

STUDY UNIT 1

Group Facilitator's Guide For the SNJM Associates' Study of the SNJM Corporate Stand on Immigrants and Refugees

FIRST MEETING

PLEASE NOTE: As the facilitator, you are encouraged to “read” your group and make any adjustments to this guide you feel will be beneficial for them. This guide is merely a suggestion for the presentation of the study materials. Of course, it will be helpful to prepare yourself for meetings by reading through the materials ahead of time. Even though the guide suggests that your group read much of the material aloud at meetings, they may gain an even better understanding of the topics of study by also reading the materials ahead of time. You are certainly free to suggest any approach you feel is best for your group. If you have questions or suggestions regarding this guide or the materials, please contact Susan Friesen at susan_friesen66@msn.com.

Introduction: Explain to your group that this study unit on immigrants and refugees is the first of three, three-part units about the SNJM Corporate Stands. The second unit addresses human trafficking, and the third covers water as a human right. All three of these stands address important present-day social justice issues and are directly related to the seven principles of Catholic social teaching.

Prayer: To “set the stage” for the study of the SNJM Corporate Stands, ask your group members to find the following in their immigration study materials packet:

1 - Dedication to Justice Prayer Service

Divide up the reading parts according to what usually works best for your group. End the prayer service right after the petitions, saving the “Closing Prayer” for the end of the meeting.

Background on SNJM corporate stands: Everyone find:

2 - The SNJM Corporate Stands

Take turns reading the information. This should take only a few minutes.

Focus on immigration – How the U.S. Catholic Church views immigration: To understand where the Catholic Church stands on the issue, find the following:

3 - Catholic Social Teaching on Immigration

4 - Seven Themes of Catholic Social Teaching

5 - 5A - Immigration Glossary of Terms/5B - Immigration History of US

Take turns reading through *Catholic Social Teaching on Immigration*. This document is from the United States Conference of Catholic Bishops (USCCB). Save the discussion and activity section at the end of the document for a “wrap up” activity on immigration at your third (last) meeting devoted to this corporate stand..

The *Seven Themes ...* and *Immigration Glossary/Immigration History ...* documents are additional resources to help your group understand Catholic social teaching and terms used in reference to immigration. You may take time during this or future meetings to go over these documents together, or you may encourage your group to look them over on their own time.

Remind your group to bring their entire immigration study packet to the meetings throughout the fall. You may find that your group is moving faster or slower than anticipated through the materials, so you may need to finish reading through a document at the next meeting, or you may have time to look over some of the additional resources together. Also, you will want to go back to the discussion and activity section of the *Catholic Social Teaching on Immigration* document as a “wrap up” at your last meeting devoted to immigration study.

Closure: Go back to the *1 - Dedication to Justice Prayer Service* and take turns reading the “Quotes from SNJM Sources.” End the meeting by reading the “Closing Prayer” together.

SECOND MEETING

Prayer: Choose a prayer ahead of time for the beginning of your meeting from the following:

6 - Collected Prayers for Immigrants

If your group enjoys singing, there are song suggestions in red print at the bottom of the last page of the *Collected Prayers ...* These familiar songs may be found in the *Today's Missal Music Issue*, or the *Breaking Bread* song book.

Focus on Immigration --- What the US Catholic Church says about immigration reform:

There are many oppositional opinions about immigration reform in the United States. It has been a very hot issue in the lead-up to our presidential election in November. The US Conference of Catholic Bishops has taken an official stance on the issue. Take turns reading through:

7 - The Catholic Church's Position on Immigration Reform

Principles of Catholic Social Teaching: Since “Catholic Social Teaching” was mentioned again in the above document, this is a good time for your group to look at:

3 - Seven Themes of Catholic Social Teaching

This document was mentioned as a resource to look at outside of the first meeting, but it's important for all Catholics to understand the social justice themes The Church holds dear. These

are all based on Gospel teachings, and are meant to encourage all of us into putting our faith into action.

How SNJMs are putting their faith into action worldwide: Ask your group to find:

8 - SNJM Call to Global Community

SNJMs carry on their ministries all over the world. Take turns reading as much of this document as you have time for at your meeting. You may also choose to focus just on the sections about the United States and Canada. There is a lot of information, so you are likely not to finish the whole document. In that case, encourage your group to read the rest on their own.

For next time: Encourage your group to think about their own family's immigration story and share it at the next meeting, if they would like.

Closure: Repeat the prayer you began with, or pick a different one ahead of time from *Collected Prayers* ..., or end with a song, if your group enjoys singing and you have access to songbooks containing the suggested songs at the bottom of the last page of *Collected Prayers* ...

THIRD MEETING

Prayer: Ask your group to find:

9 - St. Frances Xavier Cabrini

St. Frances Cabrini is the patron saint of immigrants. Her Feast Day is November 13. Take turns reading the biographical information about St. Frances Cabrini, followed by everyone reading the prayer at the bottom of the page together.

Focus on wrapping up the study unit on immigration: Ask your group to find and turn to p. 4 of:

3 - Catholic Social Teaching on Immigration

Pages 4-6 of this document have a number of thought-provoking discussion questions on immigration, plus suggested activities for putting one's faith into action. **Be sure to look through the questions and suggested activities ahead of time**, to choose those you feel might be most the fruitful for your group to discuss or do. However, do start with the very first one (A.1.) – sharing each person's own immigration story. Most of your group may not feel confident enough to engage in some of the suggested activities in Section F, but the first two suggestions might be feasible. Perhaps your whole group could attend a foreign-language Mass or prayer service together at a local parish, or learn a few words of greeting and welcome in the language of immigrants attending their own parish.

Looking ahead: Tell your group that the next SNJM Corporate Stand they will study is human trafficking.

Closure: Select a prayer or song (or both!) ahead of time from:

6 - Collected Prayers for Immigrants

Study Materials

For the SNJM Associates Study Of the SNJM Corporate Stand On Immigrants and Refugees

Contents, in order:

- 1 - Dedication to Justice Prayer Service*
- 2 - The SNJM Corporate Stands*
- 3 - Catholic Social Teaching on Immigration*
- 4 - Seven Themes of Catholic Social Teaching*
- 5 - (5A) Immigration Glossary of Terms/(5B) Immigration History of US*
- 6 - Collected Prayers for Immigrants*
- 7 - The Catholic Church's Position on Immigration Reform*
- 8 - SNJM Call to Global Community*
- 9 - St. Frances Xavier Cabrini*



1 - Prayer Service ... Dedication to Justice*

... committing time, energy, resources to the pursuit of right relationships of equality, justice and solidarity. *SNJM Core Value*

As SNJM Associates, dedication to justice is an important core value to our lives and our relationship with the SNJM Congregation. You are invited to reflect and pray on this value in light of your life and your knowledge and support of SNJM justice advocacy.

Opening Prayer

O God, all holy one, you are our Mother and our Father, and we are your children.
Open our eyes and our hearts so that we may be able to discern your work in the universe.
And be able to see Your features in every one of Your children.
May we learn that there are many paths but all lead to You.
Help us to know that You have created us for family, for togetherness, for peace, for gentleness, for compassion, for caring, for sharing.

May we know that You want us to care for one another as those who know that they are sisters and brothers, members of the same family, Your family, the human family.

Help us to beat our swords into plowshares and our spears into pruning hooks, so that we may be able to live in peace and harmony, wiping away the tears from the eyes of those who are less fortunate than ourselves.
And may we know war no more, as we strive to be what You want us to be: Your children. AMEN. [*Desmond M. Tutu*]

Reading - Micah 6:8

You have been told, what is good, and what God requires of you: Only to do right and to love goodness, and to walk humbly with your God.

A Quiet Moment: What phrase from Micah speaks to you today?

Inspiration

Never doubt that a small group of thoughtful committed citizens can change the world; indeed, it's the only thing that ever does. [*Margaret Mead*]

When we are really honest with ourselves, we must admit that our lives are all that really belongs to us. So it is how we use our lives that determine what kind of people we are. It is my deepest belief that only by giving ourselves do we find life. I am convinced that the truest act of courage is to sacrifice ourselves for others in a totally nonviolent struggle for justice. [*Cesar Chavez*]

Reflection and/or Sharing

What areas of my world are in need of equality, justice or solidarity?
What are some ways you pursue right relationships of equality, justice and solidarity?

* Link to prayer service found at: <http://www.snjmusontario.org/mission-resources/prayers-and-reflections>

Reading - Philippians 4:8

Finally brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things.

The purpose of biblical justice is to build peace where it has been broken. This understanding of justice does not concentrate solely on upholding laws and regulations, as important as those may be. Instead, its focus is on transforming people, relationships and structures so that they build peace. While God is the source of this ideal peace, we are responsible for striving to achieve it in our relationships with God and others. [Daniel W. Van Ness]

Petitions

Grant us, O God, a vision of your world as your love would have it:

- a world where the weak are protected, and none go hungry or poor;
- a world where the riches of creation are shared, and everyone can enjoy them;
- a world where different races and cultures live in harmony and mutual respect;
- a world where peace is built with justice, and justice is guided by love.

Other needs for which we wish to pray....

Quotes from SNJM Sources

Take courage, God will not abandon you. [Marie-Rose Durocher]

Let us extend a hand to one another, to help surmount the difficulties, which occur. [Marie-Rose Durocher]

The spirit never ceases to call women and men to incarnate the dream of God for a world of justice and equality. [Acts of the 28th General Chapter]

Faced with situations of injustice, violence and exclusion, we will seek the courage in the Names of Jesus and Mary:

- to denounce in a nonviolent way all that is contrary to basic human rights, to the respect and dignity of the human person, and to the harmony of all creation
- to proclaim the good news of a life that moves toward liberation and communion
- to use our influence by taking corporate stands for systemic change [Acts of the 31st General Chapter]

Closing Prayer

Unnamable One, our God, can you lead us into the community of shalom and justice?

That is your desire, that is your constant longing, and it is our greatest destiny as well.

You urge each of us from within to become our full selves, following your gifts wherever they may lead, connecting to others and rooting ourselves in the human circle of which we are most naturally, a part.

Inspire and guide us today as you have inspired your people of every age.

We are on your side, by your grace.

That is where we always long to be: on the side of life, of liberation into a community of equals, of worthy work for all, of adequate and dignified shelter, of a planet home healed and respected, of nourishment, of growth in every human way, toward insight, discovery, peace, joy, caring, health.

Be with us in all our desires and undertakings.

We ask this in your name.

And let all people say: AMEN [William Cleary – “Prayers to She Who Is”]

2 - THE SNJM CORPORATE STANDS*

[A religious congregation's corporate stand is an explicit public statement of a position on a social justice issue, followed through by a wholehearted commitment to addressing the issue with vigor through faith in action.]

CORPORATE STAND ON MIGRANTS AND REFUGEES (Adopted in 2017)

The Sisters of the Holy Names of Jesus and Mary stand in solidarity with the more than 240 million people who live outside of their country of birth as migrants and refugees and with the many others who are displaced within their country of origin. We also recognize that many of these persons live in situations where their human rights are violated. We, the members of the Congregation of the Sisters of the Holy Names of Jesus and Mary, guided by faith and our charism, stand with migrants and refugees and in support of human rights. We call for all nations, and most particularly those where there is an SNJM presence, to enforce the implementation of the Universal Declaration of Human Rights for all migrants and refugees throughout the world.

We commit to educate, collaborate and advocate for the implementation of these rights.

1. We will educate ourselves and others regarding the magnitude, causes and consequences of the situation of migrants and refugees wherever we are missioned and in the light of events throughout the world.
2. We will also educate ourselves and others about the violations of the human rights of migrants and refugees.
3. We will collaborate with organizations with similar values to the SNJM charism in our respective areas of ministry to determine and implement actions to improve the situation of migrants and refugees.
4. We will collaborate with others to establish or will ourselves establish welcoming communities in those regions where we live.
5. Through our NGO affiliations, Development and Peace (Canada), Transformation Resource Centre (Lesotho), and UNANIMA International (the United Nations), the SNJM Justice and Peace Network and our other justice groups, alone and in collaboration with other religious congregations, advocacy groups and nongovernmental organizations, will advocate for policies and programs that address the lack of human rights for immigrants and refugees in countries of origin, transit and destination, particularly in regions where we are located.

* Information taken from: <http://www.snjmusontario.org/corporate-stands>

CORPORATE STAND ON WATER AS A HUMAN RIGHT AND PUBLIC GOOD (Adopted in 2008)

The Sisters and Associates of the Congregation of the Holy Names of Jesus and Mary affirm that:

- Water is a sacred gift that connects all life.
- Access to clean water is a basic human right.
- The value of the earth's freshwater to the common good takes priority over any possible commercial value.
- Freshwater is a shared legacy, a public trust and a collective responsibility.

Therefore, we support actions and policies that:

- Ensure universal access to sufficient, affordable, safe water for all people, especially the most vulnerable.
- Protect freshwater as a sustainable, renewable resource.
- Implement the objectives of the UN Millennium Goals on water.

We oppose actions and policies that:

- Endanger the world's supply of freshwater.
- Deprive humans and other species access to adequate, safe water essential for life.
- Favor the privatization of water as a commodity to be bought and sold for profit when in reality it is a heritage we all hold in common.

CORPORATE STAND AGAINST TRAFFICKING IN WOMEN AND CHILDREN (Adopted in 2004)

The Congregation of the Sisters of the Holy Names of Jesus and Mary stand in support of human rights by opposing the trafficking in women and children for purposes of sexual exploitation and forced labor.

We will educate ourselves and others regarding the magnitude, causes and consequences of this abuse, both wherever we are missioned and throughout the world. Through our NGO affiliates, the SNJM Justice and Peace Network and our other justice efforts, alone and in collaboration with other religious congregations, advocacy groups and nongovernmental organizations, we will advocate for policies and programs that address the prevention of trafficking or provide alternatives to women and children in danger of being trafficked.

* * *

The SNJM Congregation supports and addresses these stands through ...**

The SNJM Justice and Peace Network, which initiates and coordinates actions for justice within our community, and with external partners. The Network's members are sisters and associates from each region where we live. Through the Network we ensure a strong and common focus in our justice activities.

UNANIMA International, a non-governmental organization (NGO), which advocates on behalf of women and children (particularly those living in poverty), immigrants and refugees, and the environment. Its work takes place primarily at the United Nations in New York City, where, with other members of civil society, it aims to educate and influence policymakers at the global level. Its membership consists of 20 congregations of Roman Catholic sisters.

** Information gathered from SNJM Congregational web pages on Social Justice at: <http://www.snjm.org/en/social-justice/snjm-international-justice-and-peace-network> and UNANIMA at <http://www.unanima-international.org/who-we-are>.

3 - CATHOLIC SOCIAL TEACHING ON IMMIGRATION AND THE MOVEMENT OF PEOPLES*

Utilizing This Resource in the Parish

The U.S. bishops' pastoral statement *Welcoming the Stranger Among Us: Unity in Diversity* is firmly grounded in the Church's social teaching. Understanding and appreciating Catholic social teaching helps us to put our faith into action. Is your parish community looking for opportunities to better understand and practice what our faith teaches? Using this resource as a study guide, discussion starter, and guide to action can provide such opportunities.

For which parish groups is it intended?

- *Parish staff, particularly educators and catechists:*

This resource will help to better educate them about Catholic social teaching as it pertains to the pastoral statement and will assist them in teaching others.

- *RCIA groups, young adult groups, and small faith communities:*

This resource can be copied and distributed to these groups for use as a study and discussion guide and as a guide to action.

Biblical Vision of Love for Strangers

Both the Old and New Testaments tell compelling stories of refugees forced to flee because of oppression. Exodus tells the story of the Chosen People, Israel, who were victims of bitter slavery in Egypt. They were utterly helpless by themselves, but with God's powerful intervention they were able to escape and take refuge in the desert. For forty years they lived as wanderers with no homeland of their own. Finally, God fulfilled his ancient promise and settled them on the land that they could finally call home.

The Israelites' experience of living as homeless aliens was so painful and frightening that God ordered his people for all time to have special care for the alien: "You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens in the land of Egypt" (Lv 19:33-34).

The New Testament begins with Matthew's story of Joseph and Mary's escape to Egypt with their newborn son, Jesus, because the paranoid and jealous King Herod wanted to kill the infant. Our Savior himself lived as a refugee because his own land was not safe.

Jesus reiterates the Old Testament command to love and care for the stranger, a criterion by which we shall be judged: "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me" (Mt 25:35).

* This information was copied from the United States Conference of Catholic Bishops (USCCB) website at: <http://www.usccb.org/issues-and-action/human-life-and-dignity/immigration/catholic-teaching-on-immigration-and-the-movement-of-peoples.cfm>. As stated in the text, permission is granted by the USCCB to copy this material for study purposes.

The Apostle Paul asserts the absolute equality of all people before God: "There is neither Jew nor Greek . . . for you are all one in Christ Jesus" (Gal 3:28). In Christ, the human race is one before God, equal in dignity and rights.

Three Basic Principles of Catholic Social Teaching on Immigration

Although Catholic theology has always promoted human rights rooted in natural law and God's revelation, it was the encyclical *Rerum Novarum* (*On the Condition of Labor*) in 1891 that developed a systematic presentation of principles of the rights and responsibilities of people. *Rerum Novarum* commented on the situation of immigrants; in later documents, popes and bishops' conferences have synthesized the Catholic theological tradition to articulate three basic principles on immigration.

First Principle: People have the right to migrate to sustain their lives and the lives of their families.

At the end of World War II, with the fall of the Nazi empire and the subsequent creation of the Soviet "Iron Curtain," Europe faced an unprecedented migration of millions of people seeking safety, food, and freedom. At that time, Pope Pius XII wrote *Exsul Familia* (*The Émigré Family*), placing the Church squarely on the side of those seeking a better life by fleeing their homes.

When there is a massive movement of people such as during a war, natural disaster, or famine, the lands that receive these displaced people may be threatened. The influx may make it impossible for the native population to live securely, as the land may not have enough resources to support both. Even in more orderly migrations, such as in the United States, citizens and residents of the land may fear that newcomers will take jobs, land, and resources, impoverishing the people already present.

Because of the belief that newcomers compete for scarce resources, immigrants and refugees are at times driven away, resented, or despised. Nevertheless, the first principle of Catholic social teaching regarding immigrants is that people have the right to migrate to sustain their lives and the lives of their families. This is based on biblical and ancient Christian teaching that the goods of the earth belong to all people. While the right to private property is defended in Catholic social teaching, individuals do not have the right to use private property without regard for the common good.

Every person has an equal right to receive from the earth what is necessary for life—food, clothing, shelter. Moreover, every person has the right to education, medical care, religion, and the expression of one's culture. In many places people live in fear, danger, or dehumanizing poverty. Clearly, it is not God's will that some of his children live in luxury while others have nothing. In Luke's Gospel, the rich man was condemned for living well while the poor man starved at his doorstep (Lk 16:19-31).

The native does not have superior rights over the immigrant. Before God all are equal; the earth was given by God to all. When a person cannot achieve a meaningful life in his or her own land, that person has the right to move.

Second Principle: A country has the right to regulate its borders and to control immigration.

The overriding principle of all Catholic social teaching is that individuals must make economic, political, and social decisions not out of shortsighted self-interest, but with regard for the common good. That means that a moral person cannot consider only what is good for his or her own self and family, but must act with the good of all people as his or her guiding principle.

While individuals have the right to move in search of a safe and humane life, no country is bound to accept all those who wish to resettle there. By this principle the Church recognizes that most immigration is ultimately not something to celebrate. Ordinarily, people do not leave the security of their own land and culture just to seek adventure in a new place or merely to enhance their standard of living. Instead, they migrate because they are desperate and the opportunity for a safe and secure life does not exist in their own land. Immigrants and refugees endure many hardships and often long for the homes they left behind. As Americans we should cherish and celebrate the contributions of immigrants and their cultures; however, we should work to make it unnecessary for people to leave their own land.

Because there seems to be no end to poverty, war, and misery in the world, developed nations will continue to experience pressure from many peoples who desire to resettle in their lands. Catholic social teaching is realistic: While people have the right to move, no country has the duty to receive so many immigrants that its social and economic life are jeopardized.

For this reason, Catholics should not view the work of the federal government and its immigration control as negative or evil. Those who work to enforce our nation's immigration laws often do so out of a sense of loyalty to the common good and compassion for poor people seeking a better life. In an ideal world, there would be no need for immigration control. The Church recognizes that this ideal world has not yet been achieved.

Third Principle: A country must regulate its borders with justice and mercy.

The second principle of Catholic social teaching may seem to negate the first principle. However, principles one and two must be understood in the context of principle three. And all Catholic social teaching must be understood in light of the absolute equality of all people and the commitment to the common good.

A country's regulation of borders and control of immigration must be governed by concern for all people and by mercy and justice. A nation may not simply decide that it wants to provide for its own people and no others. A sincere commitment to the needs of all must prevail.

In our modern world where communication and travel are much easier, the burden of emergencies cannot be placed solely on nations immediately adjacent to the crises. Justice dictates that the world community contribute resources toward shelter, food, medical services, and basic welfare.

Even in the case of less urgent migrations, a developed nation's right to limit immigration must be based on justice, mercy, and the common good, not on self-interest. Moreover, immigration

policy ought to take into account other important values such as the right of families to live together. A merciful immigration policy will not force married couples or children to live separated from their families for long periods.

Undocumented immigrants present a special concern. Often their presence is considered criminal since they arrive without legal permission. Under the harshest view, undocumented people may be regarded as undeserving of rights or services. This is not the view of Catholic social teaching. The Catholic Church teaches that every person has basic human rights and is entitled to have basic human needs met—food, shelter, clothing, education, and health care. Undocumented persons are particularly vulnerable to exploitation by employers, and they are not able to complain because of the fear of discovery and deportation. Current immigration policy that criminalizes the mere attempt to immigrate and imprisons immigrants who have committed no crime or who have already served a just sentence for a crime is immoral. In the Bible, God promises that our judgment will be based on our treatment of the most vulnerable. Before God we cannot excuse inhumane treatment of certain persons by claiming that their lack of legal status deprives them of rights given by the Creator.

Finally, immigration policy that allows people to live here and contribute to society for years but refuses to offer them the opportunity to achieve legal status does not serve the common good. The presence of millions of people living without easy access to basic human rights and necessities is a great injustice.

It is the position of the Catholic Church that pastoral, educational, medical, and social services provided by the Church are never conditioned on legal status. All persons are invited to participate in our parishes, attend our schools, and receive other services offered by our institutions and programs.

[Save the following section for your last meeting on the topic of immigration]

DISCUSSION QUESTIONS AND ACTIVITIES FOR PARISHES

A. Suggested activities for recognizing that the United States is a nation of immigrants:

1. Have participants tell the stories of their own families' immigration to the United States. Compare the stories of those who have recently immigrated with those who immigrated many years ago to demonstrate that the reasons for immigration have not changed.
2. Ask participants to reflect on the changing ethnic composition of the parish and the neighborhood over its history.
3. Ask participants to offer examples of how immigration and cultural diversity have changed the United States. Have them evaluate these changes.

B. What does the Church mean by the "right to migrate"?

1. Do you agree that every person has the right to migrate to find the means to sustain life?
Are there limitations on this right?
2. Do you think that people have any duty to stay in their own land and to try to improve it?
3. Do you believe that certain immigrants have a superior right to migrate? For example, consider a refugee fleeing a war, a poor family seeking a better life, and a computer engineer seeking a better job. Whom does U.S. immigration policy favor? What should our policy be?

C. What is the right of the nation to regulate immigration and to control its borders?

1. Do you think that U.S. immigration policy is merciful and just? Why or why not?
2. What are your feelings towards those who enforce our nation's immigration laws?
3. If you believe that immigration policy needs modification, what changes would you suggest?

D. What should our attitude toward undocumented immigrants be?

1. How should the United States regard and treat undocumented immigrants?
2. How can we protect the rights of such people when they are treated unfairly by their employers?
3. What government services should be provided to undocumented persons?
4. What should be the Church's message to undocumented persons be. How should they be treated in the local parish?

E. Consider the following situations and offer ideas about how you and your parish can respond. For each item, offer ideas about how to shape attitudes and to advocate for human rights.

1. Immigration policy that favors highly skilled professionals over family reunification and movement of poor people seeking a better life
2. The reluctance of neighborhoods, parishes, and individuals to accept different cultures, languages, and customs
3. The imprisonment of undocumented immigrants while they seek to have their legal rights resolved
4. Undocumented immigrants seeking to enroll their children in Catholic schools
5. Undocumented immigrants seeking to enroll their children in public schools
6. Refugee crises in Africa or the former Yugoslavia

F. Suggested activities

1. Attend Mass with an immigrant community and reflect on the experience.
2. Learn a few words of the native languages of immigrants who worship in your parish.
3. Visit immigrants held in prison while waiting for their cases to be resolved.

4. Ask to meet with representatives of the Immigration and Naturalization Service to learn about their work and suggest ways they can better enforce the nation's laws while respecting the rights and needs of immigrants.
5. Identify immigrants in the parish still waiting for family members to be permitted to enter the United States. Learn about the process of sponsoring family members, and write to those still waiting overseas to promise friendship and welcome when they finally arrive.
6. Meet with local hospital and public health personnel to ask about how undocumented persons are able to receive medical care.
7. Meet with public school officials to ask how undocumented immigrant children are able to attend school.

This resource was written by Fr. Thomas Betz, OFC, Director of Immigration and Refugee Services for the Archdiocese of Philadelphia, and is used with permission. Scripture texts used in this work are taken from the New American Bible, copyright © 1991, 1986, and 1970 by the Confraternity of Christian Doctrine, Washington, D.C. 20017, and are used by permission of copyright owner. All rights reserved.

4 - The Seven Themes of Catholic Social Teaching*

1. **Life and Dignity of the Human Person:** The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This is the foundation of all social teaching principles. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by embryonic stem cell research, unregulated sperm and egg donation, the deconstruction of the natural family, which perpetuates family separation and fragmentation, and the use of the death penalty.

Additionally, the intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people and their basic well-being are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

2. **Call to Family, Community, and Participation:** The person is not only sacred but social. How we organize our society, in economics and politics, and in law and public policy, directly affects human dignity and our individual capacities to grow and flourish in our communities.

Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. In the family, moral values are taught, and the spiritual heritage of a religious community and the cultural legacy of the nation are transmitted. In the family, we learn social responsibility, solidarity, and realize our God-given potential and dignity as women and men.

We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor, vulnerable and the weakest among us.

3. **Rights and Responsibilities:** The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if basic human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, especially our children, and to the larger society.
4. **Option for the Poor and Vulnerable:** A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put first the needs of the most vulnerable, including children, the poor and the marginalized.

* Found at <http://mncatholic.org/seven-themes-of-catholic-social-teaching/>.

5. **The Dignity of Work and the Rights of Workers:** The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.
6. **Solidarity:** We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.
7. **Care for God's Creation:** We show our respect for the Creator by our stewardship of creation. Care for the earth is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

5A - Immigration Glossary of Terms

Alien: a person who is not a citizen or national of the United States. It includes people who are here legally, as well as people who are here in violation of the Immigration and Naturalization Act.

Asylum: Permission granted to reside in the U.S. to a person fleeing persecution in another country. Under current U.S. law, to receive asylum a person must be entitled to refugee status.

Family-Sponsored Immigration: U.S. citizens and lawful permanent residents can petition to bring immediate family members from other countries to live permanently in the U.S.

Free Trade Agreements: Treaties between countries that facilitate the free movement of labor and capital that remove certain taxes, environmental laws and worker protections.

Guest Worker: Temporary workers admitted to the U.S. under one of 70 visas categories.

Immigrant: A foreign born individual residing in the United States.

Legal Permanent Resident (LPR): A person who has been granted permission to live in the U.S., but who is not yet a citizen. Also known as a green card holder.

Naturalization: The name of the process through which qualifying individuals maintain their status and meet certain other eligibility criteria to become U.S. citizens. Applicants must generally reside in the U.S. for five years.

Legal Non-Citizen: An individual who is permitted to enter the U.S. for a period of limited duration including students, tourists, temporary workers, business executives, diplomats, artists, entertainers and reporters that must pass immigration inspection upon arrival in the U.S.

Refugee: Under U.S. law, a person who has a well-founded fear of persecution in his/her country of nationality by reason of race, religion, nationality, membership in a particular social group or political opinion. Under the Refugee Act of 1980, persons whose asylum claim is approved can, after a year, apply for residence. Once granted asylum, the person is called an *asylee*.

Undocumented Immigrant: A person who is in the country without the permission of the U.S. government. They lack the required paperwork. Undocumented immigrants enter the U.S. either illegally, without being inspected by an immigration officer, or by using false documents; or legally, with a temporary visa, and then remain in the U.S. beyond the expiration date of the visa.

U.S. Citizen: Includes everyone born in the U.S., as well as a person born abroad to U.S. citizen parents, or who immigrated to the U.S. and became a "naturalized" citizen.

International Terms

Migrant

No agreed upon definition. Could include the following ideas:

- Persons outside the country of which they are citizens, and in the territory of another state;
- Persons who do not enjoy the legal recognition of rights in the host state through the status of refugee, permanent resident or a similar status.

Irregular migrant also known as an undocumented person

An irregular (or undocumented) migrant is a person who lacks legal status in a transit or host country.

Immigrant

Person who leaves one country to reside permanently in another.

(Convention) Refugee

Person who, by reason of fear of persecution for reasons of race, religion, nationality, membership in a particular social group or political opinion, is outside their country of nationality and is unable or unwilling to avail themselves of the protection of this country.

Internally displaced persons

Internally displaced persons are those forced or obliged to flee their homes or places of habitual residence, usually in order to avoid the effects of armed conflict, generalized violence, violations of human rights or natural or human-made disasters, but have not crossed an internationally recognized State border.

Source: International Organization for Migration—www.iom.int



5B - History of U.S. Immigration

Immigration Unrestricted: 1492-1874

- 1492 Native American migration
- 1565 Spain settlement
- 1607 English colonization
- 1790 *The Naturalization Act* governs U.S. citizenship
- 1819 Immigration data collection begins

Exclusion Laws and Centralized Control of Immigration: 1875-1920

- 1875 Criminals, prostitutes and Chinese contract laborers are excluded
- 1882 *The Chinese Exclusion Act* suspends immigration of Chinese laborers for 10 years
- 1891 The Bureau of Immigration is created
- 1892 Ellis Island U.S. immigration station opens in New York Harbor
- 1917 Immigration from Asian Pacific countries is prohibited

National-Origins Quota System and End of Anti-Asian Exclusion: 1921-1964

- 1921 A national-origins quota system begins favoring Northwestern Europeans
- 1929 *The Registry Act* allows immigrants who arrived before 1921 to register retroactively
- 1942 The *Bracero* program brings 5 million Mexican temporary field workers into the U.S.
- 1948 *The Displaced Persons Act* provided admission for Baltic and Ukranian refugees
- 1954 U.S. operation deports 1 million Mexican immigrants

End of National-Origins Quota System and Creation of Refugee Resettlement: 1965-1985

- 1965 *Immigration and Nationality Act* abolished discriminatory quota system and organized immigration law
- 1975 *Indochina Migration and Refugee Act* provided resettlement for Vietnamese and Cambodian refugees

Rising Immigration Control and Limiting Immigrant Rights: 1986-2000

- 1986 *The Immigration Reform and Control Act* allowed undocumented residents to apply for legal status and created employer sanctions against hiring undocumented immigrants
- 1990 *Immigrant Investor Program* encouraged U.S. businesses to hire skilled foreign workers, favoring educational, professional or financial contributions
- 1994 – *Illegal Immigration Reform and Immigrant Responsibility Act* toughed border enforcement, decreased legal rights and eligibility for public benefits
- 1996 legal rights and eligibility for public benefits
- 1997 A new Congress mitigated some of the overly harsh restrictions

Immigration Control Linked to National Security: 2001-Present

- 2001 *USA Patriot Act* expanded authority to detain, prosecute and remove aliens suspected of terrorism and established new regulations targeting non-citizens, expanded detention, restricted immigration appeals, and the refugee resettlement system was temporarily halted while the new security procedures were implemented
- 2002 *The Enhanced Border Security and Visa Entry Reform Act* implemented new visa procedures
- 2005 *The Real ID Act* requires proof of citizenship or legal immigrant status to obtain driving license
- 2006 *The Secure Fence Act* calls for the building of an additional 850 miles of fencing along the U.S.-Mexico border
- 2010 – Over 150 anti-immigration laws passed
- 2012
- 2013 Senate passes the Comprehensive Immigration Reform Bill S.B. 744—*Border Security, Economic Opportunity and Immigration Modernization Act* of 2013.

– Source: Immigration Policy Center, www.immigrationpolicy.org





6 - Collected Prayers for Immigrants*

Dear Jesus,

Our journey through life is long and hard. We cannot make this trip alone; we must walk together on the journey.

You promised to send us a helper, your Spirit. Help us to see your Spirit in those you send to journey with us.

In the refugee family, seeking safety from violence,
Let us see your Spirit.

In the migrant worker, bringing food to our tables,
Let us see your Spirit.

In the asylum-seeker, seeking justice for himself and his family,
Let us see your Spirit.

In the unaccompanied child, traveling in a dangerous world,
Let us see your Spirit.

Teach us to recognize that as we walk with each other, You are present.

Teach us to welcome not only the strangers in our midst but the gifts they bring as well: the invitation to conversion, communion, and solidarity.

This is the help you have sent: we are not alone.

We are together on the journey, and for this we give you thanks.

Amen.

Blessed are You, Lord Jesus Christ.

You crossed every border
between Divinity and humanity
to make your home with us.
Help us to welcome you in newcomers,
migrants and refugees.

Blessed are You, God of all nations.

You bless our land richly
with goods of creation
and with people made in your image.
Help us to be good stewards and peacemakers,
who live as your children.
Blessed are You, Holy Spirit.

You work in the hearts of all
to bring about harmony and goodwill.
Strengthen us to welcome those
from other lands, cultures, religions,
that we may live in human solidarity
and in hope.

God of all people, grant us vision
to see your presence in our midst,
especially in our immigrant sisters and brothers.
Give us courage to open the door to our
neighbors
and grace to build a society of justice.

Source: Pax Christi

God of the journey, God of the traveler,

**We pray for those who leave their homes in search of new beginnings and possibilities,
may they know your presence with them.**

* Found at: <http://files.www.iwj.org/resources/a-prayer-for-immigrants/CollectedPrayers4Imm4.131.pdf>



**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 new 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 against the
undocumented
may be touched with your divine compassion.
We pray in Jesus' name.
Amen.
*The Archdiocese of Chicago***

Prayer for Migrant Women

O God, Creator of the heavens and of earth,
Help us to see one another through eyes enlightened by understanding and
compassion.
Help us to listen to the voices of all of our sisters throughout the world with
respect and attention.
Open our ears to the cries of women who have been denied their rights and
their dignity.
Empower us to be instruments of justice for all, for in the wholeness of
Christ, all mothers are our own mothers, and we are one. Amen.

Gracious God, you who guided Naomi and her family to look for bread in Moab, a
foreign land, protect the women everywhere who have to leave behind their home or
homelands so that they and their families can survive.

May those who are escaping the ravages of war find shelter and sustenance. May the
land in which they seek refuge welcome them and treat them with hospitality.

May those who are seeking to stop the threats of violence against them find a
peaceful and healing place. Help them hold on to their hope for a new beginning. And
may those who are fleeing from the famines that starve them and their children find
relief from their painful and debilitating hunger. May they find food both for their
journey and for their bodies.

You who guided Ruth to go to the Promised Land, grant that, like her, women may be
lifted from the fields where they harvest to be part of royal lineage. And grant that we
who are the spiritual descendants of those of old who were told that the holiest of



trinities was made of the widow, the orphan and the migrant, be given the courage to see your face, your real presence, in the faces of women who have great need. Amen

Prayer to Jesus, the Immigrant

Jesus, as an infant you fled to Egypt with your mother Mary and Joseph.
You were a vulnerable family in a foreign land, looking for shelter and sustenance.
Help us to welcome those like you who cross our borders today.
Give us hearts of compassion, humane response,
and laws that respect the dignity of all immigrants.
Amen.

Adapted from Education for Justice

You are the God who bears the brunt of the question, “Why didn’t you stay where you belong?” You feel the red-faced embarrassment when we hear, “Keep your distance, you foreigner, with your different-colored skin and your strange-sounding speech, with your culture, food, religion, and clothing that are inferior to my own.”

You are the God who sits along side of us who work in sweatshops, with our bloodshot eyes and aching fingers squinting under the soul-less glare of a florescent light.

You are the God who rises early in the morning with us as we go to harvest fresh vegetables and fruits picked with fingers stained by the pesticides and fungicides that penetrate our skin.

You are the God who stands with us in the chill of the morning in the parking lot at Home Depot, with anxious stomachs hoping that we too would be picked to work just for that one day.

Loving God, as we stand before you today, 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 for immigrant justice and remind us that our work is no easier than the everyday work of our immigrant sisters and brothers.

We ask this through Christ our Lord. Amen.

(adapted from Justiceforimmigrants.org website by Fr. Jon Pedigo)



For all those who see "home" and all it means
Disappear behind them;
For all those who cannot see a home
In the days ahead of them;
For all those who dwell in
Daily insecurity;
For all those who are weary and
Without a safe place to rest their heads;
For all families in migration we pray.

May the image of the Holy Family
Fleeing oppression
Stay with us as we enter
A New Year, and
Stay with us each night
As we are blessed
With returning to a home.

May we also be blessed
With compassion for those

Still weary, still seeking,
Still with so far to go.
-by Jane Deren

Blessed are You, Lord God,
King of all creation.
Through Your goodness, we live in this land
that You have so richly blessed.

Help us always to recognize our
Blessings come from You
and remind us to share them
with others, especially those who come
to us today from other lands.
Help us to be generous, just, and welcoming,
as You have been and are generous to us.

Diocese of Syracuse

"And let not those who possess dignity and ease among you swear not to give to the near of kind and to the needy, and to refugees for the cause of God. Let them forgive and show indulgence."
—*Qur'an 24:22*

"And do good unto your parents, and near of kin, and unto orphans, and the needy, and the neighbour from among your own people, and the neighbor who is a stranger, and the friend by your side, and the wayfarer, and those whom you rightfully possess. Verily, God does not love any of those who, full of self-conceit, act in a boastful manner..."
—*An-Nisa 4:36*

"Those who believed and adopted exile and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid—these are (all) friends and protectors, one of another."
—*Al Anfal 8:72*

Songs found in the "Today's Missal Music Issue" and "Breaking Bread" related to the theme of welcoming immigrants include: "All Are Welcome" by Marty Haugen; "In Christ There is No East Or West" by McKee; "Companions On The Journey" by Carey Landry; and "They'll Know We Are Christians" by Peter Scholtes.

7 - THE CATHOLIC CHURCH'S POSITION ON IMMIGRATION REFORM*

*Migration and Refugee Services/Office of Migration Policy and Public Affairs
The United States Conference of Catholic Bishops
August 2013*

COMPREHENSIVE IMMIGRATION REFORM

According to the Pew Hispanic Center, there are currently 11.2 million unauthorized persons residing in the United States. Each year, approximately 300,000 more unauthorized immigrants enter the country. In large part, these immigrants feel compelled to enter by either the explicit or implicit promise of employment in the U.S. agriculture, construction, and service industries, among others. Most of this unauthorized flow comes from Mexico, a nation struggling with severe poverty, where it is often impossible for many to earn a living wage and meet the basic needs of their families.

Survival has thus become the primary impetus for unauthorized immigration flows into the United States. Today's unauthorized immigrants are largely low-skilled workers who come to the United States for work to support their families. Over the past several decades, the demand by U.S. businesses, large and small, for low-skilled workers has grown exponentially, while the supply of available workers for low-skilled jobs has diminished. Yet, there are only 5,000 green cards available annually for low-skilled workers to enter the United States lawfully to reside and work. The only alternative to this is a temporary work visa through the H-2A (seasonal agricultural) or H2B (seasonal non-agricultural) visa programs which provide temporary status to low-skilled workers seeking to enter the country lawfully. While H-2A visas are not numerically capped, the requirements are onerous. H-2B visas are capped at 66,000 annually. Both only provide temporary status to work for a U.S. employer for one year. At their current numbers, these are woefully insufficient to provide legal means for the foreign-born to enter the United States to live and work, and thereby meet our demand for foreign-born labor.

In light of all of this, many unauthorized consider the prospect of being apprehended for crossing illegally into the United States a necessary risk. Even after being arrested and deported, reports indicate that many immigrants attempt to re-enter the United States once again in the hope of bettering their lives.

Adding to this very human dilemma is the potentially dangerous nature of crossing the Southern border. Smugglers looking to take advantage of would-be immigrants extort them for exorbitant sums of money and then transport them to the U.S. under perilous conditions. Other immigrants have opted to access the U.S. by crossing through the Southwest's treacherous deserts. As a result, thousands of migrants have tragically perished in such attempts from heat exposure, dehydration, and drowning.

* Found on the USCCB website at: <http://www.usccb.org/issues-and-action/human-life-and-dignity/immigration/churchteachingonimmigrationreform.cfm>

CATHOLIC SOCIAL TEACHING

The Catholic Catechism instructs the faithful that good government has two duties, both of which must be carried out and neither of which can be ignored. The first duty is to welcome the foreigner out of charity and respect for the human person. Persons have the right to immigrate and thus government must accommodate this right to the greatest extent possible, especially financially blessed nations: "The more prosperous nations are obliged, to the extent they are able, to welcome the *foreigner* in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him." Catholic Catechism, 2241.

The second duty is to secure one's border and enforce the law for the sake of the common good. Sovereign nations have the right to enforce their laws and all persons must respect the legitimate exercise of this right: "Political authorities, for the sake of the common good for which they are responsible may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants' duties toward their country of adoption. Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens." Catholic Catechism, 2241.

In January 2003, the U.S. Catholic Bishops released a pastoral letter on migration entitled, *Strangers No Longer: Together on the Journey of Hope*.** In their letter, the Bishops stressed that, "[w]hen persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive. Sovereign nations should provide ways to accommodate this right." No. 35. The Bishops made clear that the "[m]ore powerful economic nations...have a stronger obligation to accommodate migration flows." No. 36.

USCCB POSITION

The United States Conference of Catholic Bishops (USCCB) opposes "enforcement only" immigration policies and supports comprehensive immigration reform. In *Strangers No Longer: Together on the Journey of Hope* the U.S. Catholic Bishops outlined the elements of their proposal for comprehensive immigration reform. These include:

Earned Legalization: An earned legalization program would allow foreign nationals of good moral character who are living in the United States to apply to adjust their status to obtain lawful permanent residence. Such a program would create an eventual path to citizenship, requiring applicants to complete and pass background checks, pay a fine, and establish eligibility for resident status to participate in the program. Such a program would help stabilize the workforce, promote family unity, and bring a large population "out of the shadows," as members of their communities.

Future Worker Program: A worker program to permit foreign-born workers to enter the country safely and legally would help reduce illegal immigration and the loss of life in the

** USCCB does not allow copying and printing of this pastoral letter without special permission, but it can be found in its entirety to read online at: <http://www.usccb.org/issues-and-action/human-life-and-dignity/immigration/strangers-no-longer-together-on-the-journey-of-hope.cfm>

American desert. Any program should include workplace protections, living wage levels, safeguards against the displacement of U.S. workers, and family unity.

Family-based Immigration Reform: It currently takes years for family members to be reunited through the family-based legal immigration system. This leads to family breakdown and, in some cases, illegal immigration. Changes in family-based immigration should be made to increase the number of family visas available and reduce family reunification waiting times.

Restoration of Due Process Rights: Due process rights taken away by the 1996 Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) should be restored. For example, the three and ten year bars to reentry should be eliminated.

Addressing Root Causes: Congress should examine the root causes of migration, such as under-development and poverty in sending countries, and seek long-term solutions. The antidote to the problem of illegal immigration is sustainable economic development in sending countries. In an ideal world, migration should be driven by choice, not necessity.

Enforcement: The U.S. Catholic Bishops accept the legitimate role of the U.S. government in intercepting unauthorized migrants who attempt to travel to the United States. The Bishops also believe that by increasing lawful means for migrants to enter, live, and work in the United States, law enforcement will be better able to focus upon those who truly threaten public safety: drug and human traffickers, smugglers, and would-be terrorists. Any enforcement measures must be targeted, proportional, and humane.

8 - An SNJM Call to Global Community *

The Call: Solidarity with People on the Move

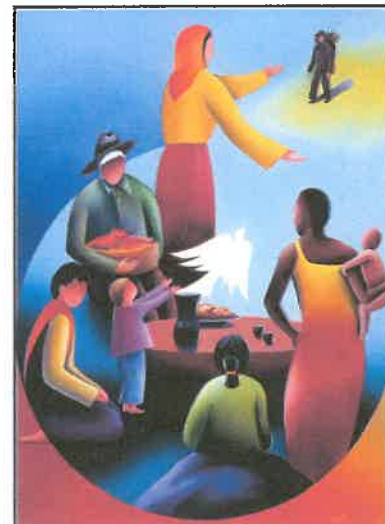
We hear a new call to partner with immigrants, refugees, and indigenous peoples to resist racism, advocate for human rights, and create welcoming communities.

—General Chapter Acts, 2011

“As we claim our identity as an international congregation within the global community,” we learn, reflect and act in solidarity with immigrants, migrants, refugees and indigenous peoples in the countries of Brazil, Canada, Lesotho, Peru and the United States. This pamphlet is rooted in the Acts of the 33rd General Chapter Acts and is an extension of our Corporate Stands on Water and Trafficking in Women and Children.

The Congregational Committee on Immigration invites you into a personal and communal reflection on the complex situation of the movement of people and communities. We ask you to begin to consider:

- What causes people to leave (what “pushes” them) and what brings them to a new place (what “pulls” them)?
- What happens in the communities in which people leave or arrive?
- What are the political, economic, social, legal and environmental factors that are at play in the situation?
- What call do I/we hear as a SNJM member/community to be in solidarity for liberating action?



The Invitation by Nancy Earle

As an international congregation the Sisters of the Holy Names of Jesus and Mary have a unique lens through which we can understand migration and its many forms in an era of globalization. It is our hope that this pamphlet, which is intended as an introduction to the causes and effects of migration, will inspire us to action in the countries in which we minister.



Brazil Situation

Historically Brazil received its greatest wave of immigration between the late 1800s and the early 1900s. Initially it was coffee plantations that attracted migrants. Later they would be drawn by the country's industrialization. Presently Brazil has a very low rate of immigration.

Following the 2010 Haitian

earthquake, Brazil experienced a massive influx of refugees from Haiti. Without the means to handle the flow of refugees, several regions became overburdened and could not provide municipal services, requiring federal intervention.

Globalization plays a central role as the country looks for human capital. While many Brazilians face extreme poverty, Brazil is experiencing relative prosperity in the region of Latin America. It stands to attract a skilled/educated workforce from neighboring countries. While this is good for those poised to gain in Brazil's economy, it depletes the countries of origin.

The government is attempting to enact legislation to streamline work visas. Priority is given to refugee visas for those who are most educated and have the greatest financial means. As both refugees and economic migrants looking for work seek to enter the

country, a black market has emerged of human smuggling through the dense rainforest, creating the possibility of human trafficking.

Other projects in Brazil are attracting an influx of workers from outside its borders. Brazil's preparation for the 2014 World Cup and the 2016 Olympics means additional jobs available. Also efforts to enhance Brazil's position in the era of globalization have led to the development of projects like the Belo Monte Dam Complex and an increase in mining activities. These are causing internal displacement of hundreds of thousands of Brazilian families. The Belo Monte dam will flood nearly 1,000,000 acres of rainforest, displace 40,000 native peoples and cause animal and plant extinctions.

Human rights organizers are alarmed at what is considered the neoliberal phase of globalization,

* Found at: <https://www.ipjc.org/links/2013%20An%20SNJM%20Call%20to%20Global%20Community.pdf>



Haitian refugees in Brazil

promises from the government to meet the needs of the people suffering from the effects of the floods.

Mother Marie Rose Social Center in Maceió is serving the community in multiple ways: education; visiting pregnant mothers; teaching math and Portuguese; skill building workshops; and support for the community to maintain and celebrate its cultural heritage.

Embroidery and beaded bracelets are a way for the women to secure a small income. Sisters and volunteers from the Mission Sector often bring these items to our provincial chapters and events, making it possible for the congregation to participate in supporting our ministry in Brazil.

The Mother Marie Rose Social Center is possible, in part, by a grant from the Family Foundation of Maria and Tsu Hung Sieh. Sr. Molia Sieh, a member of the US Ontario Province whose family lives in Brazil, says that her family's foundation sees this as a partnership with the Holy Names Sisters and an opportunity to build a relationship beyond money with the ministry and the people in Maceió.

—Joanne Pundyk, SNJM

including concern for indigenous communities whose constitutional rights have been changed without dialogue with the affected communities; criminalization of communities, people and social movements; and the killing of youth, especially those who are poor and black.

Oil and Hydroelectric plants owned by foreign investors are also a source of internal displacement. In the Northeast, wind farms are being established following the drought that challenged hydroelectric production and diminished its profitability.

Controversial legislation has been put forward that strips the indigenous of their rights, and gives clearance to multinational corporations through a series of new ordinances, changes in laws, and presidential decrees. The measures authorize deployment in indigenous territories, posts and other military interventions, roads, and hydroelectric developments without consulting the people and communities. Such measures also allow the use of the National Guard and other armed forces to ensure that dam construction is not interrupted by indigenous protesters.

Stories of the People

Interdependence Flourishes

In the state of Alagoas in Brazil, many people have been displaced by flooding that destroyed their homes. Families migrate to the city in search of shelter and any economic opportunity they can find. There have been three years of broken

Refugee; as a Refugee Claimant; or for Humanitarian Reasons. Each category has specific requirements. These requirements are rapidly changing and causing new difficulties for people wanting to come to Canada.

Skilled workers are accepted not only on the basis of skills needed in Canada but also how they score in terms of their ability to speak English or French, their age and level of education. They have no choice of destination (province or city) and frequently their educational certification from their country of origin is not honored. The Business Class applicants are required to have a certain level of assets to invest in the Canadian economy. The Family Reunification class requires levels of income for the family member in Canada which can be unreasonable. If the family being sponsored has a member who is older than 18, the government is introducing a policy that he or she will be dealt with as an adult, not a member of the family and he or she must apply independently of the family unit.

The Refugee Class, especially those privately sponsored, have had their health coverage limited to the treatment of ailments dangerous to the Canadian public. Having come from war torn areas or refugee camps, they often have poor health. Serious health issues must be addressed as soon as possible to prevent more costly treatment later. The new policy is short-sighted because the delay in treatment can result in higher healthcare costs later.

Refugee claimants or asylum seekers too, face an added challenge if they are deemed to come from a designated "safe country," a country of origin that does not normally produce refugees and that respects human rights.

With a low population density and a growing need for workers Canada operates a migrant worker program, for example those working in the Alberta Tar Sands Project. The workers are not eligible for citizenship and are vulnerable to exploitation and

Canada Situation

How do you immigrate into Canada? There are a number of ways to immigrate as a Skilled Worker; Business Person; as part of the Family Reunification Program; as a Government or Privately Sponsored

abuse including human trafficking. There is no system of monitoring and enforcing the terms of the migrant worker program.

Internal migration of the Indigenous is of greater concern. Estimates are that 50% of the indigenous population now lives in the city. Reasons for moving to urban areas are family, housing, education and employment. Unlike other migrating sectors of the population, the indigenous migrating to cities attempt to maintain ties with rural/ reserve communities. This is a factor in frequent migration to and from the reservations/rural areas. These places offer cultural identity, connection with the land, and a place where services are offered in culturally appropriate ways. As a consequence of frequent migration, Indigenous people are likely to have disruptions in social supports such as health, education, and family.

Stories of the People

The Spirit Alive!

Two years ago forty people were refused refugee status at the Cairo post of the Canadian Government. They were deemed non-credible by the examiner at the post. Applicants are interviewed by only one person and when their papers are stamped with 'non-credible' his/her name is put on the refusal list.

An example of a question which could lead to a person being refused refugee status is, "What are the gifts of the Holy Spirit?" This question was asked of every potential Christian refugee. Few knew the complete answer and were deemed non-credible.

Last year a team of lawyers went to federal court to challenge the designation. The lawyers won and forty refugees were granted a new interview. All forty were accepted.

—Johanna Jonker, SNJM

The Struggle of Two Mothers

They are both single mothers who had to leave their country of origin. Both were traumatized by crisis and tragedies in their lives. Separately, the refugee ministry assisted both of them during the beginning of their refugee claims. Providentially, both were successful and they became Convention Refugees. Eventually, they became Permanent Residents of Canada. One of them is now a Canadian citizen.

What a wonderful story if this was the ending!

Sadly, their story had just begun. Both of these women had to leave their children behind in Africa—a total of 15 dependent children. All of the children have had to flee their country of origin to stay safe and alive.

The refugee ministry is deeply involved in the lives of these children. Through steady communication and guidance, we assist them and their mothers to complete all the complex documentation and requirements to ensure family reunification for the two families. The Sisters of the Holy Names refugee fund provides ongoing financial support for housing, food, education and other basic necessities for the children as they endure everyday struggles and await reunification with their mothers.

—Ministry to Refugee Claimants,
Diocese of London, Windsor, Canada



Refugee children



Lesotho Situation

In Lesotho, due to economic stagnation and political upheaval, frequent migration is the standard. Lesotho is landlocked, and a large sector of the population emigrates either temporarily or permanently into South Africa where the per capita income is four times higher than Lesotho. Approximately 25% of Basotho work in South Africa's formal or informal sector.

South African mining, which is supplied by labor from the Basotho people, contributes a considerable amount to Lesotho's economy. However, mining in South Africa is greatly diminishing. As a consequence migration without documentation for domestic or agricultural work is increasing.

Female labor migration has been on the rise in recent years with increasing numbers of women participating in both internal and cross border migration. Internal female migrants, who are often very young (15-29), migrate from the rural areas towards the cities and industrial zones in the country in search of employment, thus increasing the risk of trafficking.

Migrant labor almost always results in prolonged spousal separation which disrupts normal family life, encourages marital infidelity and increases the risk and vulnerability to HIV. Lesotho has the world's fourth highest HIV infection rate. In 2009, the UN documented that 23.6% of Basotho ages 15-49 are HIV positive. However, it is estimated that up to

40% of the population is affected by HIV/AIDS.

Compounding the matter, it is estimated that one-third of Lesotho physicians have emigrated. Academics are able to find equivalent work in South Africa at 2-3 times the rate of pay in Lesotho.

The Lesotho dam projects beginning in 1986 have caused the internal relocation and resettlement of families to accommodate dam construction. The overall effect has been a decrease in the standard of living and disruption of social structures following resettlement.

For example, the seven hundred families resettled in the Katse and Mohale Dam projects experienced more than 50% loss of arable/ grazing lands. Sharecropper families lost their livelihoods and 152,000 people with reduced downstream flow were also negatively affected. The overall livestock wealth has been impoverished, with Mohale resettlement causing reductions ranging from 71% in cattle to 46% in goats.

Furthermore, the influx of dam construction workers and truckers introduced HIV into the surrounding villages. HIV infection rates increased from .5% of the general population in 1992 to 22% in pregnant women in 1999.

Lesotho also receives refugees from regions where there is/has been conflict in Africa such as Rwanda and the Democratic Republic of Congo (DRC). These refugees find themselves in an economy that is beyond its carrying capacity, making resettlement for them even more difficult.

Chinese migrants have moved into retail trade as well as construction throughout the country, even in rural areas. Ethnic Chinese from East Asia, now constitute the largest group of foreign residents ever to live in the country.

Stories of the People

A Gifted Refugee

I met a gentleman from Rwanda who had come to Lesotho in 2009. In Rwanda he had joined a movement that supported human rights. This was considered a threat by the government and he was forced to flee the country, leaving behind a wife and three children.

He sought refuge in three different countries prior to Lesotho. He was advised by a Good Shepherd sister that people in Lesotho would assist him. Our sisters asked him to teach them French to earn his living but this did not last because the sisters are spread throughout the country and involved in their ministries.

With the help of the refugee office he registered with the Lesotho Teachers Service Department (TSD) as a French and English teacher. Due to the crisis of jobs in Lesotho the minister of education required secular instruction schools to hire foreign teachers only for math and science. Other subjects can only be taught by the graduates and citizens of Lesotho. Therefore, he has no job and lives on the government monthly allowance of M400, which is equivalent to \$5 US.

- **49% of international migrants are women**
- **214 million people live outside of their country of birth**
- **1/3 of migrants move between developing countries**
- **Migrants would be the 5th most populous country**

Sources: International Organization for Migration & United Nations

The man would like to begin his own business for students who want to rewrite English for matric, but he lacks start up capital and an office where he can meet his clients. Sr. Monica Rasehlabo at St. Bernadette primary, a Holy Names school, is providing him with a classroom. It is at this point that I met him and I am currently in the process of negotiating with people who can give him an office.

—Aloysia Makoe, SNJM

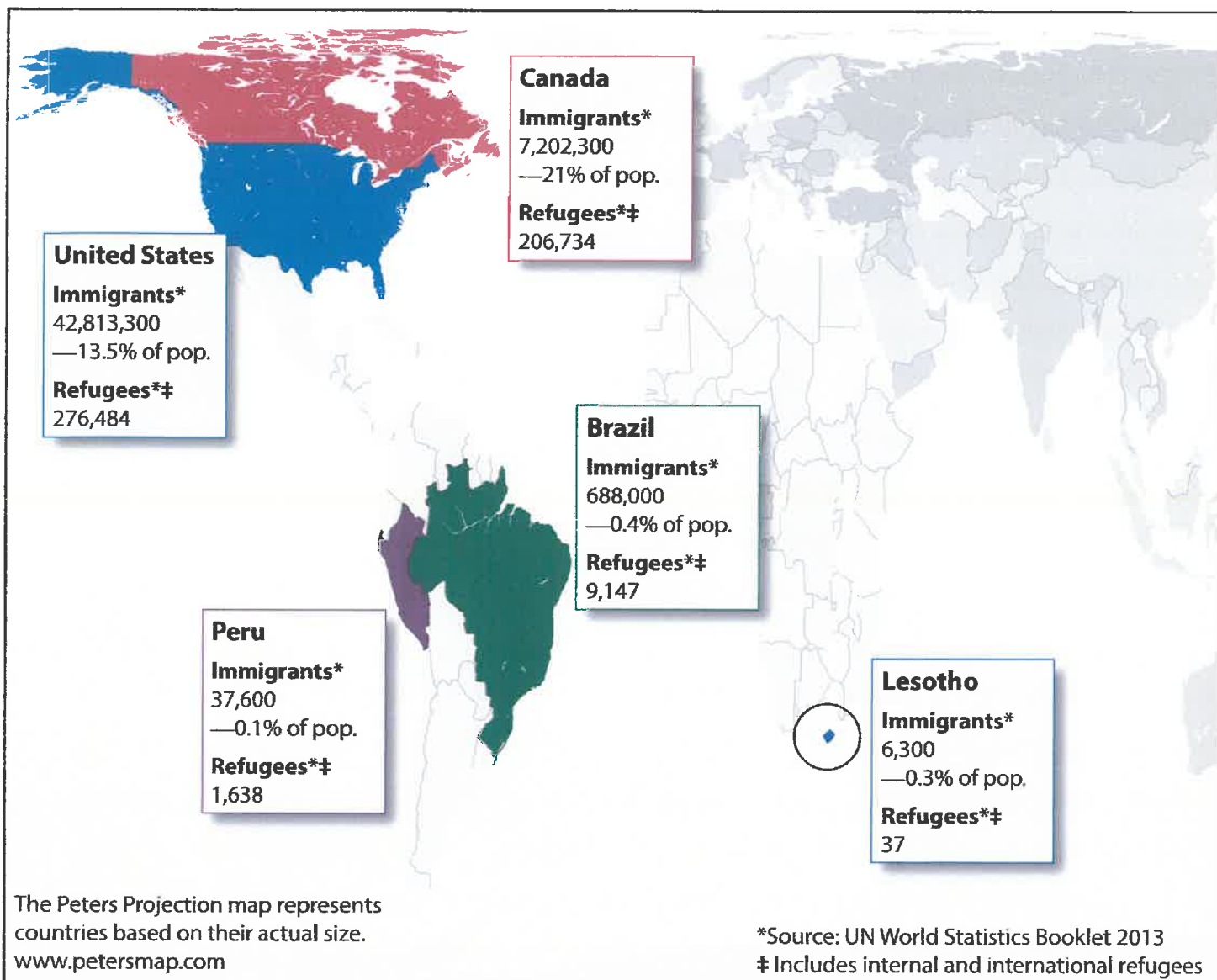


Peru Situation

Peru was a country of immigration in the 19th and early 20th centuries, during which it brought in Asian contract laborers mainly to work on coastal plantations. In the last few decades it has become a country of emigrants. The International Organization for Migration (IOM) estimates that 3.5 million Peruvians, more than 10% of the population, have migrated abroad. Some 2.4 million of them have done so in the past 22 years. Most leave for the pursuit of economic opportunity.

There are many causes for internal migration such as terrorism; upheaval in the agricultural sector and the growth of industry; development on lands traditionally held by indigenous communities, such as mining, mineral extraction, and wind farms; adequate farmland; natural disasters such as earthquakes, drought, and landslides; lack of employment options; and educational opportunities. By 2010 the number of internal migrants reached 6.5 million persons. The population living in Lima's metropolitan area rose from 800,000 in 1940 to nine million today. Peru's urban dwellers account for 76% of the population.

Since the outbreak of terrorist activities by the Shining Path movement in 1980 and subsequent military reactions, over 30,000 persons have been dislocated from towns and villages in the Ayacucho and Huancavelica highlands. Most of them gravitate to Ica or Lima, the national capital.



Mining displaces Peru's indigenous communities, forcing the people to migrate to cities or other regions. Mining concessions profoundly alter communities, disrupting their traditional cultures and destroying archeological and ceremonial sites and cemeteries.

Mining exploration roads and large craters result from open pit mines and inflict harm on large areas of nature. This threatens biodiversity as some plant and animal species disappear forever.

An additional consequence of the mining industry's displacement of people is the impact on communities. As men arrive to work in mines, the secondary effect of exploitation through prostitution and human trafficking emerges in the newly established mining towns.

Stories of the People

Transforming Trauma into Forgiveness

Nancy, a mother of three young adults, has endured a great deal of trauma in her life. She was born and raised in Ayacucho, an impoverished and neglected region in the Andean highlands of Peru.

In 1980, the Maoist terrorist organization known as the Shining Path used Ayacucho as the base for its campaign against the Peruvian government. In 1983, the capital sent in the armed forces, clamping Ayacucho and the surrounding regions under martial rule. The result was a two-sided horror story, with the senderistas on one side, the military on the other, and the mainly indigenous population caught in the middle.

When the Shining Path assassinated Nancy's father—the town's mayor—she decided to flee to Lima with her husband and five year-old son. They would later have another son and daughter.

In Lima, they encountered new problems: lack of stable housing, hunger, poverty, and despair. Nancy also dealt with severe migraines and PTSD episodes. It wasn't until she met Marjorie Moffatt, SNJM who encouraged her to join ESPERE ("Escuela de Perdón y Reconciliación") School of Forgiveness and Reconciliation that she found some peace of mind. The seminars helped Nancy to identify and transcend the root causes of conflict in her life. She developed proactive strategies to address and overcome conflict and learned the power of forgiveness.

She started by forgiving herself and stopped feeling guilty for her past and the many sacrifices her family was forced to make. Then she continued by forgiving others.

Nancy's story is one of survival, determination, and success in the midst of loss and trauma. Nancy and her husband did their very best to provide for their three children and secure their college education. Their oldest son and daughter are accountants and their youngest daughter is now pursuing a career in Psychology!

—Interview with Nancy,
Contact through Marjorie Moffatt, SNJM

Survival and Success

For many rural areas dwellers who suffer from poverty and lack of equal opportunities, hope for a better life is the impetus to migrate to urban areas. This was the case of Oliva, the eldest and only daughter of four children, who lived in a peasant community in Cajamarca in which field work was “for men only.” From an early age, Oliva was relegated to cook and take food to the men working in the fields. She didn't have the opportunity to study past elementary school because her father decided to invest in his sons' education first.

At age eighteen, Oliva decided to migrate to Lima to look for “a better life.” Her cousin helped her to get settled and to find a job as a domestic worker. Later she connected with Marie Rose Center which introduced her to an alternative educational program for adults where she got the equivalent to her GED. She is now tutoring a group of five women who are starting that very same program.

—Interview with Oliva,
Contact through Brigid Baumann, SNJM



United States of America Situation

The United States has historically considered itself as a nation of immigrants. With a global reputation as a country of opportunity, the US draws immigrants from across the world. In recent decades, the stringency of US immigration policy has increased exponentially. Following the attacks on 09/11/2001 the US Government enacted laws and policies that raised the scrutiny of foreign-born nationals, as well



The Sowers by Nancy Earle

as citizens resembling them. The economic downturn in 2008—while not caused by people lacking documentation—brought further public focus on them, particularly those from Mexico.

Immigration reform is a highly contentious subject currently facing US lawmakers. The legislation under consideration details strict southern border enforcement (including

the use of drones), as well as a lengthy path to citizenship (13 years minimum to achieve citizenship), and harsh penalties for immigrants in the country without proper documentation. For agricultural workers and “Dreamers”—those who arrived in the country as minors and are pursuing either a college education or service in the US Armed Forces—there is the possibility of an expedited visa if they meet certain requirements.

Deportation of immigrants is at an all-time high under the Obama Administration. Fear of deportation is a powerful force in the lives of people without documentation. They are hesitant to use vital public services such as calling for medical help in an emergency, visiting hospitals, or calling the police in situations of domestic violence. Fear of deportation can also be used as leverage by employers, capitalizing on the vulnerability of the worker. In the worst situations this can take the form of human trafficking for labor or sex.

Despite a high unemployment rate, the US is unable to fill the ranks of employees, both skilled and unskilled. US agriculture is highly dependent on migrant workers, largely from Mexico, who are willing to work long hours for low pay which translates into a considerable income because of the currency differential between the US and Mexico. Migrants often send a portion of their earnings to their countries of origin, benefiting those in stagnant economies worldwide.

The US is a coveted place of education for high achievers around the world. Some students marry, find employment, or seek permanent residency following their education. This creates an intellectual and economic void in their countries of origin.

The US offers refugee and asylum status to people from regions experiencing conflicts, such as Iraq, or natural disasters, such as the 2010 earthquake in Haiti.

While some Americans fear that

immigrants are displacing them in the workforce and consuming vital resources such as healthcare and social security, the opposite is true. Undocumented Immigrants often use forged documents required by employers that allocate a percentage of wages to federal programs. As a result, undocumented immigrants contribute to a system from which they will never collect the benefits.

Stories of the People

A Plea, a Plan, a Triumph

Ms. Cassandra, a woman now in her sixties, came to the United States from Jamaica without papers. She married a US citizen and they lived in a suburb of Orlando, FL. In 2004 her husband applied to US Immigration and Naturalization Services [USCIS] for the adjustment of Cassandra's status as his wife. During the process the husband died.

Shortly after his death in 2005, Cassandra received a rejection of her application on the premise that her husband had died, thus making her ineligible for adjustment. By this time she was in dire economic straits, unable to obtain a formal job without papers and performing random house cleaning to make ends meet. As with most undocumented persons, Cassandra lived in fear and great anxiety of being discovered and deported back to Jamaica.

Cassandra enlisted the assistance of a local immigration attorney, borrowing money to pay a substantial fee to represent her and present her case for re-application. She received notification that her case was to come before an immigration judge in Tampa. The attorney told Cassandra to meet her in Tampa and that she would appear before the immigration judge with her.

Cassandra travelled over two hours to Tampa for a 9 am hearing. When her case was called the attorney did not appear, so the Judge moved her time to later in the day. At the end of the day the attorney had never appeared and Cassandra's case was not heard.

For most immigrants this would have been the end of the story. But Cassandra came to Catholic Charities Immigration where her case was researched. They sent the USCIS documentation that she was eligible for authorization for permanent legal residency under an October 2009 law-exception. In 2012 she finally received her Green Card as a Legal Permanent Resident of the US!

—Liz Crean, SNJM

A Mother's Resurrection Walk

Teresa was in her mid teens when she married an older man in order to leave a physically abusive father. After giving birth to two babies, in her third pregnancy she realized that her husband was abusive like her father. She took her children to her small family home where fifteen people lived close together in extreme poverty.

Her crushing concern was the support of her children. What could she do? There was nothing available. Fifteen days following the birth of her third child, Teresa made an excruciating decision. She left her children—one a newborn—and joined a small group heading north to find work in the United States.

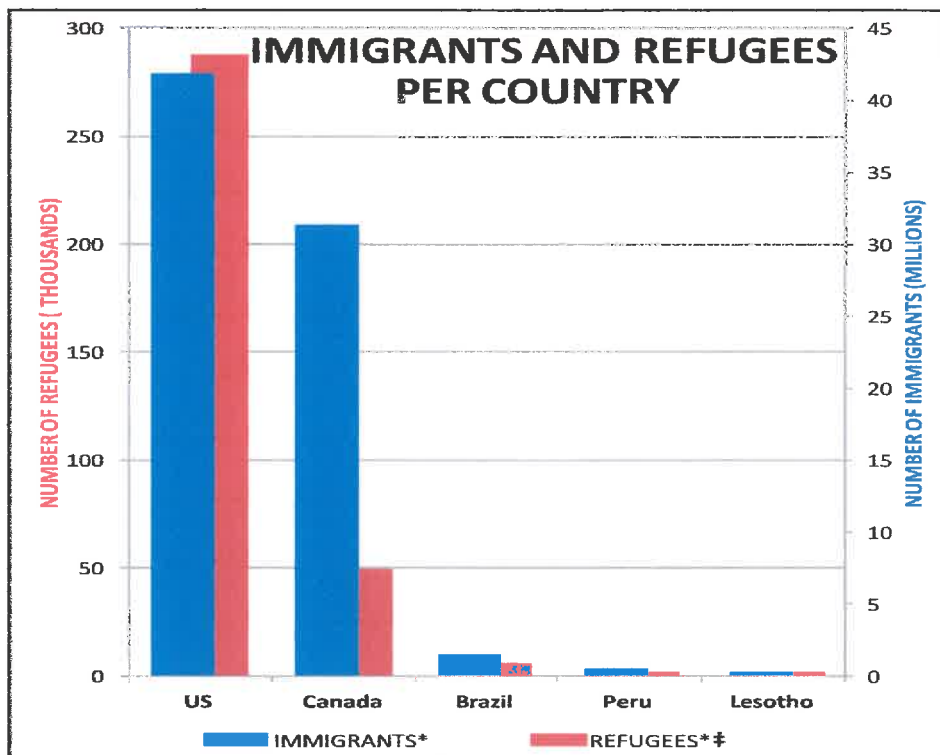
She soon found herself in Tijuana. One morning at dawn she began the trek on foot across the border to a place where someone was to pick them up. All day long they walked. Teresa, having recently given birth, was exhausted when they reached the pick up point, only to find 'la migra' waiting.

They were driven back to the border and returned to Tijuana. Though desperate, Teresa was relieved, thinking the enterprise was over. However, the leader and the group decided that they would attempt another route the following morning.

They walked again all day and by the time they reached the pick up point the next day her feet were bloody and the toe nails were almost gone. But they succeeded. She would be able to contribute to the support of her little children.

Today, Theresa is a leader and mentor for young Latinas at Adelante Mujeres, an organization co-founded by Barbara Raymond, SNJM. Adelante Mujeres fosters holistic education and empowerment for low-income Latina women.

—Barbara Raymond, SNJM



Who's Who When People Move

Migrant

No agreed upon definition. Could include the following ideas:

- Persons outside the country of which they are citizens, and in the territory of another state;
- Persons who do not enjoy the legal recognition of rights in the host state through the status of refugee, permanent resident or a similar status.

Irregular migrant also known as an undocumented person

An irregular (or undocumented) migrant is a person who lacks legal status in a transit or host country.

Immigrant

Person who leaves one country to reside permanently in another.

(Convention) Refugee

Person who, by reason of fear of persecution for reasons of race, religion, nationality, membership in a particular social group or political opinion, is outside their country of nationality and is unable or unwilling to avail themselves of the protection of this country.

Internally displaced persons

Internally displaced persons are those forced or obliged to flee their homes or places of habitual residence, usually in order to avoid the effects of armed conflict, generalized violence, violations of human rights or natural or human-made disasters, but have not crossed an internationally recognized State border.

For complete definitions see www.iom.int

Actions

International

- Across the world migration is deeply influenced by economics and education. Walk in solidarity with the least educated and people who are poor.
- Whenever possible purchase fairly traded goods.
- Partner with Catholic Relief Services.
- Contact François Crépeau, the UN Special Rapporteur on the Human Rights of Migrants, regarding the migration situation in your country.
- Build relationships across the Congregation to better understand how we encounter migration.
- Monitor the companies our community invests in and call them to corporate accountability.

Brazil

- Keep abreast of developments regarding the construction of the Monte Belo Dam.
- Be informed of displacement caused by the 2014 World Cup and the 2016 Olympics. Share stories and recent information with local groups representing migrants, the SNJM Justice & Peace Network and Sisters and Associates participating at the UN.

Canada

- Partner with the Canadian Council for Refugees.
- Volunteer to accompany refugees with language, education and support systems.

Lesotho

- Take action in support of Transformation Resource Center's (TRC) recommendations on dams in Lesotho.

Peru

- Be aware of and promote the work of the National Catholic Committee for Immigrants.
- Participate in the intercongregational Red Kawsay project.

United States of America

- Contact your legislators and ask them to act for just and compassionate immigration reform. Explore ministry with those in detention centers.
- Send letters to the editor on comprehensive immigration reform.

"Every human being has the right to freedom of movement and of residence within the confines of his[her] own country; and, when there are just reasons for it, the right to emigrate to other countries and take up residence there."

—Pacem In Terris, John XXIII 1963

The SNJM Committee on Immigration and Refugees

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This pamphlet was prepared by the Intercommunity Community Peace and Justice Center at the request of and with resources and support from the SNJM Committee on Immigration and Refugees and the SNJM Justice and Peace Network.



9 - St. Frances Xavier Cabrini*

July 15, 1850 – December 22, 1917

Feast Day – November 13

Frances Xavier Cabrini cared about children and all people. When students came to school hungry, Frances made sure they had something to eat. Even the day before she died, she helped make Christmas treats as a surprise for the children. With all her heart, Frances Cabrini shared God's love with others.



Overcoming Disappointment

Frances was born in Italy and was often sick. She wanted to become a religious sister, but was turned down because of her poor health. Instead of being discouraged, she founded her own order of sisters. All her life she had wanted to be a missionary to China, but the Pope asked her instead to go to the United States. So she went, and she made a difference in the lives of thousands of people – all because she did not give up.

A Life of Selfless Service

Mother Cabrini, as she was known, arrived in the United States in 1889. She worked in New York City and Chicago to help the immigrants who had recently come from Italy. Many of them faced hardships in their new country. She founded hospitals for those who were sick, started schools and orphanages for children, and worked tirelessly to help people in need.

Mother Cabrini, who became an American Citizen in 1909, was the first American to be canonized on July 7, 1946. Mother Cabrini's feast day is November 13, the day of her beatification. In the pre-1970 calendar, still used by some, the date was December 22, the day of her birth in heaven, the day normally chosen for a saint's feast day. She is the patron saint of immigrants.

Continuing the Work

Today Mother Cabrini's work is continued by the Missionary Sisters of the Sacred Heart around the world. They follow her example by bringing hope to others. They care for those who are homeless, sick, elderly, and poor.

Prayer

God our Father, you called Frances Xavier Cabrini from Italy to serve the immigrants of America. By her example teach us concern for the stranger, the sick, and the frustrated. By her prayers help us to see Christ in all the men and women we meet. Grant this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

* Information taken from http://www.catechist.com/articles_view.php?article_id=2343, <http://the-american-catholic.com/2011/11/13/first-american-saint/>, and <http://www.catholicity.com/prayer/saint-frances-xavier-cabrini.html>.