targets Latinos and other ethnic minorities, and to promote acceptance of diverse cultures throughout the San Juan Basin.

El Centro AMISTAD

<http://www.elcentroamistad.org/>

AMISTAD (Alianza Multicultural de Inmi-grantes Sirviendo a Todos con Ayuda para los Derechos) is a grassroots organization committed to structural, social and political change for the benefit of immigrants; dedicated to the development of leaders within the immigrant community; and committed to bringing the voice of immigrants into the public discourse. AMISTAD is based in Boulder, Colorado.

El Centro Humanitario Para los Trabajadores

<http://centrohumanitario.org/>

El Centro Humanitario promotes the rights and well-being of day laborers in Denver through education, job skills and leadership development, united action and advocacy. Our goals are to develop a sense of community and self sufficiency among workers and to foster worker ownership over El Centro.

Fuerza Latina

http://www.cjpe.org/Fuerza_Latina.html

Fuerza Latina is an organization of immigrants for immigrants. We are dedicated to educating, informing, organizing, and promoting change to facilitate an improved quality of life for immigrants in our community. Fuerza Latina is based at the Center for Justice Peace and Environment, a community based organization, achieving progressive, non violent social change in Fort Collins, Colorado.

Latin American Research and Service Agency (LARASA)

<http://www.larasa.org/>

The mission of the Latin American Research and Service Agency (LARASA) is to lead and influence change to improve the quality of life for Latinos in Colorado. We believe that when you improve the lives of Latinos, you improve the lives of all Coloradoans. LARASA's primary goal is to strengthen the capacity of the Latino community to achieve economic, education, and physical well being.

Latina Initiative

<http://www.latinainitiative.org/>

In 2002, LI was founded to more fully engage and empower Latinas in the issues and decisions that impact their lives and the health and well-being of their families and communities. LI recognizes the culturally-respected and influential role Latinas play as leaders and role models.

Metropolitan Organizations for People (MOP)

<http://www.mopdenver.org/>

MOP is Building an Organization of Hope in Metro Denver Many people are concerned about the rise in community isolation, lack of involvement in the democratic process, decline of trust among neighbors, and the decline in civic engagement in our society.

The members and staff of Metro Organizations for People feel we have a critical contribution to make toward reversing these trends. In association with the PICO network we have developed, through our 25 year history, an organizing model that engages large numbers of church, school, and community members in work that builds community, develops new community leaders, creates hope, and teaches people ways to powerfully engage the civic and democratic process. Acting from a foundation of democratic Judeo-Christian values, we are building a regional community organization capable of impacting issues from the local neighborhood to city, regional and statewide arenas.

Mi Familia Vota

<http://www.mifamiliavota.net/>

The mission of Mi Familia Vota is to empower immigrants interested in improving their lives by helping them become citizens, register to vote and by providing them with information and tools on key issues that affect their communities and ways to hold politicians accountable.

Muslim American Society

<http://www.mascolorado.org/>

MAS Freedom's mission is to build an integrated empowerment process for the American Muslim community through civic education, participation, community outreach, and coalition building; to forge positive relationships with other institutions outside of our community, that will ensure and facilitate the protection of civil rights and liberties for American Muslims and all Americans

Padres y Jovenes Unidos

<http://www.padresunidos.org/>

With roots in the struggle for educational justice, Padres has evolved into a multi-issue organization that is led by people of color who fight for educational equity, student rights and justice for immigrants. Out of the struggles for educational justice, Jovenes

Unidos has emerged, the youth initiative of Padres Unidos. Both Padres and Jovenes Unidos challenge the root cause of discrimination, racism and inequity by exposing the economic, social and institutional basis for injustice as well as developing effective strategies and tactics to change it. Parents and students are empowered to organize, develop new leadership and realize meaningful change.

Pikes Peak Immigrant & Refugee Collaborative

<http://www.coloradocollege.edu/CivicEng/immigration/>

In August of 2005, the Colorado Trust awarded The Pikes Peak Immigrant and Refugee Collaborative (PPIRC) a grant to promote immigrant and refugee integration in El Paso County. The PPIRC is the outcome of a collaborative among various community members and organizations that work with immigrants in one form or another. The collaborative ultimately seeks to increase the sense of integration among all residents of Colorado Springs, including immigrants, refugees, and the receiving community.

Prax(us) Anti-Trafficking Project

<http://www.praxus.org>

Prax(us) addresses human trafficking in the state of Colorado. By providing street outreach, victim services, case management, and training, Prax(us) is providing a community-based solution to a much overlooked problem. We are striving for a state where people are free from exploitation.

Pueblo Inmigrante en Marcha

Pueblo Inmigrante en Marcha is an immigrant based organizing committee based in the Our Lady of Mount Carmel Church in Pueblo, Colorado.

Rights for All People/Derechos Para Todos

<http://www.rap-dpt.org/>

RAP exists to organize with immigrants and their allies to bring immigrant voices and humane policies to the struggle for justice, dignity and human rights for everyone in Colorado. We began in 1994 as a response to the passage of the anti-immigrant Proposition 187 in California, and hired our first staff in 2003. Rights for All People has emerged as a key organization in the Denver Metro area and Colorado as a whole. Our leadership is composed of 50 immigrants and 10 allies. Our organizing base is solid and growing at 300, and other supporters number around 500. Our campaigns come from the expressed needs and perspectives of our immigrant members. A major focus is leadership development, skill building and ensuring members “own” the work of the organization.

Rocky Mountain Immigrant Advocacy Network (RMIAN)

<http://www.rmian.org/>

The Rocky Mountain Immigrant Advocacy Network (RMIAN) is a nonprofit organization in Denver, Colorado dedicated to providing legal information and representation to non-citizens detained by the Department of Homeland Security. Although the government provides public defenders and legal aid attorneys to indigent criminal defendants and civil litigants, individuals in deportation proceedings have no access to legal representation unless they have money to hire a private attorney. As a result, 85 percent of the people detained at the immigration detention facility in Aurora, Colorado go unrepresented, primarily due to poverty.

San Luis Valley Immigrant Resource Center (SLVIRC)

<http://www.slvirc.org>

The San Luis Valley Immigrant Resource Center is a safe place for people to come and address immigration related questions and needs. The center provides services in an area where no other aid is available. IRC services are non-governmental, confidential and minimum fee based.

Spring Institute for Intercultural Learning

<http://www.springsinstitute.org/elt.html>

The Spring Institute for Intercultural Learning has been designated by the Federal Office of Refugee Resettlement (ORR) and the Colorado Refugee Services Program (CRSP) to provide technical assistance for English Language Training programs serving refugees.

Western CO Justice For Immigrant Committee (WCJFI)

The Western Colorado Justice For Immigrant Committee is an immigrant rights organizing committee based in the Grand Valley Peace and Justice Center in Grand Junction, Colorado.

NATIONAL IMMIGRANT ADVOCACY ORGANIZATIONS

Applied Research Center

<http://www.arc.org>

The Applied Research Center (ARC) advances racial justice through research, advocacy and journalism. ARC is the publisher of Color Lines Magazine and has extensive information on a broad range of issues including immigrant justice.

Campaign for a United America

<http://campaignforaunitedamerica.org/>

The Campaign for a United America is made up of Americans from all walks of life who are standing up to defend our nation's historic commitment to unity, equality and opportunity and working to promote a dialogue that respects the contributions of all community members including our immigrant friends and neighbors and explores a sensible, humane, and compassionate approach to life together in a diverse America. This site has stories from US citizens who support immigrant rights.

Detention Watch Network

<http://www.detentionwatchnetwork.org/>

The Detention Watch Network (DWN) is a coalition that addresses the immigration detention crisis head on and works to reform the U.S. detention and deportation system so that all who come to our shores receive fair and humane treatment. This site features resources regarding immigration detention.

National Immigration Forum

<http://www.immigrationforum.org/>

The National Immigration Forum is dedicated to embracing and upholding America's tradition as a nation of immigrants. The Forum advocates and builds public support for public policies that welcome immigrants and refugees and are fair to and supportive of newcomers to our country. This site has information on immigration policy and community resources.

National Immigration Law Center

<http://www.nilc.org/>

The National Immigration Law Center (NILC) is dedicated to protecting and promoting the rights of low income immigrants and their family members. NILC is a leading resource on immigration law and policy.

National Immigration Project, National Lawyers Guild

<http://www.nationalimmigrationproject.org>

The National Immigration Project (NIP) of the National Lawyers Guild is a national membership organization of lawyers, law students, legal workers, and jailhouse lawyers working to defend and expand the rights of all immigrants in the United States.

National Network for Immigrant & Refugee Rights

<http://www.nnirr.org/>

The National Network for Immigrant & Refugee Rights (NNIRR) is a national organization composed of local coalitions and immigrant, refugee, community, religious, civil rights and labor organizations and activists. NNIRR serves as a forum to share information and

analysis, to educate communities and the general public, and to develop and coordinate plans of action on important immigrant and refugee issues. It works to promote a just immigration and refugee policy in the United States and to defend and expand the rights of all immigrants and refugees, regardless of immigration status. NNIRR has an extensive website with resources (including films and the BRIDGE Curriculum), action alerts, news articles and more.

No More Deaths

<http://www.nomoredeaths.org/>

No More Deaths' (NMD) mission is to end death and suffering on the U.S./Mexico border through civil initiative. This site has information about the US-Mexico border and opportunities for volunteering.

Progressive States Network, Immigration Project

<http://www.progressivestates.org/content/714>

The Immigration Project of the Progressive States Network supports state legislative leaders and advocates in challenging the rising anti-immigrant movement at the state level. This site is a clearinghouse for immigration-related state legislation.

RESEARCH INSTITUTIONS

Bell Policy Center

<http://www.thebell.org/>

The Bell Policy Center believes Colorado should be a state of opportunity — a place where all people can build better lives for themselves and their families. Opportunity motivates effort. It unleashes the talents of individuals, feeds a dynamic economy, and stimulates creativity and invention.

Center for Migration Studies

<http://www.cmsyn.org>

The Center for Migration Studies' (CMS) goal

is to support and undertake research, and undertake research, and to provide a forum for debate on international migration. It publishes *International Migration Review*, a leading peer-reviewed scholarly journal specialized in this subject, and publishes books and monographs, and undertakes original research.

League of Women Voters, Immigration Study

<http://www.lwv.org/AM/Template.cfm?Section=LWVUSImmigrationStudy>

The league of Women voters believes that immigration policies should promote reunification of immediate families; meet the economic, business and employment needs of the United States; and be responsive to those facing political persecution or humanitarian crises. Provision should also be made for qualified persons to enter the U.S. on student visas. The League of Women Voters recently completed a two-year Immigration Study aimed at helping communities understand the implications of immigration at the local, state, and federal level. As part of this project, league members and leaders explored the underlying values and principles regarding immigration, reasons for immigration, current federal immigration policy, and the impact of immigration in American society.

Migration Policy Institute

<http://www.migrationpolicy.org/>

The Migration Policy Institute (MPI) provides analysis, development, and evaluation of migration and refugee policies at the local, national, and international levels. MPI aims to meet the rising demand for pragmatic and thoughtful responses to the challenges and opportunities that large-scale migration, whether voluntary or forced, presents to communities and institutions in an increasingly integrated world.

Migration News, University of California at Davis

<http://migration.ucdavis.edu/mn>

The Migration News, of the University of California at Davis, summarizes and analyzes the most important immigration and integration developments of the preceding quarter.

Southern Poverty Law Center

<http://www.splcenter.org/>

The Southern Poverty Law Center was founded in 1971 as a small civil rights law firm. Today, SPLC is internationally known for its tolerance education programs, its legal victories against white supremacists and its tracking of hate groups. SPLC provides research on abuse of immigrants and anti-immigrant hate groups.

Urban Institute

<http://www.urban.org/immigrants/index-cfm>

The Urban Institute gathers data, conducts research, evaluates programs, offers technical assistance overseas, and educates Americans on social and economic issues — to foster sound public policy and effective government. The Urban Institute's site contains economic and social policy research on immigration, as well as referrals.

ANTI-IMMIGRANT ORGANIZATIONS

Colorado Alliance for Immigration Reform (CAIR)

<http://www.cairco.org>

Colorado Alliance for Immigration Reform (CAIR) is a non-profit, Colorado organization seriously concerned with America's rapid

population growth and the devastating effects that growth will have on the future of Colorado and the nation.

Defend Colorado Now

<http://www.defendcoloradonow.org/>

Defend Colorado Now (DCN) works to advance and support immigration reform ballot measures in Colorado. DCN supported an immigration reform initiative in 2006 that ultimately led to legislation being passed in a special legislative session.

Federation for American Immigration Reform (FAIR)

<http://www.fairus.org/site/PageServer>

The Federation for American Immigration Reform (FAIR) is a national, nonprofit, public-interest, membership organization of concerned citizens who share a common belief that our nation's immigration policies must be reformed to serve the national interest.

FAIR seeks to improve border security, to stop illegal immigration, and to promote immigration levels consistent with the national interest—more traditional rates of about 300,000 a year.

Minuteman Civil Defense Corps Head Quarters

<http://www.minutemanhq.com/>

To see the borders and coastal boundaries of the United States secured against the unlawful and unauthorized entry of all individuals, contraband, and foreign military. We will employ all means of civil protest, demonstration, and political lobbying to accomplish this goal.

Appendix D Individuals Interviewed in Who Is My Neighbor?

Dr. Antony Alumkal, Associate Professor of Sociology of Religion, Iliff School of Theology

Jose Angel, Member, Rights for All People / Derechos Para Todos

Janeth Arellano, Organizing Team, Rights for All People / Derechos Para Todos

Dr. Robin Baker, Senior Policy Analyst, Bell Policy Center

Tim Batz, Member, St. Andrew United Methodist Church in Highlands Ranch, CO

Bishop Allan Bjornberg, Rocky Mountain Synod, Evangelical Lutheran Church in America

Dr. Ann Graham Brock, Associate Professor of New Testament, Iliff School of Theology

Rev. Steve Brown, Retired Minister, Family of Christ Presbyterian Church, Greeley, CO

Rep. Terrance Carroll, Assistant Majority Leader, Colorado General Assembly, ordained American Baptist Minister

Rev. Dr. Miguel A. De La Torre, Associate Professor of Social Ethics, Iliff School of Theology, ordained Southern Baptist Minister

Rev. Patrick Demmer, Senior Pastor, Graham Memorial Church of God in Christ, Vice President Greater Denver Metro Ministerial Alliance

Lisa Durán, Executive Director, Rights for All People / Derechos Para Todos

Amy Erickson, Instructor of Hebrew Bible, Iliff School of Theology

Dr. Pamela Eisenbaum, Associate Professor of Biblical Studies and Christian Origins, Iliff School of Theology

Ernesto Ixcoy Garcia, Guatemalan immigrant affected by SWIFT ICE Raid, Greeley, CO

Conrado Flores, Day Laborer, El Centro Humanitario Para Los Trabajadores

Amy C. DeVan, Attorney, Allott Immigration Law Firm

Rev. John Fife, Pastor Emeritus, Southside Presbyterian Church, Tucson, AZ

Carol Harr, Member, St. Andrew United Methodist Church in Highlands Ranch, CO

Mark Harris, Owner, Grand Valley Hybrids, Grand Junction, CO

Charles Heatherly, Senior Aide to Congressman Tom Tancredo

Sara Heeren, Member, Mile Hi Church of Religious Science

Minsun Ji, Executive Director, El Centro Humanitario Para Los Trabajadores

Rich Jones, Director of Policy and Research, Bell Policy Center

Imam Ibrahim Kazerooni, Director of Abrahamic Initiative, St. John's Episcopal Cathedral

Jorge Martinez, Greeley Resident whose family was affected by SWIFT ICE Raid, Greeley, CO

Manuela, Greeley Resident whose family was affected by SWIFT ICE Raid, Greeley, CO

Michael Miller, Owner, Basic Doc's Pizza

Fidel "Butch" Montoya, Director H.S. Power & Light, former Denver Manager of Safety

Ann Ratcliffe, Elder, Family of Christ Presbyterian, Greeley, CO

Steve Risley, Member, St. Andrew United Methodist Church in Highlands Ranch, CO

Ricardo Romero, Executive Director, Al Frente de Lucha, Greeley, CO, National Coordinator, Mexican National Liberation Movement

Burghilde Ruffatti, Member, Coloradans For Immigrant Rights, a project of the AFSC

Rev. Dr. Jim Ryan, Executive Director, Colorado Council of Churches

Rev. Dr. Daniel Saperstein, Executive Presbyter, Presbytery of Plains and Peaks, Greeley, CO

Rev. Peter Sawtell, Executive Director, Eco-Justice Ministries

Father Bernie Schmitz, Pastor, Mother of God, Former Pastor, Our Lady of Peace, Greeley, CO

Rev. Julie Todd, United Methodist Minister, El Centro Humanitario Para Los Trabajadores Board Member

Jim Walsh, History Instructor, University of Colorado Denver

Dr. Dana Wilbanks, Professor Emeritus of Christian Ethics, Iliff School of Theology, ordained Presbyterian minister

Frosty Wooldridge, Writer and Radio Personality

Appendix E Who is My Neighbor? A Faith Conversation on Immigration

LEARNING GOALS

SESSION 1:

To familiarize participants with the history of immigration in the United States and allow them to place their family history in relation to this history.

To expose participants to the faces and stories of contemporary immigrants in Colorado as workers, organizers, and persons contributing to the common good, as well as persons who at times suffer abuse and discrimination.

To introduce participants to the Christian tradition regarding resident aliens and refugees and their responsibilities toward them.

To help participants identify immigration not as a problem of other people but as a part of their historical and spiritual identity.

SESSION 2:

To introduce participants to the Christian tradition of justice.

To expose participants to the difference between what is legal and what is just.

To familiarize participants with the history of immigration law in the United States, with special attention to the exclusionary and racist nature.

To help participants to identify myths around how and why immigrants come to the United States.

To invite participants to examine the myth that being Christian means following law blindly.

SESSION 3:

To invite participants to explore the sources of their fears on the issue of immigration.

To help participants examine arguments and assumptions that blame immigrants for

social problems.

To introduce participants to potential other causes of these problems.

To encourage participants to view the issue of immigration through the lens of love rather than fear.

SESSION 4:

To encourage participants to examine the abuses and consequences of the undocumented immigration issue.

To expose participants to the psychological and economic backlash towards legal immigrants through several lenses and stories.

To help participants further identify the underlying racism of the debate and the consequences for all persons who become “other” in the debate, especially through racial profiling.

To remind participants and integrate knowledge from past lessons the larger history of immigration (the Mexican American war, banana republics, etc.), including how our neighbors to the south are following their own money, as De La Torres states in his paper.

To encourage participants to understand deeper the Good Samaritan story and consider how Jesus, too, was an “alien.”

To invite participants to consider what immigration reform might look like through the lens of faith and what essential characteristics the participants would want in such a package.

To expose participants to the ways that churches and religious persons might help, be involved or reframe the debate (perhaps moving toward an agreed fifth conversation session).

Your Feedback is Important to Us!

Please take a few moments to answer the following questions about the DVD and Discussion Guide “Who Is My Neighbor? A Faith Conversation on Immigration.” The Colorado Council of Churches uses this information to evaluate the effectiveness of its materials and to improve future offerings. All feedback is confidential and anonymous.

1. What was your intention for using this resource? Did it allow you to meet your goals?
2. Which aspects of the curriculum did you most appreciate?
3. Which aspects of the curriculum did you find difficult to use in your setting? What would have made it more accessible?
4. What, if any, has been the impact of this study in the ongoing life of your congregation?
5. What topics would you like to see the Colorado Council of Churches address in future curricular offerings?

Thank you for taking this time to complete and fax this form to: Rev. Dr. Jim Ryan, Colorado Council of Churches, (303) 744-8605. If you don't have access to a fax machine, please mail this form to: 3690 Cherry Creek S. Dr., Denver, CO 80209

A joint project of the Colorado Council of Churches,
American Friends Service Committee, Bell Policy
Center, Colorado Immigrant Rights Coalition,
and Iliff School of Theology

WHO IS MY NEIGHBOR?



*A Faith
Conversation
on Immigration*

DISCUSSION GUIDE