

Immigration as a Moral Issue

A Six Week Introductory Curriculum

for the 2010-2014 Congregational Study/Action Issue

of the Unitarian Universalist Association

Delegates at the 2010 General Assembly in Minneapolis, MN selected "Immigration as a Moral Issue" to be the 2010—2014 Congregational Study/Action Issue (CSAI) of the Unitarian Universalist Association of Congregations (UUA).

This study guide is meant to help Unitarian Universalist congregations and individuals engage in our new CSAI. This PDF file (155 pages) contains Section I, which is organized as a six week curriculum, intended to give a broad overview to this complex issue. Section II lists additional organizations and resources that might be helpful to more deeply study and act on this issue. It can be found here:

<http://www.uua.org/justice/issuesprocess/currentissues/immigration/studyguide/index.shtml>

(Multiple views are represented in the resource list; inclusion should not be interpreted as endorsement by the Unitarian Universalist Association of Congregations.)

[Week One](#): Understanding the Causes of Migration

[Week Two](#): History of Immigration in the U.S.

[Week Three](#): Economics of (Im)migration

[Week Four](#): Security, Enforcement, and Human Rights

[Week Five](#): Who Benefits from a Broken System?

[Week Six](#): Seeking Solutions

Week Six

Seeking Solutions

Goals

- To visualize what a just immigration policy would look like from a Unitarian Universalist (UU) perspective
- To plan next steps of participation in the social witness process

Learning Objectives

- Gain a broad understanding of immigration from a faith-based perspective, and from our UU tradition
- Consider ways in which we can achieve a policy on immigration that is in keeping with Unitarian Universalist principles

Handouts for Week Six

- 6.1 We Are One, by UUA President, Rev. Peter Morales
- 6.2 Chronological Summary of UUA Statements on Immigration
- 6.3 Liberation Theology
- 6.4 Interfaith Platform on Humane Immigration Reform
- 6.5 Who Is My Neighbor?

Workshop-at-a-Glance

1. 5" Chalice Lighting and Opening Reading
2. 10" Check-in
3. 15" Activity 1: Theology of Immigration
4. 15" Activity 2: Principles of Immigration Reform
5. 20" Activity 3: Who Are Our Neighbors?
6. 10" Next Steps
7. 10" Debrief
8. 5" Closing

Chalice Lighting and Opening Reading

Earth is the same
sky another.
Sky is the same
earth another.
From lake to lake,
Forest to forest"
Which tribe is mine?
—I ask myself—
Where's my place?
Perhaps I belong to the tribe
Of those who have none;
Or to the black sheep tribe;
Or to a tribe whose ancestors
come from the future:
A tribe on the horizon.
But if I have to belong to some
tribe
—I tell myself—
Make it a large tribe,
Make it a strong tribe,

One in which nobody
Is left out,
In which everybody,
For once and for all
Has a God-given place.
I'm not talking about a human
tribe.
I'm not talking about a planetary
tribe.
I'm not even talking about a
universal one.
I'm talking about a tribe you can't
talk about.
A tribe that's always been
But whose existence must yet be
proven.
A tribe that's always been
But whose existence
We can prove right now.

—Alberto Blanco (Translation by James Nolan), *Mi Tribu/ My Tribe*

Check-in

Participants are invited to share where they are spiritually/emotionally with respect to the class.

Facilitators should bring plenty of newsprint paper for all four exercises below:

Activity 1: Theology of Immigration

Based on the readings and one's own personal experiences/reflections, what are the theological/spiritual principles underlying a just approach to immigration? Do not go into specifics about policy here. We're talking about broad principles—for example, in the Jewish and Christian traditions adherents are called to welcome their neighbors.

Activity 2: Principles of Immigration Reform

Translating your theological/spiritual principles into public policy, what does the U.S. need to do with regards to immigration? If you need guidance, use the Interfaith Platform as a model, but feel free to adjust to better fit your principles from Activity 1.

Activity 3: Who Are Our Neighbors?

Participants share their research findings regarding immigrant communities in the area. If one or two groups come up repeatedly amongst the participants, that might indicate the group has a significant presence in the community.

Activity 4: Next Steps

This is the time to think about next steps. Is further study of some of the issue that have come up in order? Additional resources are available in Section II of the study guide that could help initiate another class or a covenant group. And/or perhaps people would like to pursue forming partnerships with an immigrant community in the neighborhood. And/or perhaps people would like to advocate for immigration reform. The UUA provides resources for advocacy, which are also in Section II of the study guide.

Debrief

Participants are invited to share anything that strongly moved them during the session.

Closing Reading and Extinguishing the Chalice

Go out into the highways and byways of America, your new country. Give the people . . . something of your new vision. You may possess only a small light, but uncover it, let it shine, use it in order to bring more light and understanding to the hearts and minds of men. Give them, not hell, but hope and courage. Do not push them deeper into their theological despair, but preach the kindness and everlasting love of God.

—John Murray, Universalist minister

Homework for the Weeks Beyond

To be determined by participants of this curriculum.

Further Study

To explore the topics covered in this session, as well as related topics, see the resources listed in [section II.F \(PDF, 7 pages\)](#) of the study guide.

Handout 6.1 - We Are One by UUA President, Rev. Peter Morales

"We Are One" is excerpted from *A People So Bold*, a collection of essays on the future of Unitarian Universalist justice work published by Skinner House in December 2009.

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The hilly countryside of Chiapas is dotted everywhere with milpas, patches of corn. These milpas look nothing like the vast ocean of hybridized, fertilized, industrialized, subsidized corn that stretches from Nebraska to New York State. In Chiapas, the corn plants are farther apart, and the corn is mixed with beans and squash in an ancient, sustainable combination that produces a diet with all the essential amino acids. The corn is tended by hand, in little plots worked by individual families.

Chiapas is Mexico's southernmost state, bordering Guatemala. In both regions, impressive Mayan ruins dot the landscape and draw tourists. The descendants of that great civilization live today in abject poverty. The children are malnourished. Many cannot afford milk. Mayans are on the margins of society, living today, as they have for the past five hundred years, under an oppressive regime that denies their basic human rights.

My wife Phyllis and I traveled to Chiapas as part of a delegation sponsored by the Unitarian Universalist Service Committee. We met with people running nonprofit organizations, and we also met with Zapatista rebels struggling, with limited success, against centuries of oppression. They taught us about the intimate connections between the industrial corn of Iowa and the native corn in the milpas. Since the advent of the North American Free Trade Agreement (NAFTA), U.S. corn has been changing the Mexican economy. The corn tortilla, the staple of the Mexican diet, especially among the poor, is now typically made with U.S. corn. As demand for ethanol for U.S. gas guzzlers inflates the price of U.S. corn, the price of tortillas has skyrocketed. A little-known part of those NAFTA agreements required Mexico to change its laws that permitted ejidos, large areas of land owned communally for generations. The moneyed classes can now buy up land long owned by peasant families.

The richest man in the world is a Mexican, Carlos Slim. Slim is in fat city, worth more than Bill Gates or Warren Buffett, and getting richer at an amazing rate. He enjoys his wealth in a country where millions of children have insufficient food, a woeful education system, and no health care. It is an old story, little different from that of Europe or the United States. With rural families living on small plots of land being forced to leave, Chiapas is now a leading exporter of people. As thousands of economic refugees flee Chiapas, others from Central America cross Chiapas on their way north. They are heading for jobs at luxurious beach resorts filled with Americans and Europeans, or for the slums of Mexico City. Some of the most adventurous risk takers head for la frontera, the newly militarized border that tries to separate desperate Mexicanos from jobs in the United States. Hundreds die trying to cross the desert, and now there are Anglo vigilantes

on the border attempting to “protect” America from the frightful prospect of more illegal immigrants. U.S. citizens are afraid, and their fear is stoked by reactionary ideologues and political opportunists in both major parties.

The illegal immigrants who are already here are afraid, too. There are about twelve million of them. They don’t know when a raid by federal authorities will break up their families. Children don’t know when their mother or father will be taken away. It happened not long ago in Greeley, Colorado. It is happening all over the country, and it is madness.

We live in a new America. My colleague Stan Perea calls it the America of the moo-shoo burrito and the Korean taco. California now has more people from minority populations than it has whites. Our country is now home to more Hispanics than African Americans. In most cities, the children entering the public schools speak more than seventy languages among them.

America was once defined by the movement of people who came to the east coast and moved westward. The new American story is of people moving north from countries to the south and moving to the west coast from countries in the Far East—such as Vietnam, Korea, and elsewhere.

In the case of the recent rapid increase in immigration from Mexico and Central America, most U.S. citizens tend to think we are somehow passive victims. These aliens are pouring over our border and must be stopped.

The truth is very different. Our economic policies, which disproportionately benefit the wealthy, are helping to create wrenching economic dislocations in Mexico, Guatemala, and Nicaragua. Many of the people trying to sneak into the United States were pushed out of their homes by U.S. policies.

I am not suggesting that our country does not need to control its borders, and I do not pretend to have all the policy answers. I do know this: We cannot pretend that we had nothing to do with the creation of this problem. I also know this: We are all connected. We are in this together.

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Let us take a moment to get some historical perspective on our situation. Let us look at some major demographic events of the past five hundred years: The arrival of Europeans started a horrific pandemic in the Americas. It was worse than the plague in Europe and many times worse than AIDS. Native Americans had no resistance to the new diseases such as smallpox. Entire populations were wiped out. It was easy for Europeans to move west across North America because the Indian population had largely died off. The Native American population was a tiny fraction of what it had been in 1491.

Another major demographic move, of course, was the importation of African slaves. Slavery became the basis of an economy producing cotton and tobacco for an

international market. The legacy of slavery, racism, and oppression still casts its shadow across America.

A hundred and seventy years ago, the slave-based economy with huge plantations growing commodities for export expanded westward across the South, but then it hit a border. What is now southeast Texas is prime land for growing cotton. The trouble was that it was part of Mexico. The border was porous, though, and undocumented Anglos poured across, bringing their slaves. They encountered another problem: Slavery was illegal in Mexico. The Anglo immigrants soon fomented a rebellion aimed at legalizing slavery. This is not radical left-wing revisionist history; this is the standard account of academic historians, and the version told on the University of Texas website. The fact that the white Texan revolt against Mexico was founded on the desire to extend black slavery has somehow never filtered down to what we teach in elementary schools. After winning their quick little war of independence, Texas joined the union as a slave state. Sadly, James Bowie, Davy Crockett, and Sam Houston were not the freedom-loving heroes we were once led to believe.

We need to see our present situation in its historical context. The border between the United States and Mexico was created to make space for slavery. We are building fences and guard towers along that border to keep Mexicans from reentering land that was taken from them. Of course, the Mexican elite, mostly of European descent, were not exactly blameless: The land that undocumented Americans stole from them was land they had previously stolen from Native Americans. It is easy to determine who has a legal right to be here, but who has a moral right to be here?

As a religious people who affirm human compassion, advocate for human rights, and seek justice, we must never make the mistake of confusing a legal right with a moral right. The forced removal of Native Americans from their land and onto reservations was legal. The importation and sale of African slaves was legal. South African apartheid was legal. The confiscation of the property of Jews at the beginning of the Nazi regime was legal. The Spanish Inquisition was legal. Crucifying Jesus was legal. Burning Michael Servetus at the stake for his unitarian theology was legal. The fact that something is legal does not cut much ethical ice. The powerful have always used the legal system to oppress the powerless.

It is true that as citizens we should respect the rule of law. More importantly, though, our duty is to create laws founded on our highest sense of justice, equity, and compassion. Loud voices urge us to choose fear, denial, reactionary nationalism, and racism. We must resist and choose the better way urged by every major religious tradition. We must choose the path of compassion and hope. We must choose a path that is founded on the recognition that we are connected, that we are all in this together.

These are the teachings of every great tradition. At the core of the teachings of Jesus is the conviction that we are all one. We are all God's children, and we are all equal. We are supposed to care for one another. Jesus taught his followers that an act of kindness to the most humble human being was the equivalent of performing the same for Jesus.

The prophet Muhammad taught that the tribal divisions among the Arabian people were wrong. The symbols of those tribal divisions were the legion of tribal gods, and Muhammad told the people that these gods were false, that there is only one God. We are united, and we owe our allegiance to the one creator.

Buddhism teaches that if we stop and really pay attention, we will realize that the things we think separate us are an illusion. Our connections are ultimately real, not our divisions.

We find the same message in every tradition: We are one. We are connected. We are brothers and sisters. If we truly accept that we are all part of a greater whole, that what unites and transcends us is ultimately more important than our illusion of individuality, how might that guide us? If we accept that compassion (literally “to suffer with”) is the manifestation of realizing that we are one, what are the implications? What would our community and our state and our nation do if they were guided by the finest aspirations of humanity’s religions? What would you and I do if we were guided by these very same ideas, as expressed in our Unitarian Universalist Principles? What future might we build if we created policies guided by our notions of justice, equity, and compassion in human relations?

I do not have all the policy answers on immigration or the related issues of public education, health care, and the economy. I do know this: Breaking up poor working families who have lived among us for years does not feel like justice, equity, and compassion in action. Refusing minimal health services to young children does not feel like the way we should treat members of our human family. Having our police forces profile brown people does not feel like breaking down the walls of tribalism. Creating a huge wall, complete with barbed wire, across hundreds of miles of border does not feel neighborly.

There must be a better way, and you and I must help build it. Barbed wire is not the answer. More border guards and more deportations are not the answer. Paranoia and panic will solve nothing.

We must remember that we are all immigrant stock, every single one of us living on this continent. Even Native Americans at one time immigrated here from Asia.

We must also acknowledge that we helped to create the situation in which displaced people look to find a home here. America has already been transformed by the latest waves of immigration. Our children and grandchildren are going to live in a multicultural society—a society of moo-shoo burritos, egg roll tacos, and whole wheat tortillas. We need not be afraid of that multicultural society. Fear leads to violence and repression.

Instead, let us embrace the possibilities before us. Let us be guided by love and hope. Let our actions emerge from the deep conviction that people from Mexico and Korea and Canada and Vietnam are ultimately part of our extended family. Surely, religious people

who have learned to embrace the wisdom of Judaism, Christianity, humanism, Islam, and Eastern religions can lead the way. We are people who have always affirmed human diversity. We have always looked to the future and seen new possibilities. We must do so again. Let us be the people who break down the arbitrary barriers that divide us from them. We are one, and love and hope will guide us. Let us, together with all our brothers and sisters, build a new way.

Handout 6.2 – Chronological Summary of UUA Statements on Immigration

The following is a chronological summary of Social Justice Statements, democratically passed via our social witness process, that pertain to immigration, migratory workers, and foreign nationals. They represent the sum body of what our congregations have said about immigration since the inception of our association.

The 2000s

A 2004 Statement on Civil Liberties affirmed the Association's commitment to advocate for the right to due process of immigrants, refugees and foreign nationals. In 2006 and 2007, the General Assembly passed Actions of Immediate Witness to support immigrant communities, including a call for an immediate moratorium on federal raids and resulting deportations.

[Civil Liberties](#)

Statement of Conscience, 2004

[Support of the United Farm Workers' Boycott of Gallo Wines](#)

Action of Immediate Witness, 2005

[Support Immigrant Justice](#)

Action of Immediate Witness, 2006

[Support Immigrant Families—Stop the ICE \(Immigration and Customs Enforcement Raids\)](#)

Action of Immediate Witness, 2007

[End Present-day Slavery in the Fields](#)

Action of Immediate Witness, 2008

The 1990s

In 1992, the Association passed a General Resolution to promote the investigation and monitoring of the practices, standards, and care at facilities housing children detained by Immigration and Naturalization Services. A 1995 Resolution of Immediate Witness demanded a humane solution to the complex social issues related to the undocumented population, and urged individual Unitarian Universalists (UUs) to serve those directly harmed and others affected by any legislation which would deny human beings basic services.

[Children Held by the United States Immigration and Naturalization Service](#)

General Resolution, 1992

[A Call to Conscious, Humane Treatment of Immigrants](#)

Resolution of Immediate Witness, 1995

The 1980s

In the 1980s, many Unitarian Universalist congregations were actively involved in the Sanctuary movement. The 1980, 1984, 1985, and 1989 General Assemblies of the UUA endorsed sanctuary for refugees, and the UUA Board of Trustees established a fund to support individuals seeking sanctuary and to aid churches providing sanctuary.

[Refugee Assistance](#)

General Resolution, 1980

[Cease Support of Government in Violation of Human Rights in Central America and Elsewhere](#)

General Resolution, 1983

[Concerning Central American Refugees](#)

General Resolution, 1984

[Sanctuary and Government Surveillance](#)

General Resolution, 1985

[Sanctuary](#)

Business Resolution, 1985

[Sanctuary Fund](#)

General Resolution, 1986

[The Travel Rights of HIV-Infected People](#)

Resolution of Immediate Witness, 1989

[The Refugee Internment Camp at Harlingen, Texas](#)

Resolution of Immediate Witness, 1989

The 1970s

Throughout the 1970s the UUA supported immigrant farm worker campaigns.

[Support of UFW Boycott](#)

General Resolution, 1974

[UU Migrant Ministry](#)

Business Resolution, 1975

[Farm Worker Initiatives](#)

General Resolution, 1976

The 1960s

At the first General Assembly of the newly formed Unitarian Universalist Association in 1961, a General Resolution was passed in support of migratory workers. This was followed by resolutions in 1963 and 1966 on immigration reform and agricultural workers, respectively.

[Migratory Workers](#)

General Resolution, 1961

[Immigration](#)

General Resolution, 1963

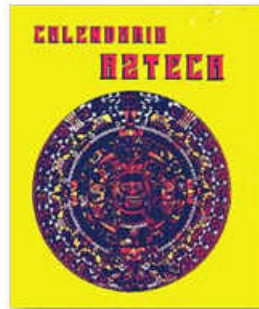
[Agricultural Employment](#)

General Resolution, 1966

(<http://www.uua.org/socialjustice/issues/immigration/reform/128803.shtml>)

CENTER FOR SOCINIAN STUDIES

BIO PHILOSOPHY HUMANISM SOCINIAN



**LIBERATION THEOLOGY:
RELIGIOUS RESPONSE TO
SOCIAL PROBLEMS. A SURVEY**

Published in Humanism and Social Issues. Anthology of Essays. M. Hillar and H.R. Leuchtag, eds., American Humanist Association, Houston, 1993, pp. 35-52.

Marian Hillar

INTRODUCTION

In the late 60s a new social and intellectual movement appeared on the Latin American continent. The movement is rooted in the Christian faith and Scriptures and seeks its ideological superstructure based on the religious reflection in close association with the Church organization(1). It is typical not only for Latin America but for the entire Third World and any social situation of oppression.

Members of the religious orders are committed to the vow of poverty and do not own property individually, nevertheless they enjoy a standard of living and security that separates them from the daily agony of the poor. The question then arose for some of them what is the ideal of poverty in a situation where most are suffering dehumanizing poverty, and what should the Church and Christians do about it?

Liberation theology thus emerged as a result of a systematic, disciplined reflection on Christian faith and its implications. The theologians who formulated liberation theology usually do not teach in universities and seminaries, they are a small group of Catholic or Protestant clergy and have direct contact with the grass-roots groups as advisors to priests, sisters or pastors. Since they spend at least some time working directly with the poor themselves(2), the questions they deal with arise out of their direct contact with the poor. Liberation theology interprets the Bible and the key Christian doctrines through the experiences of

the poor. It also helps the poor to interpret their own faith in a new way. It deals with Jesus's life and message. The poor learn to read the Scripture in a way that affirms their dignity and self worth and their right to struggle together for a more decent life. The poverty of people is largely a product of the way society is organized therefore liberation theology is a "critique of economic structures". Phillip Berryman described the liberation theology in the following terms:

"Liberation theology is:

1. An interpretation of Christian faith out of the suffering, struggle, and hope of the poor;
2. A critique of society and the ideologies sustaining it;
3. A critique of the activity of the church and of Christians from the angle of the poor".

NORTH AND SOUTH

Unlike in North America the Catholic Church was a major part of the machinery of conquest and colonization in Latin America. It all began with a decree from pope Alexander VI who, in 1492, divided the world not yet under the Christian rule between the Spanish and Portuguese monarchs and conferred to them the right and duty to propagate the Catholic faith. The conquest was done with unbelievable cruelty and complete disregard to any human decency to say nothing of the presumed ethical values of Christianity. There were only sporadic individual protests from some missionaries of conquest like Bartolomé de las Casas in Hispaniola (XVIth century) or from the bishop of Nicaragua, Antonio de Valdivieso (stabbed to death in 1550). The conquistadores imposed a model of Christendom where civil and religious authorities were connected - religious authority being a ruling one and the civil authority executing the orders of the religious one. Clergy remained predominantly in the cities and towns serving primarily the ruling class (e.g., in schools) and enjoyed all the comforts provided by a privileged status and the ownership of land. During the independence movement in the 19th century, bishops sided with the Spanish crown, and popes made pronouncements against the struggle for independence(3).

The social and political structure imposed on the continent had its roots in the ecclesial doctrines formulated by Thomas Aquinas. In such a religiously dominated society there was no room for innovation, for social mobility, for free and spontaneous thinking, for democracy and democratic institutions. Society represented a rigid, hierarchical, feudal structure fixed once for ever, resembling the ecclesiastical institution. All this was quite opposite to the society developed in the North.

SOCIAL AND RELIGIOUS ROOTS OF LIBERATION THEOLOGY

The theology of liberation, though explicitly mentioned for the first time in 1968 in a speech by a Peruvian theologian delivered in the fishing port of Chimbote, has roots in religious and social movements that swept the Latin American continent in the 50s. Catholic bishops were concerned with the increasing influence of Protestant missionaries, the growing secularization of the population and the spreading of communist ideas (these were topics of the first plenary meeting of CELAM - Latin American Bishops' Conference - in 1955 in Río de Janeiro). Church problems were aggravated by the lack of clergy to serve poor people in the country and the visible complicity of the Church with an unjust social order. The social situation in Latin American countries gave rise to revolutionary movements in Cuba, Venezuela, Guatemala, and Peru. In Brazil, peasants became militant and the radicalized middle-class people went to work directly with the poor. A Brazilian educator, Paulo Freire(4), developed a new method for teaching literacy to the masses of peasants through the process of "conscientização", consciousness-raising. All these movements and problems arose directly from the conditions of abject poverty, how 70% of the population lived. In a socio-economic analysis of the structure of Latin American society, some Christians and missionaries began to utilize Marxist tools (5) without, of course, embracing the philosophy of dialectical materialism.

The missionaries raised questions of the theological significance of a social revolution. On the religious plane, a strong impetus for changes and new vision of the world came from the documents of the Second Vatican Council (1962-1965)(6). Latin American bishops insisted that the final documents should deal

with the issues of development and human progress as a historical imperative. One statement of a Latin American bishop is especially significant: "Authentic socialism is Christianity lived to the full, in basic equality and with a fair distribution of goods" (7). Father Camilo Torres exemplifies this new attitude. He realized the need for a United Front linking together peasants, workers, slum dwellers, and professionals for basic changes. He expressed the need of revolution for implementing the fundamental changes in the economic, social and political structures. The essence of revolution was the removal of power from the privileged to the poor majorities. Revolution could be peaceful if the privileged elites did not put up a violent resistance, and the Christians should become involved. He sacrificed his own life in the struggle in 1966. On the international plane, social scientists emphasized that underdevelopment was structurally conditioned by the exploitation by foreign economic powers maintaining Latin America in a system of dependency on hegemonic centers. Such a system of oppression calls for ethical indignation. The encyclical of pope Paul VI "Populorum Progressio" (1967) (8) critiqued the international economic order, explicitly condemned the capitalistic system as presently known for the social evils and called for development through consensus rather than struggle:

"[It is a system] ... which considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation".

"We know ... that revolutionary uprising - save where there is manifest long-standing tyranny which would do great damage to fundamental personal rights and dangerous harm to the common good of the country - produces new injustices, throws more elements out of balance and brings on new disasters".

The Magna Charta of the new pastoral approach to social problems became the documents of the second plenary meeting of CELAM convened in Medellín (9), Colombia (1968). They called for the Christians to be involved in the transformation of society; denounced institutionalized violence and named it a "situation of sin"; called for renovating societal changes; called for the defense of human rights; called for consciousness-raising evangelization and spoke of "comunidades de base" - lay-led groups of Christians as basic organic units of society and pastoral activity. The documents often used the term liberation and spoke of the interrelationship between liberation and evangelization:

"The Church ... has the duty to proclaim the liberation of millions of human beings, many of whom are her own children ... This is not foreign to evangelization "

The general assumption was that basic changes would come through a conversion on the part of the privileged and powerful. Revolutionaries were defined as those who sought radical changes and who believed that people should chart their own course and not as those who were using violence.

BASIC PRINCIPLES OF THEOLOGY OF LIBERATION

Facing enormous problems in the society, some theologians realized that the traditional theology concerned with religious dogmas and abstract religious concepts lost any relevance. It became an abstract speculation removed from the original spirit of the Gospel message and out of touch with real life. On the social level it served the rich. They realized that if one really cared for and believed in the Christian ideals, one had to answer the question: how to be a Christian in a concrete historical situation? The basic concerns in Latin America shifted thus from "whether one can believe what Christianity affirms to what relevance Christianity has in the struggle for a more just world." (10) Out of such considerations was born "liberation theology," outlined for the first time by a Peruvian theologian Gustavo Gutierrez a few weeks before the Medellín conference. Gutierrez (11) defined theology as a "critical reflection on praxis in the light of the word of God." Liberation theology has two basic principles: first, it recognizes a need for liberation from any kind of oppression - political, economic, social, sexual, racial, religious; second, it asserts that the theology must grow out of the basic Christian communities and should not be imposed from above, that is, from the infallible source book or from the magisterium of an infallible Church. It explores the theological meaning of human activities:

1. It interprets Christian faith out of the suffering, struggle, and hope of the poor;

2. It critiques society and ideologies sustaining it, pretends not to lay down specific rules for how to struggle for justice, but stresses that a responsible commitment with class conflict is an expression of love for one's neighbor. Through solidarity with the poor theologians of liberation advocate the transcendence from class division to a new type of society;

3. It critiques the activity of the Church from the angle of the poor.

The main theme, liberation, is considered at three levels of meaning which are interconnected. At the social and political level liberation is an expression of aspirations of the oppressed classes and peoples. This liberation emphasizes the conflict in the economical, social and political process between the oppressed and the oppressors. At the human level the liberation is conceived as a historical process in which people develop consciously their own destiny through the social changes. At the religious, salvific level the liberation means liberation from sin, the ultimate source of all deviation from fraternity, of all injustice and oppression. It brings man back into communion with God and fellow men, which is the radical, total liberation. These three processes cannot be separated, they form a unique, complex process ("proceso unico y complejo"). For the first time sin was formulated in social terms as a concrete social act and not in traditional way as an abstract, and even an allegoric personification in the person of satan, or at best, a personal act. For the first time the religious, salvific plan was explicitly linked to the human experience in a society.

PRIORITY OF PRAXIS OVER THEORY

Direct source of liberation theology was the personal experience of many priests, pastoral workers and sisters who in the 60s made an effort and came close to the poor. It grew out of their reflections. E.g. Brazilian theologian Clodovis Boff spends half a year working among the poor in the state of Acre.(12) Theologians of liberation are thus "organic intellectuals" who can bridge the sharp class barrier in Latin American society. Gutierrez and other liberation theologians (13) insist that theology is a secondary reflection, the first commitment being the work among the poor. The shift is from the abstract speculation to living one's faith. This emphasis on the primacy of praxis over the abstract contrasts with the Catholic orthodoxy. Traditionally, priests preached resignation to "God's will" in a way that it reinforced the belief that the present distribution of wealth and power comes from God. Peasant society indoctrinated this way tended to internalize a fixed and even fatalistic view of the universe with symbols and rationalizations.

Gutierrez (14) found three meanings of poverty: the dehumanizing lack of material goods, the openness to God and commitment to solidarity. The Bible understands material poverty as an evil resulting from the oppression of some people by others. Therefore the Medellín document (15) suggests that a poor Church denounces the unjust lack of goods in this world and the sin that causes it, preaches and lives spiritual poverty as an attitude of spiritual openness to God and commits itself to poverty. Voluntary poverty is considered an act of love and liberation, of solidarity with the poor and those who suffer injustice. This commitment calls for giving up the relatively comfortable life and going to a barrio or a rural area to live with the people. By this act the clergy still would not become poor themselves. Next they have to develop a model of activities based on the work of Paulo Freire. The encyclical "Redemptor Hominis" (16) is pervaded by the perspective of liberation:

"Injustice, the exploitation of some human beings by others, the exploitation of the human being by the state, institutions, and mechanisms of economic systems, must be called by their name."

"... liberation must be inserted into the entire contemporary reality of human life."

"... liberation is a faith reality, one of the basic biblical themes, deeply inscribed in the salvific mission of Christ, in the work of redemption, and in his teaching."

The praxis of liberation theology finds its embodiment in the Christian ecclesial base communities. They are small, lay-led groups of Christians that see themselves as part of the Church and work together to improve their lot and establish a more just society. Base communities were a result of pastoral problems related to the lack of clergy in the country. They had their antecedents in the activity of Catholic Action in

Belgium and in "cursillos de Cristianidad" - a kind of weekend retreats - in Spain. In Latin America they combined the social and educational function with the pastoral activity. Their primary motivation is religiosity based on popular religiosity embodying the cults of the saints and Virgin Mary. (This popular religiosity may be an uncorrupted illustration of Karl Barth's definition of religion: all religions in history represent human effort to reach God and in fact are forms of idolatry). They were modeled on the work of Paulo Freire. They include several activities like teaching peasants to read and write, organize self-help, and raising their self-consciousness(17). Slowly some clergy adopted this method for "reevangelization of adults" meaning by this term spreading of the message of Christ to its fullness. Such evangelization covered the topics like sources of poverty and social injustice, community questions in human relations, religious tenets and assertions etc., all this in close connection with the Bible. Base communities have an enormous impact on society. They constitute the initial step in raising the consciousness of the people by giving them a broad perspective on their role and place in the society, they help people to project their vision of life and motivate them for involvement. Such communities develop a sense of solidarity within the group; generate mutual aid and support; they serve as a training ground for the experience of democracy and direct their social and political actions.

As a whole, these communities do not fit into the traditional vertical, hierarchical authority system of the Catholic Church. At some point the powerful and the Church hierarchy itself saw the community as a threat to its domination (18) and used intimidation and violence against them. However, there is no way now to turn the clock back, therefore some bishops opted to include base communities in the overall ecclesial structure and subordinate them to their rule and control as a cell in their organization. The conclusions of the Medellín conference were confirmed by CELAM meeting in Puebla (1979) (19):

"We see the growing gap between rich and poor as a scandal and a contradiction to Christian existence. The luxury of a few becomes an insult to the wretched poverty of the vast masses".

"Analyzing this situation more deeply, we discover that this poverty is not a passing phase. Instead it is the product of economic, social, and political situations and structures, though there are also other causes for the state of misery. In many instances this state of poverty within our countries finds its origin and support in mechanisms which, because they are impregnated with materialism rather than any authentic humanism, create a situation on the international level where the rich get richer at the expense of the poor who get ever poorer".

It was a great victory for the theologians of liberation when the Puebla conference adopted the vocabulary and the themes of liberation theology.

HISTORY AS A FOCUS OF THEOLOGY

The liberating message of the Gospel does not identify any social form as just. It permeates the total historical realization and places it in a broader perspective of the radical salvation. Only when the Gospel message is not implemented in life then it becomes inevitable to search for an ideology that would justify a determined social situation. For believers, therefore, the evangelization is liberating since it announces the radical liberation that includes the transformation of historical and political conditions in which they live. But without considering the social and political reality, the analysis would lack the depth and would fall into another extreme of spiritual reductionism equally erroneous, according to the theologians of the liberation theology. For many theologians appeals to eschatological "beyond" have no relevance, they must be rooted in the historical present or rejected.

In the theological literature one can find frequent references and allusions to Marxism and Marx, in the social and economical analysis. It does not mean the acceptance of marxism, and especially, of course, the concept of life, its philosophy to the exclusion of the Christian faith. Some go so far as to affirm that there is no systematic theology in North America today without the analysis of Marx.

In the realm of international relations the theologians of liberation adopt, in a somewhat naïve and simplistic way, the dependence theory which maintains that the underdeveloped countries were set up as main producers of raw materials and agricultural products by an international division of labor (20). It entails also the political dependence. Medellín Conference (1968) and Secretariat General of Celam (1973) accepted the dependence as a fact. "Nos referimos aquí, particularmente, a las consecuencias que

entreña para nuestros países su dependencia de un centro de poder económico, en torno al cual gravitan. De allí resulta que nuestras naciones, con frecuencia, no son dueñas de sus bienes ni de sus decisiones económicas. Como es obvio, esto no deja de tener sus incidencias en lo político, dada la interdependencia que existe entre ambos campos." And: "... la dependencia parece como un hecho ... sobre ese hecho se elabora una teoría que esta en búsqueda, que se critica a sí misma ... La teología de la liberación tiene en cuenta la teoría de la dependencia y es imposible, al mismo tiempo, no tener en cuenta la teoría de la dependencia. Y la tiene en cuenta con su sentido crítico, sin embargo, la teología de la liberación debe ser más atenta a estas variaciones y a estas críticas en la teoría de la dependencia, evitar generalización, enriquecerse con otro tipo de análisis y de niveles."(21)

READING THE BIBLE

Reading the Bible and interpreting it from the viewpoint of the poor is an essential element in the theology of liberation (22). Without that religious aspect, the theology of liberation would be just an extension of social analysis. A few examples will give a clear idea of what is involved in here. In the story of Genesis, creationism is not an issue. The peasant masses are able to appreciate the poetical account of creation better than anyone else since it deals with the objects of their everyday experience. Liberation theology stresses the goodness of creation, the dignity of the poor as God's image and their dominion over the earth and their rights to its fruits (it cannot escape in this analysis that only few own the land - "tierra"). Sin assumes social dimensions in the story of Cain and Abel and is not rooted in the story of Adam and Eve (the traditional basis of the abstract and mythical concept of the sin). The story of Exodus becomes a prototype of liberation constituting a basic paradigm of God's saving action. Little attention is given to the miraculous, the emphasis being put on the oppressive rule and liberation. Prophets and prophecies are seen as conscientizers of the people. Christ is a figure representing struggle, death, and vindication - in short - liberation:

"The spirit of the Lord is upon me; therefore, he has anointed me. He has sent me to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind and release to prisoners, to announce a year of favor from the Lord." (Luke 4:18-19)

No doubt this reads like a social manifesto! Jesus himself lived like a poor, in real material poverty, not a spiritual one. His criterion of a just life was practical material aid for one's neighbor! Jesus made enemies by denouncing the organized and ritualized religion of his time that was not committed to the love of one's neighbor. He was executed by the order of the Church authority that felt threatened in its organization and power. The New Testamental communities of the faithful are seen as the first "comunidades de base". How revealing this reading of the Bible is in the light of the fact that the Catholic Church also felt that its power was threatened by the base communities and objected to that aspect of the theology of liberation. It did not hesitate to use intimidation and silencing on the most prominent expounder of liberation theology, Leonardo Boff (23). Also as an excuse for persecution of the theologians of liberation the Church hierarchy used their presumed espousal of the Marxist doctrines. Liberation theology is thus based on the Bible. However, Bible is not taken literally, but symbolically as a sign.

METHODOLOGY

From the discussion presented we deduce three basic planes of operation or mediation of liberation theology (24):

1. The socio-analytical i.e., the perception of social reality. In this context it is the condemnation of the capitalistic system as the source of evils (explicitly expressed in the quoted fragment of "Populorum Progressio");
2. The hermeneutic i.e., the theological reading of social reality in the light of faith based on the Bible. Leonardo and Clodovis Boff (25) succinctly formulated it in this way:

"... Faith helps the Christian endorse and support those historical movements that have a greater affinity with the ideals of the gospel. Today, for example, we perceive that the Christian ideal is closer to socialism than to capitalism. It is not a matter of creating a Christian socialism. It is a matter of being

able to say that the socialist system, when actually carried out in reality, enables Christians better to live the humanitarian and divine ideals of their faith";

3. The pastoral service, the praxis i.e. search for the viable avenues for the praxis and embodiment of the theology of liberation in pastoral activity. Again we find a formulation of it in the Boffs' work:

"... Church has the duty to act as agent of liberation. It must attempt to articulate its words, its catechesis, its liturgy, its community action, and its interventions with established authority, in the direction of liberation."

CONCLUSIONS

The analysis of the social situation by concerned Church workers leads to the formulation of a social theory and provides a tool for liberation theology. The social theory becomes dialectical if it envisions the possibility of a systematic change. Liberation theology too opts for the social changes. Often the Marxist analysis is selected as the best suited tool to describe the socio-economic situation.

The Church hierarchy itself has a difficulty in choosing either the socialist or the capitalistic system, both with their advantages and limitations, as the model to be propagated for current economic structures.

Interesting is that throughout all the deliberations and sincerity of the theologians of liberation, not a single word was said about the disparity between the overgrowth of population and the economic growth in countries with endemic poverty.

In the realm of international relations the theology of liberation adopts, not with a certain naïveté, after certain Church pronouncements, the dependence theory which maintains that the underdeveloped countries were set up as main producers of raw materials and agricultural products by an international division of labor.

The main theme of the theology of liberation - liberation - is understood as a break with the present order, an integral development, and an embracing of its three levels of meaning (Gutierrez) (26):

1. an aspiration of the poor and liberation from oppression;
2. gradual expansion of freedom and actualization of the ability of human beings to take charge of their own destiny;
3. on the religious level, attainment of freedom of Christ as a communion with God and with other human beings.

The liberation thus is a complex process and for a liberation theologian it has human, historical and political dimensions of salvation. For an atheist, agnostic or Marxist, the liberation process has a purely historical sense and nothing else. Salvation is the artificial transcendent dimension of liberation. The traditional Catholic view was that our earthly life was a transitory phase to the way of heaven, treated as a trial. This tradition is reversed by the theology of liberation which asserts that there is a continuity between the temporal process and ultimate transcendence. The Church and Christians should be involved in human history - the one human history where people are shaping their destiny! The theology of liberation says that politics is the most important dominant dimension today. After the Medellín meeting, the reactionary forces mounted an offensive against the new way of thinking. The attack came from the CIA and conservative, traditional circles of the Church. Bishop Alfonso Trujillo and Belgian Jesuit Roger Vekemans organized a campaign and eventually bishop Trujillo became elected the secretary of the CELAM. The encyclical of Paul VI "Octogesima Adveniens" (27) (1971) suggested caution and restraint. At the same time repression against progressive clergy and archbishop Helder Camara, later also against Gustavo Gutierrez, Leonardo Boff, and others (28), was instigated by the Congregation for the Doctrine of the Faith. During the preparation for the CELAM conference in Puebla, the preparatory document was rejected by the conservative bishops. However, the final document was accepted upon the insistence of the Latin American bishops. The document is rather inconclusive, and tries to replace the liberation

theology terminology. In 1973, Trilateral Commission was instituted in the U.S., primarily as a means to making imperial domination function more smoothly under the cover of the advocacy of human rights and the ideology of national security (29). The Church hierarchy shows essentially a devious character. It claims not to be involved in politics, however, it sides explicitly with one side only depending on the convenience of the situation. In a new situation in the modern world and the new Church-State relationship, the Church is losing control over societies. This new situation is sometimes defined as the end of Christendom understood as the unity of Church and State. The Church therefore feels threatened and some members of its hierarchy are searching for a new justification of its existence.

Liberation theology may be the solution. It happens that the Marxist analysis serves heuristically to discern the evil of the social injustice and pose the questions. Some see the convergence between the Marxist analysis and the original Christian ideals. Both ideologies are striving for a utopia, one for a classless society, the other for a Kingdom of God. Thus Marxist socio-economical analysis is fully vindicated in liberation theology. Traditionally, the Church claimed to be the Kingdom of God. Liberation theology redresses the errors of the Church, reminding it to serve the Kingdom of God, but understood as an earthly affair. Its service should consist of the ongoing humanization of the human realm at every level and in every situation.

The theology of liberation is not unique to Central and South America. Parallel movements exist in Africa and Asia and in various cultures with various religions or ideologies. They represent a reaction against the European and North American theological establishment. In Asian cultures, people talk about "liberation both human and cosmic" which represents a struggle for a full humanity. The foundation is cosmic religion - the attitude of all human beings vis-à-vis Nature. Non-Christian religions do not envision the ultimate reality as a "personal being", therefore are metatheistic or nontheistic. The starting point for collaboration between the Christians and non-Christians is liberation. (30)

As the Protestant Reformation began as a revolt against corrupt practices in the Roman Catholic Church stressing the personal convictions and was more in tune with the modern age than Roman Catholicism, so the liberation theology is also a manifestation of a new worldwide movement for human emancipation. It constitutes a new, timely phenomenon and strives to implement the full realization of a human being in harmony with the Nature and for the believer, in harmony with the original Christian message.

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Interfaith Platform on Humane Immigration Reform

As our diverse faith traditions teach us to welcome our brothers and sisters with love and compassion—regardless of their place of birth—we call on the new Administration and 111th Congress to enact humane and equitable immigration reform in 2009.

We call for immigration reform because each day in our congregations, service programs, health-care facilities, and schools we witness the human consequences of a broken and outdated system. We see the exploitation of undocumented workers and the plight of separated families, as well as the escalation of community fear due to indiscriminate raids and local police acting as federal immigration agents. Humane immigration reform would help put an end to this suffering, which offends the dignity of all human beings.

The Hebrew Bible tells us: "The strangers who sojourn with you shall be to you as the natives among you, and you shall love them as yourself; for you were strangers in the land of Egypt" (Leviticus 19:33-34). In the New Testament, Jesus tells us to welcome the stranger, for "what you do to the least of my brethren, you do unto me" (Matthew 25:40). The Qur'an tells us that we should "do good to...those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer that you meet" (4:36). The Hindu Taitiriya Upanishad tells us: "The guest is a representative of God" (1.11.2).

Therefore, we call on the new Administration and 111th Congress to commit to:

Uphold family unity as a priority of all immigration policies

Recognizing the importance of families to the creation of healthy individuals and strong communities, we call on the new Administration and Congress to 1) expeditiously reunite immigrant families separated due to lengthy visa backlogs; 2) revise family preference categories and per-country caps to prioritize family unity; and 3) remove bars to reentry and adjustment of status for individuals seeking to reunite with their family members. Attempts to devalue the family, such as denying birthright citizenship to the children of immigrants or placing family-based and employment-based visa applicants in competition with each other on a point-based or other system, must be rejected in order to maintain and promote family unity.

Create a process for undocumented immigrants to earn their legal status and eventual citizenship

We urge the Administration and Congress to enact immigration reform that allows undocumented immigrants and their families to earn lawful permanent residency upon the satisfaction of reasonable criteria, with a pathway to citizenship. The workability of such a program should not be hindered by overly punitive criteria, such as mandating that immigrants leave the country or pay exorbitant fees, or by making the process conditional upon the implementation of enforcement measures. Communities and congregations around the country are prepared to provide legal services to those eligible, as people of faith are committed to an effective and humane system that keeps families together and values the dignity of our friends and neighbors.

Protect workers and provide efficient channels of entry for new migrant workers

We call for an expansion of legal avenues for workers who seek to migrate to the United States to work in a safe, legal, and orderly manner. Their rights must be fully protected, including the ability to bring their families with them, travel as needed, change their place of employment, and apply for lawful permanent residency and eventually citizenship. As currently structured, electronic employment verification programs have proven detrimental to both employers and employees due to increased discrimination and unfair hiring and firing practices. All workers benefit, however, from the enforcement of health, safety, wage, and hour laws, as well as the right to peacefully organize.

Facilitate immigrant integration

Many immigrants desire to naturalize but lack the necessary tools. The U.S. immigration system should empower them to this end by providing financial support to state and local governments and community organizations that offer language and civics education, outreach, and naturalization application assistance. Citizenship should be made more affordable by reducing naturalization fees and making fee waivers more easily accessible. Moreover, the processing of application backlogs and security checks should be streamlined to reduce waiting times. Counterproductive laws prohibiting immigrants from accessing social services and mandating that local police act as immigration officials should be revoked. These barriers to integration decrease community safety and discourage immigrants from pursuing education and community involvement. Faith based organizations and congregations around the country will continue to assist in integration efforts by providing social services and helping immigrants learn English, find jobs, and thrive in the United States.

Restore due process protections and reform detention policies

Immigration policies should respect human rights and ensure due process for all persons. We have witnessed how indiscriminate immigration raids have caused trauma and hardship for thousands of individuals. Such raids separate families, destroy communities, and threaten the basic rights of immigrants and U.S. citizens alike. The suffering caused by the increase and severity of Immigration and Customs Enforcement raids in homes and workplaces underscores the problems with current U.S. immigration policies and the urgent need for reform. Many faith organizations administer services to those impacted by raids, as well as to immigrants in detention facilities. Witnessing the toll of incarceration on detainees, their families and our communities, we urge the new Administration and Congress to reduce the use of detention for immigrants and improve detention conditions by enacting clear, enforceable reforms that include rigorous medical treatment standards and increased access to pastoral care, legal counsel and legal orientation programs. Furthermore, the government should expedite the release of individuals who pose no risk to the community and expand the use of community-based alternatives to detention, which are more humane and cost effective.

Align the enforcement of immigration laws with humanitarian values

For the past twenty years, the federal government has dramatically increased fence construction, border patrol presence, and the deportation of immigrants, which have proven ineffective at decreasing undocumented immigration. During this time, we have witnessed the desecration of sacred sites and the violation of environmental and religious freedom laws, as well as the unnecessary suffering of community members whose loved ones have suffered or died seeking entry into the United States. Currently, vast resources are being used for fence construction and the mass arrests, detention, and deportation of immigrants who contribute to the U.S. economy and culture. To truly decrease undocumented immigration, the United States should improve access to the legal immigration system by increasing the number of ports of entry, expanding visa availability, and eliminating application backlogs to increase processing efficiency. Border policies must be consistent with humanitarian values and with the need to treat all individuals with respect, while allowing the United States to implement its immigration laws and identify and prevent the entry of persons who commit dangerous crimes. All immigration laws must respect the dignity of all persons, prioritize the cohesiveness of families and communities, recognize the economic contributions of immigrants, and uphold our moral obligations to provide refuge and welcome the stranger.

Immigration: A matter of human rights

As people of faith, we call attention to the moral dimensions of public policy and recommend reforms that uphold the God-given dignity and rights of every person, each of whom are made in the image of God. We are dedicated to immigration reform because we value family unity, justice, equity, compassion, love, and the humane treatment of all persons. It is our collective prayer that the new Administration and 111th Congress enact just immigration reform based on these tenets.

National Organizations and Denominations:

American Friends Service Committee
American Jewish Committee
American Society for Muslim Advancement
Anti-Defamation League
Blauvelt Dominican Sisters Justice Ministry
B'nai B'rith International
Catholic Charities USA
Catholic Relief Services
Catholic Scholars for Worker Justice
Center of Concern
Christian Church (Disciples of Christ), Refugee and Immigration Ministries
Christian Reformed Church in North America, Office of Social Justice
Church Communities International
Church of the Brethren
Church of the Brethren Witness
Church World Service, Immigration and Refugee Program (CWS/IRP)
Catholic Legal Immigration Network, Inc. (CLINIC)
Conference of Major Superiors of Men (CMSM)
Congregation of the Holy Spirit, USA-E
Daughters of Wisdom, U.S. Province
Disciples Justice Action Network (Disciples of Christ)
Dominican Leadership Conference, Executive Committee
Franciscan Action Network
Friends Committee on National Legislation (FCNL)
Hebrew Immigrant Aid Society (HIAS)
Hindu American Foundation
Hispanic Coalition for Comprehensive Immigration Reform
Interfaith Worker Justice
Irish Apostolate USA
Islamic Circle of North America
Jewish Council for Public Affairs
Jewish Reconstructionist Federation
Jubilee Campaign USA
Leadership Conference of Women Religious
Lutheran Immigration and Refugee Service
Marianist Province of the US, Office of Peace and Justice
Maryknoll Office for Global Concerns
Mennonite Central Committee, Washington Office
Mennonite Church USA
Methodist Federation for Social Action
National Advocacy Center of the Sisters of the Good Shepherd
National Council of Jewish Women
National Council of the Churches of Christ in the USA (NCC)
National Hispanic Christian Leadership Conference
National Ministries, American Baptist Churches USA
NETWORK, A National Catholic Social Justice Lobby
North American Dominican Justice Promoters

Pax Christi USA: National Catholic Peace Movement
Presbyterian Church (U.S.A.)
Progressive Jewish Alliance
Rabbis for Human Rights, North America
School Sisters of Notre Dame Global Justice & Peace Commission
School Sisters of Notre Dame, Office of Justice, Peace & Integrity of Creation
Sikh Council on Religion and Education
Sisters of Mercy of the Americas
Sisters of Providence, Mother Joseph Province
Sisters of the Holy Names of Jesus and Mary, U.S.-Ontario Province Leadership Team
Sisters of the Sorrowful Mother, U.S./Caribbean Province
Standing For Truth Foundation
The Episcopal Church
The Workmen's Circle/Arbeter Ring
U.S. Conference of Catholic Bishops
Union for Reform Judaism
Unitarian Universalist Association of Congregations
United Jewish Communities
United Methodist Church, General Board of Church and Society
United Methodist Church, General Commission on Religion and Race
Uri L'Tzedek: Awaken To Justice
Ursuline Sisters of the Eastern Province, USA, Leadership Council
Ursuline Sisters of the Roman Union, Western Province
Women of Reform Judaism
World Relief

Local Organizations, Congregations, Diocese, and Religious Orders:

Adrian Dominican Sisters, Adrian, MI
Andrea Likovich, O.S.F., Aston, PA
Arbeter Ring (Workmen's Circle) Southern California District, CA
Arlington Street Church, Boston, MA
Beatitudes Society of Episcopal Divinity School, Cambridge MA
Benedictine Sisters of Mount St. Scholastica, Atchison, KS
Benedictine Sisters of Mt. Angel, OR
Benedictine Sisters of Yankton, SD
Benedictine Women of Madison, WI. at Holy Wisdom Monastery, WI
Bernardine Franciscan Sisters, Reading, PA
Bethany United Church of Christ, Chicago, IL
Brooklyn Council of Churches, Brooklyn, NY
California Council of Churches IMPACT, CA
Catholic Charities, Archdiocese of Galveston-Houston, TX
Central Presbyterian Church, Eugene, OR
Church World Service, Immigration and Refugee Program, Lancaster, PA Office
Colorado Council of Churches
Community of St. Francis, Episcopal Diocese of California, San Francisco CA
Congregation Chaverim, Tucson, AZ
Congregation Justice Committee, Sisters of the Holy Cross, Notre Dame, IN

Congregation of the Sisters of the Holy Faith, Downey, CA
Dominican Sisters of Great Bend, KS
Dominican Sisters of Houston, TX
Dominican Sisters of Mission San Jose, CA
Dominican Sisters of Sparkill, NY
Dominican Sisters, Grand Rapids, MI
Dominicans of Sinsinawa, WI
East Bay Sanctuary Covenant, Berkeley, CA
Ecumenical Ministries of Oregon
El Buen Pastor Episcopal Church, Redwood City, CA
Episcopal Church of Our Saviour, Silver Spring, MD
Episcopal Diocese of New Hampshire, NH
Episcopal Divinity School, Cambridge, MA
Executive Committee of the Racine Dominicans, WI
Faith Mennonite Church, Minneapolis, MN
First Christian Church (Disciples of Christ), Daytona Beach, FL
First Unitarian Church, Los Angeles, CA
Fort Collins Mennonite Fellowship, Fort Collins, CO
Franciscan Sisters of Little Falls, MN
Gloria Dei Step Up Center, Providence, RI
Indiantown Education Coalition, Indiantown, FL
Indiantown Neighborhood Association, Indiantown, FL
InDios Inc. Indiantown, FL
Interchurch Ministries of Nebraska, NE
Irish Pastoral Centre, Quincy, MA
Jewish Community Action, St. Paul, MN
Jewish Community Relations Council of Greater Washington, WA
Jewish Community Relations Council of the Jewish Federation of Southern Arizona, AZ
Jewish Family & Career Services of Atlanta, GA
Jewish Family & Children's Service of Pittsburgh, PA
Jewish Family and Children's Service of Minneapolis, MN
Jewish Family Services of Greater Charlotte, Inc., NC
Jewish Family Services of Silicon Valley, CA
Judson Memorial Church, New York, NY
Justice and Peace Committee of St. Norbert Abbey, De Pere, WI
La Iglesia Episcopal de Nuestra Senora de las Americas, Chicago, IL
Lane Center for Catholic Studies and Social Thought, University of San Francisco, CA
Leadership Team of the Sisters of St. Francis of the Holy Cross, Green Bay, WI
Leadership Team, Sisters of the Most Precious Blood, O'Fallon, MO
Let Justice Roll Lead Team of the West Ohio United Methodist Conference, OH
Little White Chapel Christian Church (Disciples of Christ) in Burbank, CA
Logan Square Neighborhood Association, Chicago, IL
Lutheran Advocacy Ministry, Colorado
Lutheran Advocacy Ministry, New Mexico
Lutheran Advocacy, Illinois
Lutheran Community Services Northwest
Lutheran Office of Governmental Ministry in New Jersey
Lutheran Social Services of Illinois

Lutheran Social Services of New England
Lutheran Social Services of the National Capital Area
Lutheran Statewide Advocacy, New York, NY
Marycrest Franciscans, Denver CO
Methodist Federation for Social Action, New York Chapter
Miami Baptist Association, Miami, FL
Migration and Immigration Task Force, Episcopal Diocese of California
Mount St. Scholastica, Atchison, KS
New Jersey Synod, Evangelical Lutheran Church in America, Immigration Task Group
New York State Council of Churches
Oblate Sisters of the Blessed Sacrament, Marty, SD
Pennsylvania Council of Churches
Presentation Sisters, New York, New England
Refugee Immigration Ministry, Malden, MA
Religious of Jesus and Mary, Washington, DC Province Offices
River Road Unitarian Universalist Congregation, Bethesda, MD, Latin America Taskforce Network
River Road Unitarian Universalist Congregation, Bethesda, MD, Social Justice Council
San Andres Episcopal Church, Yonkers, NY
School Sisters of St. Francis, International Leadership Team, Milwaukee, WI
Servants of Mary (Servite Sisters), Ladysmith, WI
Shir Tikvah Congregation, Minneapolis, MN
Sisters of Charity of Nazareth Congregational Leadership, Roman Catholic, Nazareth, KY
Sisters of Charity of Nazareth in the Western Province
Sisters of Charity of New York, Leadership Team
Sisters of Mercy U.S. Province, Redlands, CA
Sisters of Mercy, South Central Community, Baltimore, Cincinnati, North Carolina, St. Louis
Sisters of Providence, Mother Joseph Province, Renton WA – Inland Northwest, Idaho and
Montana, West Coast – Washington, Oregon, Montana
Sisters of Social Service of Buffalo, NY
Sisters of St Francis of Assisi, St. Francis, WI
Sisters of St. Anne, St. Marie Province
Sisters of St. Francis of Philadelphia
Sisters of St. Francis, Congregation of Our Lady of Lourdes, Rochester, MN
Sisters of St. Francis, Leadership Team, Clinton, Iowa
Sisters of St. Francis, Savannah, MO
Sisters of St. Joseph of Carondelet and Associates, St. Louis Province, MO
Sisters of St. Joseph of Carondelet, Los Angeles Province, CA
Sisters of St. Joseph of Orange, CA
Sisters of St. Joseph of Peace, Western Province
Sisters of St. Joseph of the Third Order of St. Francis Leadership Team, Stevens Point, WI
Sisters of the Holy Spirit and Mary Immaculate, San Antonio, TX
Sisters of the Living Word, Arlington Heights, IL
Sisters of the Presentation of the Blessed Virgin Mary, New Windsor, NY
Sisters of the Presentation, San Francisco, CA
Skagit Unitarian Universalist Fellowship, Mount Vernon, WA
Social Action Committee, Unitarian Universalist Congregation of Phoenix, AZ
Social Action Committee, Unitarian Universalist Congregation of Danbury, CT
Social Action Committee, Unitarian Universalist Fellowship of Laguna Beach, CA

Social Justice Outreach Committee, Saint Jude's Episcopal Church, Cupertino, Ca
Society of St. Ursula, Rhinebeck, NY
St. Louis Inter-Faith Committee on Latin America
St. Mark's Episcopal Church, Lyons, KS
St. Pius V Parish, Chicago, IL
The Board of Directors of the First Unitarian Church of Los Angeles, CA
The Clinton, Iowa Associates of the Sisters of St. Francis
The Congregation of Sisters of St. Agnes, Fond du Lac, WI
The Dominican Sisters of Great Bend Kansas
The Episcopal Church of the Advent, Chicago, IL
The Episcopal Church of the Advent; La Iglesia Episcopal de Nuestra Senora de las Americas,
Chicago, IL
The Episcopal Diocese of Los Angeles Interfaith Refugee and Immigration Service (IRIS)
The Episcopal Diocese of Southeast Florida, Immigration and Social Justice Ministries
The General Council of the Adrian Dominican Sisters
The Interfaith Council on Religion, Race, Economic and Social Justice of Silicon Valley, CA
The Leadership Council of the IHM Sisters of Monroe, Michigan
The Leadership Team, Sisters of Providence, St. Mary-of-the-Woods, IN
The New Mexico Conference of Churches
The Provincial Council of the Daughters of Charity of the Evansville Province, Evansville, IN
The Provincial Council of the School Sisters of Notre Dame, Mankato Province, MN
The Sisters of Saint Benedict of Crookston, MN
The Sisters of the Holy Family, Fremont, CA
The Workmen's Circle/Arbeter Ring, New Jersey Region
Unitarian Universalist Congregation of Danbury, CT
Unitarian Universalist Fellowship of Las Vegas, NV
United in Faith Lutheran Church, Chicago, IL
United in Faith Lutheran Church, Justice Ministry, Chicago, IL
West Region of the Sisters of Charity, B.V.M.
Wonder Lake Neighbors Food Pantry, Wonder Lake, IL
World Mission Ministries, Archdiocese of Milwaukee, WI

Individual Faith Leaders:

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Annette Seubert, S.P., Leadership Team/Councilor, Sisters of Providence, Renton, WA
Aileen Ryder, Episcopal Children and Youth Ministries in Lynn & Marblehead, MA
Albert Felice-Pace, O.P., Director of the Catholic Newman Center, University of Nevada, Las Vegas
Angela Donovan, O.P., Sinsinawa Dominican, WI
Anne Maher R.S.M., Sisters of Mercy U.S. Province, El Cerrito, CA
Beth Milham, Chair, Social Justice Committee, Channing Memorial Unitarian Universalist Church, Newport, RI
Bette Gambonini, B.V.M., Sunnyvale, CA
Bishop Paul Stumme-Diers, Greater Milwaukee Synod, Evangelical Lutheran Church in America, WI
Bob Kay, Director of Public Policy & Advocacy, Lutheran Social Services of New England
C Jean Hayen, B.V.M.(Sisters of Charity of the Blessed Virgin Mary), Dubuque, Iowa
Cara Lynn Johnson, Lutheran Social Services of Illinois
Carolyn A. Doughty, Chicago, IL
Charlene Hudon, S.P. Coordinator for Providence Peace Community, Seattle, WA

Charles W. Dahm, O.P., Co-Coordinator of Justice and Peace for Dominicans of North America
Christine A. Schrey, Pastor, Christ Lutheran Church, Chicago, Illinois
Christine Murphy, Moderator, Presbyterian Women, Stillwater, OK
Clare Lentz, S.P., Roman Catholic, Seattle, WA
Collette Mary White, O.P., Sinsinawa, WI
Corinne Saldeen, Evangelical Lutheran, Good Shepherd Lutheran, Savoy, IL
D. Emily Hicks, Ph.D., Vestry, St. Mark's Episcopal Church, San Diego, California
Damaris McGuire, Director, New York State Episcopal Public Policy Network, NY
Deacon Joe Rubio, St. Bernadette Church, Houston TX
Diane Bauknecht, Fond du Lac, WI
Dianne Aid, TSSF, Saint Matthew/San Mateo Episcopal Church, Auburn, Washington
Dominic DeLay, O.P., Mud Puddle Films, Western Dominican Province, CA
Don & Laurena Schuemann, Aurora, IL
Don Mallinson, V.P. Channing Memorial Church, Newport, RI
Donna Quinn, Co-Ordinator of the National Coalition of American Nuns
Dorothy Goos, United in Faith Lutheran Church, Chicago
Dr. Audrey W. Vincent, Minister Emerita, Unitarian Universalist Church, Savannah Georgia
Dr. Rajwant Singh, National Chairman, Sikh Council on Religion and Education, Washington, DC
and Executive Director, Guru Gobind Singh Foundation Sikh Center, Rockville, Maryland
Eleanor H. Prugh, St. John's Episcopal Church, Ross, CA /Anti-Racism Comm. of Episcopal
Diocese of California
Emmerich Vogt, O.P., Prior Provincial, Western Dominican Province
Erica M. Jordan, Dominican Sister, Sinsinawa, WI, Westchester, IL
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Fr. Eugene Michel, O.F.M., Pastor, Sacred Heart Church, St. Paul, Minnesota
Fr. James R. Motl, O.P., St. Louis, MO
Fr. Joseph Zimmerman, OFM, Professor of Sociology, Quincy University
Fr. Justin Belitz, OFM, Lecturer and Retreat Master, Indianapolis
Fr. Thomas Fox, O.F.M., Hispanic Ministry, Archdiocese of Indianapolis, IN
Fr. Tom Smith OFM Conv., New Albany, Indiana
Fran Miles, O.P., Dominican Sister, San Jose, CA
Francine Stallbaumer, Benedictine Sister of Benet Hill Monastery, Colorado Springs, Colorado
Gwen Farry, B.V.M., Chicago, IL
Gwen Sefrhans, Seminarian, Lutheran School of Theology at Chicago, IL
Helen Marie, Raycraft, O.P. Dominican Missionary Preaching Team, Austin, TX
Irene Lukefahr, B.V.M., Ghana, West Africa
Jacqueline H. Drapeau, Bishop's Office, Episcopal Diocese of Massachusetts, Boston, MA
James McVeigh, O.S.F., Fresh Meadows, NY
Jane Boland, O.P., Sinsinawa Dominican, WI
Jane Otte, Lutheran Social Services of Illinois, Marion, IL
Janet L. Kittlaus, University Lutheran Church, Evanston, IL
Janet M. Elfers, Ecumenical Ministries of Oregon, OR
Jason Woods, Justice and Reconciliation Committee of Cimarron Presbytery, PCUSA, Stillwater, OK
Jean Abbott, O.S.B., Holy Name Monastery, St. Leo, FL
Jean Amore, C.S.J., for the Leadership Team of the Sisters of St. Joseph, Brentwood, NY
Jean C. Murray, O.P., Professor Emerita, Dominican University, River Forest, IL
Jean Ustasiewski, O.S.F., Aston, PA
Jeri Cashman, Sinsinawa Dominican, WI

Joanna Gesicki, St. Peter's Episcopal Church, Chicago, IL
Jo Anne Leo, O.P., Sinsinawa Dominican, WI
Joanne Otte, Program Director, Lutheran Volunteer Corps, Chicago, IL
Joe Zimmerman, O.F.M., Holy Cross Friary, Quincy, IL
Joetta Schlabach, Pastor, Faith Mennonite Church, Minneapolis, MN
Jon Garrido, Provisional Leader, American Catholic Church, Phoenix, AZ
Jorge E. Vielman, Regional Associate Michigan/ Northwest Ohio, Mennonite Central Committee, Great Lakes
Josephine Breen, Sisters of Mercy, San Diego, CA
Joyce Leibly, O.P., Sinsinawan Dominican, Fergus Falls, MN
Judith Coreil, M.S.C., Roman Catholic Diocese of Lafayette, Louisiana
Kathie Sherman, Acting Chair, Latin American Action Team, Giddings-Lovejoy Presbytery, St. Louis, MO
Keila Rodriguez, Executive Director, Gloria Dei Step Up Center, Providence, RI
La Reverenda Liz Muñoz, Trinity Episcopal Church/Iglesia Episcopal de la Trinidad, Los Angeles, CA
Laurie Zant, Colorado Commission on Hispanic Ministry, Episcopal Diocese of Colorado, Denver, CO
Linda Roth, S.C.L., Catholic Church, Leavenworth, Kansas
Louise Goos, Holy Trinity Lutheran Church, Chicago
Lydia Olson, Trinity Lutheran, Des Plaines, IL
Marcia Allen, C.S.J., Sisters of St. Joseph of Concordia, Kansas
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Marie Corr, B.V.M., Missoula, Montana
Marie Lisby, Episcopalian Church, Bethlehem, PA
Marilyn Lorenz-Weinkauff and David Weinkauff, Catholic, St. Louis, MO
Marlin Yoder, MCC Great Lakes Regional Associate, Kidron, OH
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Mary E. Anderson, Lutheran Church of the Atonement, Barrington, IL,
Mary Ellen Rains, O.P., Hazel Green, WI
Mary Lou Sullivan, Catholic, Plainfield, Illinois
Mary Schlehuber, O.P. Santa Monica, CA
Mary Sharon Sullivan, Milwaukee WI
Maryann Lucy, O.P., Sinsinawa, WI
Melanie Maczka, Society of Sisters for the Church, Wisconsin Region & St. Willebrord Parish, Green Bay
Melissa Waters, O.P., River Forest, IL
Myrna Andersen, Lutheran Advocacy Illinois, IL
Norman Nelson, Lutheran Social Services of Illinois group, Lutheran Advocacy
Pastor Jen Rude, Resurrection Lutheran Church, Chicago, IL
Pastor Mathew Swora, Emmanuel Mennonite Church, St. Paul, MN
Pat Waltermire, St. Andrew Presbyterian Church, Boulder, CO
Patti Hurd, RC/Sr. Director for Refugee and Employment Services for Lutheran Social Service of Minnesota
Paul Neufeld Weaver, EdD, Bluffton University, Bluffton, OH
Rabbi Barry H. D. Block, Temple Beth-El, San Antonio, TX
Rabbi Bernard H. Mehlman, Senior Scholar, Temple Israel, Boston, MA
Rabbi David Holtz, Temple Beth Abraham, Tarrytown, NY
Rabbi David Saperstein, Director, Religious Action Center of Reform Judaism
Rabbi Elias J. Lieberman, Falmouth Jewish Congregation, Falmouth, MA
Rabbi Eric M. Solomon, Beth Meyer Synagogue, Raleigh, NC
Rabbi Gerald Serotta, Chair, Rabbis for Human Rights-North America
Rabbi Helaine Ettinger, Jewish Congregation of Kinnelon, Kinnelon, NJ

Rabbi Joel N. Abraham, Temple Sholom of Scotch Plains/Fanwood, NJ, and President, New Jersey-West Hudson Valley Association of Reform Rabbis
Rabbi Joshua M. Davidson, Chappaqua, New York
Rabbi Lewis H. Kamrass, Cincinnati, Ohio
Rabbi Lisa J. Grushcow, D.Phil., Congregation Rodeph Sholom, New York, NY
Rabbi Mark Kiel, Congregation B'nai Israel, Emerson NJ
Rabbi Martin Weiner, San Francisco, CA
Rabbi Neal Katz, Tyler, TX
Rabbi Richard J. Shapiro, Temple Beth-El of Great Neck
Rabbi Robert Levine, D.D., Congregation Rodeph Sholom, New York, NY
Rabbi Sharon Stiefel, Shir Tikvah, A Reform Congregation serving the Twin Cities, Minneapolis, MN
Rabbi Shelley Kovar Becker, Temple Sholom, Floral Park, NY
Rabbi Shoshana M. Perry, Congregation Shalom, Chelmsford, MA
Rabbi Steven B. Jacobs, Founder Progressive Faith Foundation, Los Angeles CA
Rev Dana Reardon, St. Paul Lutheran Church, Warwick, RI
Rev. Amy R. Stapleton, National Organizer, Methodist Federation for Social Action
Rev. Bryce Miller, Pastor, Shalom Mennonite Fellowship, Tucson, AZ
Rev. Canon Raymond P. Dugan Trinity Episcopal Cathedral (ret.), Valley Interfaith Project
Rev. Carol Rose, Co-Director, Christian Peacemaker Teams
Rev. David B Bell, Christian Church (Disciples of Christ), Toppenish, WA
Rev. Denver Bitner, Zion Lutheran Church, Rockford, IL
Rev. Dr. Alan Cutter, General Presbyter, Presbytery of South Louisiana
Rev. Dr. James F. Karpen, Senior Pastor, Church of St. Paul & St. Andrew, New York, NY
Rev. Dr. Ken Brooker Langston, Director of the Disciples Justice Action Network and Coordinator of the Disciples Center for Public Witness
Rev. Dr. Rick Schlosser, Executive Director, CCCI
Rev. Elizabeth Eide, Barrington, RI, Evangelical Lutheran Church in America (ELCA)
Rev. Elyse Nelson Winger, St. John's Lutheran Church, Bloomington, IL
Rev. Enrique Cadena Iglesia Episcopal San Pablo Phoenix AZ
Rev. Garry J. Cappleman, O.P., Western Dominican Province, Blessed Sacrament Parish and Prince of Peace Catholic Newman Center, Seattle, Washington
Rev. Glen W. Bays, Member, Presbytery of Cimarron, Presbyterian Church (U.S.A.)
Rev. Jose Luis Casal, General Missioner, The Presbytery of Tres Rios, Presbyterian Church U.S.A.
Rev. Joseph and Joyce Ellwanger, Milwaukee, WI
Rev. Kim K. Crawford Harvie, Senior Minister, Arlington Street Church (Unitarian Universalist), Boston, Massachusetts
Rev. Linnea B. Wilson, St. Mark Evangelical Lutheran Church, Mt. Prospect, IL
Rev. Mark Sundberg, Peace Lutheran Church, Lake Zurich IL
Rev. Marlin H. Otte, Marion, IL
Rev. Meg A. Riley, Director, Advocacy and Witness, Unitarian Universalist Association
Rev. Michael J. Dodds, O.P., Dominican School of Philosophy and Theology, Berkeley, CA
Rev. Michael Kinnamon, Ph.D., General Secretary, National Council of the Churches of Christ in the USA
Rev. Mike Cole, Houston, TX
Rev. Richard H. Kremer, Gloria Dei Lutheran Church, Providence, RI
Rev. Roger E. Timm, Ascension Lutheran Church, Riverside, IL
Rev. Ross I. Carmichael, Calvary Evangelical Lutheran Church, Chicago, IL
Rev. Sarah J. Stumme, Gloria Dei Lutheran Church, Northbrook, IL
Rev. Steven Yoder, First Mennonite Church, Bluffton, Ohio

Rev. Susan Frederick-Gray, Minister, Unitarian Universalist Congregation of Phoenix, AZ
Rev. William G. Sinkford, President of the Unitarian Universalist Association of Congregations
Rita McCloskey, OP, Sinsinawa Dominicans, Redwood City, CA
Robert M Rothstein, President Shir Tikvah Congregation, Minneapolis, MN
Rod Patterson, Executive Director, Mosaic at Pontiac & Dwight, Pontiac, IL
Rodney A. Brown, Vice President, Family Services, Lutheran Social Service of Minnesota
Ronald W. Henning, Crystal Lake, IL
Rt Rev Bavi E Rivera, Bishop Suffragan, Episcopal Diocese of Olympia
Rt. Rev. Mark Beckwith, Bishop, Diocese of Newark, NJ
Ruth M. Coleman, Sinsinawa, O.P., WI
(The Very Reverend) Scott Richardson, Dean, Saint Paul's Episcopal Cathedral, San Diego, CA
Sister Ann Marie Slavin, OSF, Springfield, PA
Sister Anne Shepard, O.S.B., Prioress, Mount St. Scholastica, Atchison, KS
Sister Arlene Woelfel, School Sisters of St. Francis, Milwaukee WI
Sister Carol Snyder O.S.F., Leadership Team of Sisters of St. Francis of Penance and Christian
Charity, Redwood City, CA
Sister Carol Weaver, Pilgrim Lutheran Church, Warwick, Rhode Island
Sister Cathy Mueller, S.L., President, Loretto Community
Sister Deborah Ann Surgot, Catholic, Bernardine Franciscan Sister
Sister Dominica Lo Bianco, a Roman Catholic of the Sisters of St. Francis of Philadelphia, Aston, PA
Sister Elizabeth E. Kane, Sisters of St. Francis of Philadelphia, Aston, PA
Sister Esther Anderson, O.S.F., Congregational Minister, Aston, PA
Sister Gemma Doll O.P., Diocese of Dodge City
Sister Guadalupe Medina, O.S.F., Portland, OR
Sister Helen Glynn, O.P., Sinsinawa Dominican, WI
Sister Hilda Mc Donagh R.S.M.
Sister Jean Verber, O.P., Justice Outreach Office Coordinator, Racine Dominican Sisters
Sister Joan Sue Miller, Sisters of Charity of Leavenworth, Kansas
Sister Judy Lund, O.P., Kalispell, MT
Sister Marcella Connolly O.P., Sinsinawa, WI
Sister Margaret Johnson, O.S.U., Co-Provincial of the Western Province of the Ursuline Sisters of
the Roman Union
Sister Margaret McGuirk, O.P., Holy Rosary Church, Minneapolis, MN
Sister Marianna Bauder, Sisters of Charity of Leavenworth, KS
Sister Marilyn Mechtenberg, I.H.M.
Sister Mary Kay Dum, B.V.M., Dubuque, Iowa
Sister Mary Paynter, O.P., Madison, Wisconsin
Sister Mary Walsh, O.S.F., Aston, PA
Sister Nancy Bauman, Sister of Charity of Leavenworth, KS
Sister Rene Weeks, OP, Dominican Sisters of Great Bend, Kansas
Sr. Margery Race, O.P., Austin, TX
Sr. Mary Lucy Scheffler, Franciscan Sisters of St. Paul, St. Paul, MN
Sr. Suellen Tennyson, M.S.C., New Orleans, Louisiana
Sr. Virginia Ripp, O.P., Whitefish Bay, WI
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The Rev. Ben L. Somerville II (Retired), St. John's Episcopal Church, Diocese of Arizona

The Rev. Brian Hiortdahl, Resurrection Lutheran Church, Chicago, IL
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The Rev. Charles H. Straut, Jr., Dmin, Brooklyn, NY
The Rev. Christopher Johnson, Officer of Domestic Justice and Jubilee Ministry, The Episcopal Church Center, New York
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The Rev. Dean W. Nelson, Bishop of the Evangelical Lutheran Church in America, Southwest California Synod
The Rev. Dr. Franco Kwan, True Sunshine Episcopal Church, San Francisco, CA
The Rev. Dr. Marie C. Jerge, Bishop, Upstate New York Synod, Evangelical Lutheran Church in America
The Rev. Dr. Randall Chase, Jr., Acting President & Dean of Administration, Episcopal Divinity School, Cambridge, MA
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The Rev. Edward Benoway, Bishop, Evangelical Lutheran Church in America, Florida Bahamas Synod
The Rev. Floyd M. Schoenhals, Bishop, Evangelical Lutheran Church in America, Arkansas-Oklahoma Synod
The Rev. Gerald L. Mansholt, Bishop, Evangelical Lutheran Church in America, Central States Synod
The Rev. H. Gerard Knoche, Bishop, Evangelical Lutheran Church in America, Delaware-Maryland Synod
The Rev. Jeffrey Gill, Christ Church (Episcopal), Andover, Massachusetts
The Rev. John David Schleicher, Bishop, Evangelical Lutheran Church in America, North/West Lower Michigan Synod
The Rev. John L. Kater, Episcopal Church, Walnut Creek, CA
The Rev. Jonathan F. Harris, Diocese of Southwestern Virginia, Roanoke, VA
The Rev. Josefina Beecher, La Iglesia Episcopal de la Resurreccion, Mount Vernon, WA
The Rev. Julian Gordy, Bishop, Evangelical Lutheran Church in America
The Rev. Margaret Payne, Bishop, Evangelical Lutheran Church in America, New England Synod
The Rev. Michael D. Rasicci, SSC - Calvary Episcopal Church - Batavia, IL
The Rev. Michael Rinehart, Bishop, Evangelical Lutheran Church in America, Texas-Louisiana Gulf Coast Synod
The Rev. Murray Finck, Bishop, Evangelical Lutheran Church in America, Pacifica Synod
The Rev. Pamela H. Tyler, Episcopal Diocese of Los Angeles
The Rev. Peter Rogness, Bishop of the Evangelical Lutheran Church in America, Saint Paul-Area Synod
The Rev. Peter Schell, Assitant Rector, Episcopal Church of Our Saviour, Silver Spring, MD
The Rev. Richard H. Graham, Bishop, Evangelical Lutheran Church in America, Metropolitan DC Synod
The Rev. Robert Alan Rimbo, Bishop, Evangelical Lutheran Church in America, Metropolitan New York Synod
The Rev. Robert Harvey, Rector, Episcopal Church of Our Saviour, Silver Spring, MD
The Rev. Ronald Neustadt, Pastor, St. Mark Lutheran Church, Belleville, IL
The Rev. Rondesia Jarrett, The Episcopal Church, Diocese of Spokane
The Rev. Sandra Castillo, The Episcopal Church of the Advent; La Iglesia Episcopal de Nuestra Senora de las Americas, Chicago, IL
The Rev. Santiago Rodriguez, Pastor of Gloria Dei Lutheran Church, Providence, RI
The Rev. Sarabeth Goodwin, Latino Missioner, St. Stephen and the Incarnation Episcopal Church, Washington, DC
The Rev. Seth Polley, Border Missioner, the Episcopal Diocese of Arizona
The Rev. Steve Talmage, Bishop, Evangelical Lutheran Church in America, Grand Canyon Synod
The Rev. Sue Thompson, Vicar, St Edmund's Episcopal Church, Pacifica, California
The Rev. Susan C. Armer, Rector, St. Matthew/San Mateo Episcopal Church, Auburn, WA
The Rev. Susan Schneider, United in Faith Lutheran Church, Chicago, IL
The Rev. Suzanne R. Spencer, Interim Minister, Unitarian Universalist Congregation of Danbury, CT
The Rev. Wm Chris Boerger, Bishop, Evangelical Lutheran Church in America, Northwest Washington Synod
The Rev. Yamily Bass Choate, San Andres Episcopal Church, Yonkers, NY

The Rev'd Jo Ann Weeks, Grace Episcopal Church, Episcopal Diocese of Los Angeles
The Reverend Horace Choate, Zion Episcopal Church, Wappingers Falls, NY
The Reverend Tom Callard, Rector, All Saints Episcopal Church, Los Angeles, CA
The Right Reverend James E. Curry, Bishop Suffragan, Episcopal Diocese of Connecticut
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The Rt. Rev. F. Neff Powell, Episcopal Bishop of Southwestern Virginia
The Rt. Rev. Gregory Rickel, Bishop Diocesan, Episcopal Diocese of Olympia
The Rt. Rev. M. Thomas Shaw, SSJE, Episcopal Diocese of Massachusetts, Boston
The Rt. Rev. Mark S. Sisk, Diocese of New York, NY
The Rt. Rev. Roy F. (Bud) Cederholm, Jr., Bishop Suffragan, Episcopal Diocese of Massachusetts
The Rt. Rev. Steven Charleston, Assistant Bishop of the Episcopal Diocese of California
The Rt. Rev. V. Gene Robinson, Episcopal Bishop of New Hampshire
The Rt. Rev. William D. Persell, Assisting Bishop, Episcopal Diocese of Ohio
Theresa Caluori, B.V.M., Portland, Oregon
Victoria Arthofer, Our Saviour's Lutheran Church, Naperville, IL
Virginia M. Richardson, River Road Unitarian Universalist Congregation, Bethesda, MD

Handout 6.5 – Who Is My Neighbor?

For the next and final week, each participant (including the facilitators) should do some investigating around your neighborhood(s) – by internet or the phone directory or walking around or all of the above. Who are the immigrants in your communities? Even if you live in a community that seems homogenous, do not assume that there are no immigrants there. Often times people are unaware of the diversity that exists in our own towns and neighborhoods because we tend only see those with whom we normally come into contact.

Suggestions to help get you started:

Restaurants – Do you have Chinese or Mexican or Indian or Ethiopian, etc... restaurants in your neighborhood? Who owns and works in them?

Stores – How about independently owned shops? Ethnic foods markets, botanicas, beauty shops...

Houses of worship – Are there churches that do Spanish-speaking services? Or maybe Korean or another language? What about mosques and temples? Which groups do they serve?

Services – Many organizations exist to help immigrant communities. They would likely be able to tell you about the demographics of these communities (after you've explained that your church group is trying to make connections with immigrant communities in your area.