

ENRICHING OUR DIVERSITY



A PARISH OUTREACH, EDUCATION, AND ORGANIZING MANUAL IN
SUPPORT OF THE JUSTICE FOR IMMIGRANTS CAMPAIGN OF THE
UNITED STATES CONFERENCE OF CATHOLIC BISHOPS



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A PARISH OUTREACH, EDUCATION, AND ORGANIZING
MANUAL IN SUPPORT OF THE JUSTICE FOR IMMIGRANTS
CAMPAIGN OF THE USCCB



*The United States Conference of Catholic Bishops/
Migration and Refugee Services*

ENRICHING OUR DIVERSITY

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OVERVIEW:

This Parish Organizing Manual was designed to be used as a resource for those planning to carry out grassroots organizing and education within their parishes and in support of the Justice for Immigrants (JFI) Campaign of the United States Conference of Catholic Bishops (USCCB). The following section titled “Implementing a Parish Organizing Plan” is a basic guide to help you to initiate a JFI Parish Organizing Committee (POC) in your parish. We recommend that most POC’s meet on a monthly basis with breaks in August and December. As the organizing plan is broken up into 10 discrete sessions, the entire process of working through this manual should take approximately one year to complete.

The 10 sessions provide a step-by-step guide for anyone who is facilitating the POC meetings. Within each session are multiple subsections that include a sample agenda, an overview of the core content, and a detailed explanation regarding how to facilitate each month’s organizing training. In addition, you will find a plethora of educational readings, prayers, scripture, Catholic social teaching and other resources necessary to plan and organize successful and meaningful POC meetings in support of immigrants and more humane and just immigration policies.

BACKGROUND:

JFI was started in May 2005 when the United States Conference of Catholic Bishops resolved to make humane and just immigration reform a public policy priority. As part of the Church’s response, a diverse group of national Catholic organizations joined the USCCB’s Justice for Immigrants Campaign. Through this campaign the bishops sought to unite and mobilize a growing network of Catholic institutions, individuals, and other persons of good faith in support of a broad legalization program and comprehensive immigration reform. Their position on immigration reform is rooted in Catholic social teaching, as is expressed through the principles enunciated in the bishop’s pastoral letter *Strangers No Longer: Together on the Journey of Hope*.

The People Improving Communities Through Organizing National Network (PICO) was founded in 1972 by Father John Baumann, a Jesuit priest who learned community organizing in Chicago and then developed a new congregation-based organizing model with a deep focus on faith values and relationships to inform the issues. Since then, PICO has become the largest faith-based, community-organizing network in the nation, organizing communities for change in 150 cities and 17 states and representing more than 1,000 member congregations. Nonpartisan and multicultural, PICO provides an opportunity for people and congregations to translate their faith into action.

This Parish Organizing Manual was created by JFI and PICO in 2011 and seeks to integrate Catholic social teaching regarding migration with PICO parish organizing trainings so that Catholics can be better equipped to mobilize their parishes and communities in support of the Justice for Immigrants Campaign of the USCCB. It is designed to help move individuals, parishes and communities in supporting immigration policies that respect our core faith values including human dignity and family unity. You do not need to be a professional organizer to begin organizing in support of the JFI campaign. This manual is specifically designed to ensure that even novice organizers will be given the tools necessary to be successful if they have the passion, commitment and

dedication to organize their parishes in support of immigrants.

CONCLUSION:

It is clear that making comprehensive immigration reform a reality in the United States is a long-term goal that will likely take several years to accomplish. However, moving individuals, parishes, and communities towards a more humane approach to immigration policy is critical in moving the national immigration debate forward. This Parish Organizing Manual is intended to be a powerful tool that will:

1. Empower parishes to organize their communities in support of the Justice for Immigrants Campaign
2. Ensure parishioners and community members begin to view this issue from a Catholic perspective
3. Move our communities and our nation towards more humane and just immigration policies that respect our core Catholic values of human life, human dignity and family unity.

As Catholics, it is a blessing to remember that the struggle for human dignity and liberation is rooted firmly in our faith values and that the moral call for immigration reform is unwavering and will persist until we succeed.

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PART I:
OVERVIEW

IMPLEMENTING A PARISH ORGANIZING PLAN

A strong grassroots-organizing plan must begin at the local or parish level. Below you will find key recommendations that will help local church leadership to begin organizing in their parish communities.

1. Bring a small team of people together from each parish that can help lead the organizing work

The pastor or other key parish staff will convene a small meeting of parishioners who have an interest in organizing in support of the JFI campaign. Choose a small group of people who could potentially help lead the organizing work and find out if they are willing to conduct a series of listening sessions within their parish as a way to build relationships and listen to the stories, concerns and interests of the people, particularly as they may connect to immigration and the Justice for Immigrants campaign. When you convene a small committed group to participate, it is helpful to include both immigrants and non-immigrants from the start.

2. Hold a short training session for the core team

Once a core group has been established, it is important to provide them with basic information about how to conduct individual meetings or house meetings that get people telling their stories. The training materials provided in Sessions 1 and 2 will be most helpful in this effort.

3. Create a list of parishioners and staff to build the team

Develop a list of parishioners and parish staff members to whom members of the core team can reach out and connect. Optimally, focus on people who have shown leadership and/or may have an interest in organizing in support of immigration reform. Again, try to create a diverse list of parishioners that includes both immigrants and non-immigrants, people who may already be sold on the need for immigration reform, and those who are questioning the right approach.

4. Conduct an initial listening campaign

Power is in Relationships—It is critical to ensure the commitment of all members of the original team meeting is committed to building stronger relationships and to meet with about 10 to 20 people each from within the parish. This can be done through (a) one-on-one individual meetings; (b) house meetings; and/or (c) small group discussions after Mass. Everyone must feel empowered to conduct these visits, especially since they are working with the pastor and in support of the parish to help lead this critical work in support of immigrants. This connection to a broader effort is a strong credential that those leading this work should use so that others will take them seriously, will make time to meet and will understand that this work is valued and supported by the parish and the pastor.

During the listening sessions, take some time to share the purpose and goal of creating a parish organizing committee in support of JFI. Equally important is trying to tie the objectives of JFI to the self interest of the parishioner: self interest is a strong motivator. It is important to listen carefully to the stories about why parishioners and community members care about immigration in particular, and connect that to Catholic values and to Catholic social teaching. After listening, challenge and/or invite these folks to put their faith into action and to attend the upcoming meeting in support of the Justice for Immigrants Campaign.

5. Choose a date to have the first exploratory meeting in support of the JFI campaign

Choose a time when most everyone in the parish that is interested in getting involved in JFI organizing can

come together to discuss a shared vision and the possibility of forming a local organizing committee. For this first meeting choose a date about one month to ensure time to spread the word, conduct more visits with parishioners, reserve a space and to make fliers and announcements.

6. Plan the first exploratory meeting

After the core group has had time to conduct a substantial number of visits within the parish to build relationships and an interest in the JFI campaign, re-convene them prior to the larger meeting so that they can share what they are hearing, help create the agenda for the first exploratory meeting, and help out with logistics. Have everyone in the core group commit to helping with different tasks and logistics and assign roles for everyone to facilitate different pieces of the agenda. A sample JFI organizing meeting agenda is attached toward the end of this document.

7. Create fliers, bulletin announcements and make pulpit announcements

It will be important to publicize your first JFI organizing committee meeting so that everyone in the parish who may be interested in organizing in support of the JFI campaign will be aware and invited to the first meeting. For best results, be sure to re-connect and encourage everyone who was visited during the listening campaign to attend the parish-wide meeting.

8. Broaden relationship-building

Ensure that everyone interested in getting involved is actively building relationships and listening to their neighbors, other parishioners and community members. It is very important that the folks who are helping to lead this work are witnesses and truly understand the will of the people by listening to their stories and testimonies. This is what allows our leaders to continue to build stronger relationships and will encourage more and more people to get involved.

9. Form Parish Organizing Committees

Teams of people from each parish should form organizing committees of about 10 to 15 people. These committees will be charged with building positive relationships within the parish and the community, conducting listening campaigns and hosting monthly meetings that focus on leadership development, education, organizing trainings, Catholic social teaching and developing a legislative campaign. These organizing committees provide the space for integrating this training manual into each meeting.

Meeting logistics and format: Organizing committee meetings are most effective when they are relevant to the community in which they are located. For example, bilingual (or multilingual) meetings might be necessary to ensure full participation of all members. Similarly, child care at the meetings will facilitate participation among parents. Potlucks or providing food allow people to come directly after work and can build unity with a sense of sharing, breaking bread, and community. Typically, organizing committees will set a given day, time and location (e.g. first Thursday of each month at 6:30 p.m. in the cafeteria) so that members can plan their calendars in advance.

10. Organize parish wide events in support of the JFI campaign

The parish committee could organize parish wide events a few times per year to educate, build bridges between immigrants and non-immigrants and/or work in support of positive immigration policies and against anti-immigrant policies. When two or more parishes within the same diocese or region engage in JFI organizing, it will

be optimal to bring those parishes together to engage in meeting where they can support each other, especially since we are working to move immigration issues that affect more than just the local community. As our parish organizing committees become more sophisticated, they can come together to be a more powerful force as they begin to tackle regional, state and national immigration issues. This efforts could include opposing “enforcement only” immigration legislation or policies while supporting more pro-immigrant legislation and policies.

Elements of Local Campaigns:

Educational Events

One of the biggest challenges to growing support for immigration reform in the Catholic Church is finding effective ways to educate and transform how Catholics who are not recent immigrants view the immigration issue. Each parish organizing committee will develop a robust educational curriculum in their parish to educate both immigrant and non-immigrant members of the parish and community about the immigration system and the needs for reform and Catholic teaching on migration. Educational events could involve immigrant testimonies, film screenings with discussion, Bible studies with a focus on immigration, community dialogues, story circles, multicultural or diversity celebrations, etc.

Parish Public Events

Every parish will be encouraged to organize two or three immigration reform events per year, which could include prayer vigils, press conferences, or public action meetings. These events demonstrate the powerful relationships the organizing team has developed and serve to celebrate our values in the public arena. They are also designed to garner the attention of the media and to keep pressure on political representatives in regard to specific immigration policies. These events also provide a forum in which community members have the opportunity to further develop and practice the leadership and organizing skills they have learned through organizing events, public speaking, educational outreach, messaging, research, and building relationships with the broader community and elected officials.

Diocesan or Regional Events

After parishes have built enough relational power to host successful events within their own parish they should consider organizing larger events coordinated between several parishes in the same diocese or region, particularly when they are involved in the same local- or state-level immigration policy work.

Advocacy Visits and Research Actions

Organizing committees will conduct research meetings and advocacy visits with public officials as a way to gather information, share our immigration priorities, build relationships with officials, express support for pro-immigrant legislation, and opposition to anti-immigrant legislation or policies. Session 9 of this training manual further details how to prepare and empower your parish community to take part in advocacy visits or research meetings.

Influencing Pro-immigrant Policies

Parish and diocesan teams will work to identify specific policies at the local, state and federal level that would build momentum for national progress on immigration. This will include identifying ways in which local communities can better integrate immigrant communities (e.g., improved police-community relationships, municipal IDs, increased access to ESL and citizenship education, etc.). These teams will work to support common pro-immigrant campaigns, and will look for other allies such as school principals, university presidents, police officials, and local business leaders to stand up in support of immigrants. Parishes and dioceses involved in this initiative will also work with JFI to track and identify opportunities to weigh in on federal immigration policies.

PART II:
MONTHLY JFI ORGANIZING
MEETING GUIDE

SESSION 1: BRINGING THE KINGDOM CLOSER TO HOME

Session #1 Overview – Bringing the Kingdom Closer to Home

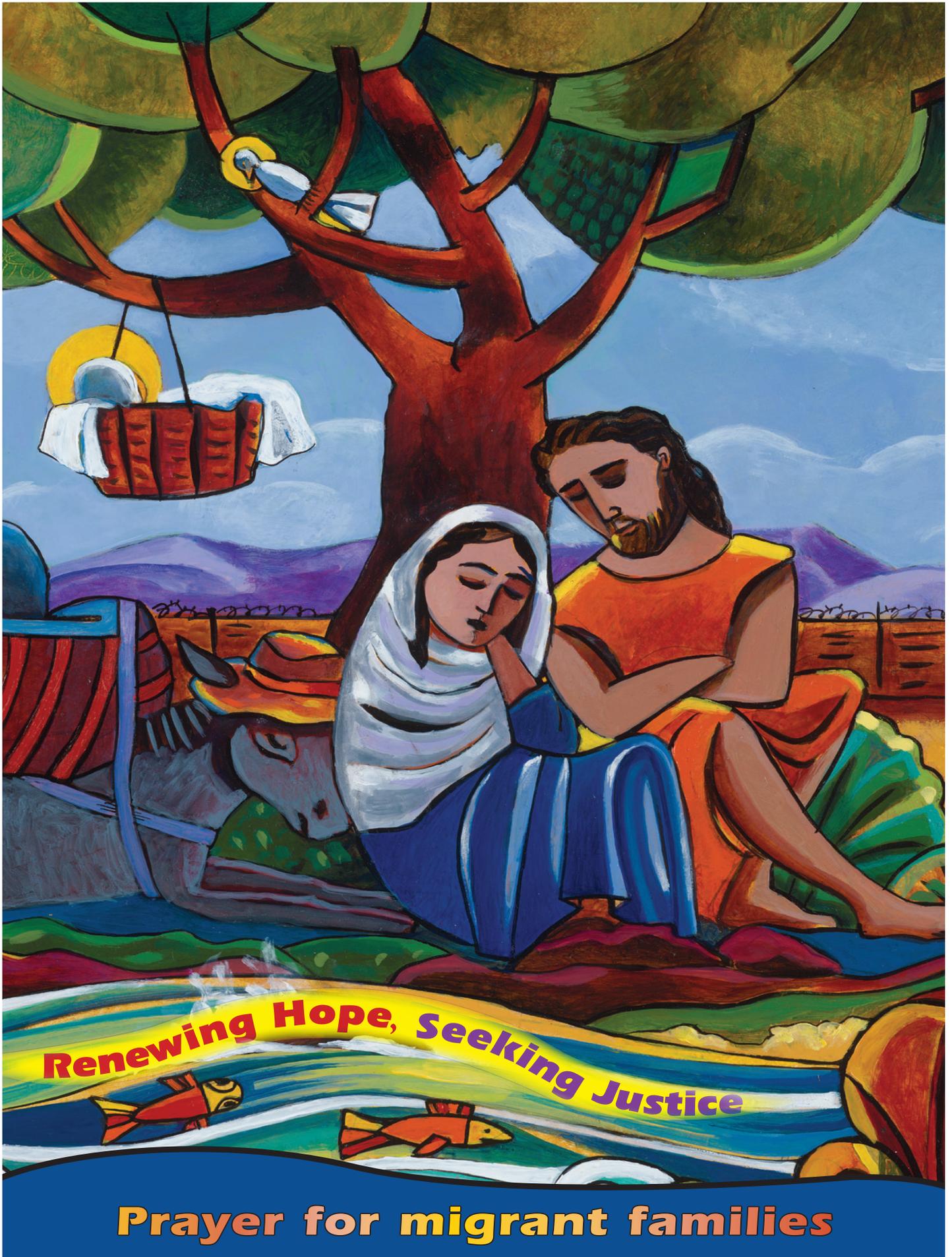
- **Purpose** – Introduction to JFI and Parish Organizing; forming a JFI Organizing Committee
- **Training** - Bringing the Kingdom Closer to Home
- **Readings** – About the JFI Campaign & Immigration Basics
- **Catholic Social Teaching (CST)** – Catholic Social Teaching and Migration
- **Organizing Principles** – The Power is in the Relationships
- **Homework** – Readings for Session 2

Session #1 JFI Organizing Meeting Sample Agenda

1. Welcome, Purpose and Introductions
2. Opening Prayer (Prayer for Migrant Families)
3. About the JFI Campaign, and Catholic Social Teaching and Migration
4. The Greatest Commandments
5. Bringing the Kingdom Closer to Home: Love Thy Neighbor because the Power is in the Relationships
 - Training: Bringing the Kingdom Closer to Home
 - The Putnam Research
 - Wendell Berry Reflection
 - New Heavens and a New Earth – Isaiah 65:17-25
6. The Parish Organizing Model
7. Invite everyone to join this JFI Organizing Committee that will meet on a monthly basis
8. Margaret Mead Quote
9. Next steps – Read JFI Materials for next meeting
 - “Church Supports Humane, Comprehensive Solution to Immigration Issue”
 - Catholic Bishops Call for Comprehensive Immigration Reform
10. Closing Prayer and Reflection – John 15:12-17

Bringing the Kingdom Closer to Home
Love Thy Neighbor: the Power is in the Relationships

Core Content	About the JFI Campaign; CST and Migration Readings and Discussion World as it Is vs. the World as it Should Be Bringing the Kingdom Closer to Home Love Thy Neighbor: Power is in the Relationships Organizing Model Overview Invitation/Challenge to join a JFI Organizing Committee
Principles	Power is in the Relationships Iron Rule: Do not do for others what they can do for themselves Self-interest moves people
Scriptures	Mark 12: 28-34 (The Greatest Commandment) Luke 10: 25-37 (The Most Important Commandment and the Good Samaritan) John 15: 12-17 (“Love one another as I love you.”) Isaiah 65:17-25
Faith-based quotes	Archbishop Romero Quote—all of us can do something
Additional Quotes and Resources	Robert Putnam, “Bowling Alone” study Margaret Meade Wendell Berry
Icebreakers	Yarn Exercise Start with a 1-1, re: concerns for your community (provides material for Exploratory)
Catholic Social Teaching	Catholic Social Teaching and Migration



Good and gracious God,

we thank you for the gift of families.

We are grateful for all of the joy and love that they bring into our lives,

and we ask that you provide special protection for all families,

particularly those who face hardships as they move in search of a better life.

Show mercy to those who travel in danger, and lead them to a place of safety and peace.

Comfort those who are alone and afraid because their families have been torn apart by violence and injustice.

As we reflect upon the difficult journey that the Holy Family faced as refugees in Egypt, help us to remember the suffering of all migrant families.

Through the intercession of Mary our Mother, and St. Joseph the Worker, her spouse,

we pray that all migrants may be reunited with their loved ones

and find the meaningful work they seek.

Open our hearts so that we may provide hospitality for all who come in search of refuge.

Give us the courage to welcome every stranger as Christ in our midst.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God forever and ever. Amen.



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ABOUT THE JFI
CAMPAIGN

About the Campaign
Justice for Immigrants:
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In June 2004, the United States Conference of Catholic Bishops Committee on Migration and The Catholic Legal Immigration Network, INC. (CLINIC) Board of Directors resolved to make comprehensive immigration reform, with special emphasis on legalization, a major public policy priority within the Church. Many other national Catholic institutions have also made legalization a policy priority. As part of the Church's response, a diverse group of Catholic organizations with national networks have decided to join the United States Conference of Catholic Bishops' Justice for Immigrants campaign designed to unite and mobilize a growing network of Catholic institutions, individuals, and other persons of good faith in support of a broad legalization program and comprehensive immigration reform. Its goal will be to maximize the Church's influence on this issue, consistent with the immigration reform principles enunciated in the bishops' pastoral letter.

The Campaign's primary objectives are:

- To educate the public, especially the Catholic community, including Catholic public officials, about Church teaching on migration and immigrants;
- To create political will for positive immigration reform;
- To enact legislative and administrative reforms based on the principles articulated by the bishops; and
- To organize Catholic networks to assist qualified immigrants obtain the benefits of the reforms.

In January 2003, the U.S. and Mexican Catholic bishops issued a joint pastoral letter entitled *Strangers No Longer: Together on the Journey of Hope*. The bishops called for a "globalization of solidarity" and an overhaul of the U.S. immigration system. In the pastoral letter, the U.S. and Mexican bishops outlined several criteria for the reform of the U.S. immigration system, including the following:

- A broad based legalization (permanent residency) of the undocumented of all nationalities;
- Reform of our family-based immigration system to allow family members to reunite with loved ones in the United States;
- Reform of the employment-based immigration system to provide legal pathways for migrants to come and work in a safe, humane, and orderly manner;

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-
- Abandonment of the border “blockade” enforcement strategy; and
 - Restoration of due process protections for immigrants.

Additionally, the bishops recognize that the conditions that compel people to leave their homes out of desperation and lack of opportunities to provide for themselves and their families, must be addressed if an effective and comprehensive response to migration is to be achieved. Therefore, the Catholic Campaign for Immigration Reform will work closely with the Catholic Campaign Against Global Poverty, initiated by the USCCB Office of International Justice and Peace and Catholic Relief Services. That Campaign aims to reduce poverty through trade, aid and debt reforms. The Immigration Reform and Global Poverty campaigns are integrally related in that one addresses the rights and needs of migrants in the U.S., while the other addresses the rights and needs of persons living in their native countries.

The Campaign aims to reach beyond the networks of the participating national agencies, and to enlist the support of Catholic individuals and institutions in dioceses throughout the country. More information about the Justice for Immigrants campaign is available at www.justiceforimmigrants.org. This website contains immigration related news articles, statements on the immigration issue from Catholic bishops, videos of Catholic bishops speaking in support of immigrants and comprehensive immigration reform, and many other campaign resources for parishes, organizers and clergy.



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IMMIGRATION BASICS

IMMIGRATION BASICS

Who Is an Immigrant?

According to U.S. law, an immigrant is a foreign-born individual who has been admitted to reside permanently in the United States as a Lawful Permanent Resident (LPR).

How Do Immigrants Get Admitted to Permanently Reside Here?

Typically, a foreign-born individual seeking to become an LPR can do so in one of three ways:

1. Through family-sponsored immigration, a U.S. citizen can sponsor his or her foreign-born spouse, parent (if the sponsor is over the age of 21), minor and adult married and unmarried children, and brothers and sisters. A Lawful Permanent Resident can sponsor his or her spouse, minor children, and adult unmarried children. Our immigration system divides the family members eligible for sponsorship into two tiers. Immediate relatives of U.S. citizens—that is, spouses, unmarried minor children and parents, but not brothers and sisters or unmarried and married adult children—are admitted as their applications are processed.
2. Through employment-based immigration, a U.S. employer can sponsor an individual for a specific position where there is a demonstrated absence of U.S. workers.
3. By winning one of a limited number of immigrant visas available in the annual diversity visa lottery that is open to immigrants from certain countries.

Who Is a Refugee?

A refugee is a person outside of the United States who seeks protection on the grounds that he or she fears persecution in his or her homeland. To obtain refugee status, a person must prove that he or she has a “well-founded fear of persecution” on the basis of at least one of five specifically-enumerated and internationally recognized grounds. Those grounds include the person’s race, religion, membership in a social group, political opinion, or national origin. A person who has already entered the United States, and who fears persecution if sent back to his or her country, may apply for asylum here. Once granted asylum, the person is called an “asylee.” Like a refugee, an asylum applicant must also prove that he or she has a “well-founded fear of persecution” based on the same enumerated grounds.

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Who Is an Undocumented Immigrant?

An undocumented immigrant is a person who is present in the United States without the permission of the U.S. government. Undocumented immigrants enter the U.S. either illegally, without being inspected by an immigration officer, or by using false documents, or legally, with a temporary visa, and then remain in the U.S. beyond the expiration date of the visa.

Who Is a Non-immigrant?

A non-immigrant is an individual who is permitted to enter the U.S. for a period of limited duration. Nonimmigrants include: students, tourists, temporary workers, business executives, diplomats, artists and entertainers, and reporters. Depending on where they are from and the purpose of their visit, non-immigrants may be required to apply for and obtain a visa from the U.S. government. The application process entails an interview with a U.S. consular official in the nearest U.S. consulate, who has the sole authority to grant or deny a visa. Even if granted, the visa is merely a travel document. All non-immigrants—regardless of whether they have a U.S. visa—must also pass immigration inspection upon arrival in the U.S.

Who Is a Naturalized Citizen?

Lawful Permanent Residents are eligible to apply for U.S. citizenship through a process called naturalization. To qualify for naturalization, applicants generally must reside in the U.S. for five years (three if they are married to a U.S. citizen) without having committed any serious crimes, show that they have paid their taxes and are of "good moral character," and demonstrate a knowledge of U.S. history and government as well as an ability to understand, speak, and write ordinary English.

What's the Difference Between a Refugee and an Asylee?

Refugees and asylees are people seeking protection in the U.S. on the grounds that they fear persecution in their homeland. A refugee applies for protection while outside the United States. An asylee differs from a refugee because the person first comes to the United States and, once here, applies for protection. Refugees generally apply in refugee camps or at designated processing sites outside their home countries. In some instances, refugees may apply for protection within their home countries, such as in the Former Soviet Union, Cuba, and Vietnam. If accepted as a refugee, the person is sent to the U.S. and receives assistance through the "refugee resettlement program."

How Does Someone Gain Refugee Status?

To qualify for refugee resettlement in the U.S., a person must come from a country designated by the Department of State. The person must meet the definition of a refugee by proving that she has a well-founded fear of persecution. The refugee applicant must prove that this fear is based on the possibility of persecution because of her race, religion, membership in a social group, political opinion, or national origin. In addition, a refugee must fit into one of a set of "priority" categories, which factor in degree of risk to the refugee's life,



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membership in certain groups of special concern to the U.S., and existence of family members in the U.S. A person claiming refugee status must undergo a vigorous screening process before being resettled in the U.S. First, the person is screened by the United Nations High Commissioner for Refugees (UNHCR) to determine if she qualifies as a refugee under international law. If she qualifies, she next is screened by the U.S. embassy in the host country, which contracts with private organizations to collect personal information about refugees. The embassy will check the name of the refugee in its Consular Lookout and Support System (CLASS), which contains the names of millions of persons who have been denied visas, or who may be otherwise ineligible for entry into the U.S. If she passes that test, an officer from U.S. Citizenship and Immigration Services (USCIS) conducts a face-to-face interview and reviews the file. The refugee is then photographed and fingerprinted by the State Department. Certain refugees must receive clearance from the FBI. If no problems arise in all of this screening, the refugee proceeds to the U.S., where an inspector from the Bureau of Customs and Border Protection conducts one more interview and compares the refugee with host country U.S. embassy records. While these redundant checks ensure that no one who is not entitled to refugee status will get it, they have greatly slowed the admissions system, and hampered our ability to protect vulnerable individuals. Thousands of refugee "slots" have gone unused in recent years, even as the admission ceilings have been greatly reduced from those of the recent past. Without additional resources, the U.S. is falling short of its commitment to protect refugees.

After refugees have been in the U.S. for one year, they are eligible to become permanent residents. There is no limit to the number of refugees who may become permanent residents each year.

Family-Sponsored Immigration

Family-sponsored immigration is the way U.S. citizens and lawful permanent residents bring family members from other countries to live permanently in America. Citizens may sponsor only their spouses, children, parents (if the citizen is older than 21 years), and brothers and sisters (if the citizen is older than 21 years). LPRs may sponsor only their spouses and unmarried children. Neither citizens nor LPRs may bring in more distant family members, such as aunts, uncles, and cousins.

Our immigration system divides the family members eligible for sponsorship into two tiers. Immediate relatives of U.S. citizens—that is, spouses, unmarried minor children and parents, but not brothers and sisters or unmarried and married adult children—are admitted as their applications are processed.

Non-immigrant Visas

"Non-immigrants" are tourists, students, and other persons who come temporarily to the U.S. for pleasure, business, study, diplomacy, or other purposes on an alphabet soup of visa categories. The total number of immigrants—family-sponsored, employment-based, and diversity immigrants—is small compared to the number of people who come here for short periods of time. These non-immigrants outnumber immigrants by about 30 or 40 to 1. In fiscal year 2003, nearly 28 million persons came to this country temporarily. Of those, more than 24 million came here as tourists or business visitors.



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Visas for Tourists and Business Visitors

The vast majority of people coming to the U.S. temporarily do so for tourism or business. In most countries, these individuals must obtain a visa from a U.S. embassy or consulate. In reviewing an application for a temporary visa, U.S. immigration law requires consular officers to ensure that the applicant does not intend to stay permanently. Therefore, a visa applicant must prove that he or she plans to return on or before the time the visa expires. The applicant can do this by showing that he or she has a residence outside the U.S. and other ties that will insure he or she will return before the expiration date of the visa. In addition to proving they are not "intending immigrants," visa applicants are fingerprinted and photographed, and information about them is checked against government databases of persons who are ineligible to enter the U.S. because of criminal activity, past visa problems, or links to terrorist groups.

Visas for Students

Over one-half million students come to the U.S. each year. A person is considered a student if he or she comes to the U.S. to enroll in coursework of 18 hours or more per week. To obtain a student visa, a person must first apply to a U.S. academic institution, be accepted, and receive an immigration form "I-20" from the school. The student must then apply for a visa at a U.S. Consulate in his or her home country. Among the things the student may need to show in the visa application process are acceptance to a U.S. school, availability of sufficient funds to cover all expenses for the entire course of study without resorting to employment in the U.S., evidence of family and/or economic ties to the home country sufficient to induce him or her to return after completing the coursework and, if required by the school, proficiency in English. Students are usually allowed to remain in the U.S. for the duration of their studies. If there is any change in the student's status—that is, if his or her coursework drops below the minimum required, or if the student changes field of study—the school is required to report this information to the government.

The increased scrutiny of visa applications for students in recent years has led to months-long delays for some students, and a perception that the U.S. is a less welcoming place to study. For the first time in three decades, enrollment of foreign students in U.S. colleges and universities fell in 2004. Information about foreign students is collected via the Student and Exchange Visitor Information System (SEVIS), an internet-based system which maintains immigration status information, such as admission at a port of entry, as well as personal and academic information about students, such as their course load, field of study, current address, and other information. Any change in this information must be reported to the government by the school, using SEVIS. The schools themselves must have permission to enroll foreign students. Most U.S. colleges and universities have been approved by the government to enroll foreign students. With the requisite permission, other institutions—including vocational schools, junior colleges, public high schools, and language training schools—may also enroll foreign students.

Visitors Not Required to Obtain Visas

Canadians crossing over the U.S. border are generally not required to have a visa. Citizens from the 27 participating countries in the Visa Waiver Program also are not required to obtain a visa if they are planning to



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come to the U.S. for business or pleasure for a period of 90 days or less. However, there are strict conditions under which people may come to the U.S. under the Visa Waiver Program—they must have valid, machine-readable, passports; their stay is limited to a maximum of 90 days; they must have round-trip tickets, if they arrived by air or sea; and they must have proof of financial solvency. If they do not have a machine-readable passport, they must apply for and obtain a visitor visa.

The U.S. places strict rules on the participating countries before they are admitted to the Visa Waiver Program. First, the non-immigrant visitor visa refusal rate (the rate of visa applications denied by U.S. consular officers) must be three percent or less for the previous fiscal year. Second, the participating country must offer reciprocal visa-free travel for U.S. citizens. Third, the country must have a machine readable passport program in place. Fourth, the country must be politically and economically stable. Fifth, the participating country must have effective border controls for its own borders. Sixth, law enforcement agencies in the participating country must be cooperating with their U.S. counterparts. Finally, the U.S. considers any possible security concerns that might be raised, should a country be admitted to the program.

Countries currently participating in the Visa Waiver Program are: Andorra, Australia, Austria, Belgium, Brunei, Denmark, Finland, France, Germany, Iceland, Ireland, Italy, Japan, Liechtenstein, Luxembourg, Monaco, The Netherlands, New Zealand, Norway, Portugal, San Marino, Singapore, Slovenia, Spain, Sweden, Switzerland, and the United Kingdom.

Regardless of whether they have a visa, arriving foreigners are fingerprinted and photographed through the US-VISIT program, which eventually will be deployed to become a regular part of the inspection procedure at all land, air, and sea ports of entry. Foreigners leaving the country will again have to check in with US-VISIT so that the Department of Homeland Security will have information on whether the visitor complied with the terms of his or her stay. By February 2005, the program had not been fully implemented, but procedures to collect information from foreigners exiting the U.S. were being tested at a number of airports.

Naturalization

Naturalization is the process by which eligible legal immigrants become U.S. citizens. Through the naturalization process, immigrants display a willingness to become full members of our society. The process is not an easy one. It requires that immigrants live in the U.S. for a certain number of years, learn our language, study our history and government, show that they are of "good moral character" and have not committed serious crimes and, finally, swear allegiance to the United States. Over time, most immigrants become citizens.

The Naturalization Process

Eligibility: An applicant for citizenship must be at least 18 years of age, and must have resided continuously in the U.S. as a Legal Permanent Resident for at least five years prior to filing. Permanent residents who have been married to a U.S. citizen for three years are eligible to apply for citizenship. There are special expedited provisions for immigrants serving in the armed forces during a designated period of armed conflict. Children



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who are adopted from another country automatically have U.S. citizenship conferred to them as long as one or both parents are U.S. citizens, the child is under 18, and the child is legally residing in the U.S. with the U.S. citizen parent or parents. Immigrants must be of "good moral character," usually determined by checking with the FBI for any record of a criminal background. A person must also demonstrate an ability to speak, read, and write ordinary English and have a general understanding of U.S. government and history. Long-time older permanent residents are exempt from the English requirement if they are 50 years or older and have been living in the U.S. for at least 20 years, or if they are 55 years or older and have been living in the U.S. for at least 15 years. These immigrants must still demonstrate knowledge of U.S. history and government, but they may do so in their native language. Certain persons with disabilities are exempt from the requirement to demonstrate knowledge of U.S. history and government.

Interview: After submitting an application and fee to U.S. Citizenship and Immigration Services (USCIS), an appointment is made with the applicant to take his or her fingerprints, which are checked by the FBI. An interview is then scheduled with the applicant, during which an immigration examiner reviews the application and determines if the applicant meets the requirements for U.S. citizenship. To demonstrate English proficiency and knowledge of U.S. history and government, the applicant must be prepared to answer several history and civics questions. They may also be asked to read a sentence or brief passage from a USCIS textbook, and to write a sentence dictated by the examiner.

Oath and Swearing-In: Approved candidates for citizenship must take an Oath of Renunciation and Allegiance, giving up foreign allegiances and titles and swearing to support and defend the Constitution and laws of the U.S. If the person has a severe disability preventing him or her from understanding, or communicating an understanding of, the meaning of the Oath, the person may obtain a waiver of the Oath requirement. The final step in the naturalization process is the swearing-in ceremony, which can take place before a judge or in an administrative ceremony.

What Public Benefits Do Immigrants and Refugees Receive?

Determining whether or not an immigrant qualifies for public benefits is a complicated matter. Eligibility for benefits depends on a number of factors, among them:

- her immigration status;
- whether or not she entered the U.S. before or after the 1996 welfare reform law was enacted (August 22, 1996);
- length of residence in the U.S.;
- her income and resources and the income and resources of the family member who sponsored her;
- work history;
- whether she is a child or adult;
- her state of residence; and
- the various other eligibility requirements of the particular benefits program.

Most benefits programs are open only to long-term, lawful immigrants. A small number of programs (such



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as school lunch programs and emergency medical services) are open to all people in need. For federal means-tested public benefits, newly-arrived legal immigrants generally are:

1. barred for their first five years in the U.S.; and
2. subject thereafter to a process called "deeming" where the income and resources of the U.S. citizen or Lawful Permanent Resident sponsor of the immigrant are added to the immigrant's own income to determine whether the immigrant is poor enough to qualify for the benefit under the program's financial guidelines. Deeming continues until the new immigrant either becomes a citizen or works 40 "qualifying quarters" (at least 10 years). The work of a spouse (or of a parent in the case of a child under 18) also counts towards the 40 quarters.

After becoming naturalized citizens, or working for 40 quarters, legal immigrants are generally eligible for federal and state programs provided they meet the general program criteria.

Shouldn't Family Sponsors Be Responsible for the Immigrant's Care?

They are. U.S. citizens or Lawful Permanent Residents wishing to sponsor an immigrant relative for admission to the U.S. must earn enough (125% of the poverty level for the family size, including the immigrant) to demonstrate that they are financially capable of supporting the immigrant so that the immigrant does not need to rely on public benefits. They also must sign a legally-enforceable affidavit of support. This document makes the sponsor liable for the immigrant's use of means-tested benefits until the arriving immigrant obtains citizenship or works 40 "qualifying quarters" (at least 10 years) without using means-tested services.

Are Undocumented Immigrants Entitled to Any Federal Government Services?

While immigrants who are not here legally are ineligible for nearly all federal benefits, they are still eligible for certain very basic kinds of assistance, including: emergency Medicaid, immunizations, testing and treatment for the symptoms of communicable diseases, short-term non-cash disaster relief, school lunches and breakfasts, and certain other programs essential to public health and safety.



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CATHOLIC SOCIAL TEACHING

**JUSTICEFOR
IMMIGRANTS.ORG**

202-541-3174

3211 FOURTH STREET, NE
WASHINGTON, DC
20017

Catholic Social Teaching and Migration

BACKGROUND. In advocating on behalf of migrants, immigrants, and refugees, it is important to understand that the Catholic position is based on Catholic social teaching, which is derived from the Gospels and the words of Christ; statements and encyclicals of the Popes; and statements and pastoral letters of bishops around the world, including the U.S. bishops. Understanding these teachings, which support the U.S. bishops’ public policy positions on immigration, is helpful in understanding and defending these positions, especially within Catholic audiences.

GOSPEL FOUNDATIONS. One need not look further than the life and words of Jesus Christ to understand that persons on the move—refugees, migrants, immigrants—are special in the eyes of God:

The baby child Jesus was a refugee who, along with the Holy Family, fled the terror of Herod into Egypt (Mt. 2:14-15). In His public ministry, Jesus was an itinerant, moving from place to place, “with nowhere to lay His Head...” (Mt. 8:20).

In the Gospel of Matthew, Jesus instructs us to welcome the stranger: “For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me” (Mt. 25-35). Jesus Himself was not welcomed by His own people: “He came to what was His own, but His own people did not accept him.” (Jn. 1:11).

As we welcome the stranger into our midst, we welcome Christ Himself, for in the face of the migrant, immigrant, and refugee, we must see the face of Christ. In the Gospel of Luke, this is made clear in the experience of the disciples on the road to Emmaus (Lk. 24: 13-15), as they become witnesses to the Truth by welcoming the stranger, who is Christ.

PAPAL TEACHINGS. In the first social encyclical, *Rerum Novarum* (On the Condition of Labor), Pope Leo XIII established that persons have a right to work to survive and to support his or her family.

Pope Pius XII, in the apostolic constitution *Exsul Familia* (On the Spiritual Care of the Migrant), reaffirms that migrants have a right to a life with dignity, and therefore a right to migrate toward that end: “Then, according to the teachings of *Rerum Novarum*, the right of the family to a life worthy of human dignity is recognized. When this happens, migration attains its natural scope...”



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In the encyclical, *Pacem in Terris* (Peace on Earth), Pope John XXIII clearly articulates the right to migrate and the right not to migrate: "Every human being has the right to the freedom of movement and of residence within the confines of their country; and, when there are just reasons for it, the right to emigrate and take up residence elsewhere."

Pope John Paul II reaffirmed this basic teaching in an address to the New World Congress on the Pastoral Care of Immigrants in 1985: "Every human being has the right to freedom of movement and of residence within the confines of his own country. When there are just reasons in favor of it, he must be permitted to migrate to other countries and to take up residence there. The fact that he is a citizen of a particular state does not deprive him of membership to the human family, nor of citizenship in the universal society, the common, world-wide fellowship of men."

In his recent trip to the United States, Pope Benedict XVI has continued this positive message in relation to immigration and called on Americans "to continue to welcome the immigrants who join your ranks today, to share their joys and hopes, to support them in their sorrow and trials, and to help them flourish in their new home. This, indeed, is what your fellow countrymen have done for generations. From the beginning, they have opened their doors to the tired, the poor, the 'huddled masses yearning to breathe free.' These are the people whom America has made her own." Furthermore, in his Angelus sermon on January 14, 2007, the Holy Father called on political leaders to assist "migrants and their families with the help of specific legislative, juridical and administrative protection."

STATEMENTS OF THE U.S. BISHOPS. The U.S. bishops have taken the Gospel teachings and the teachings of the Popes and applied it to the immigration reality in the United States. In January 2003, the U.S. bishops issued the pastoral letter, *Strangers No Longer: Together on the Journey of Hope*. In that document, the U.S. bishops articulated the following five principles that govern how the Church responds to public policy proposals relating to immigration.

1. PERSONS HAVE THE RIGHT TO FIND OPPORTUNITIES IN THEIR HOMELAND.

This principle states that a person has a right *not* to migrate. In other words, economic, social, and political conditions in their homeland should provide an opportunity for a person to work and support his or her family in dignity and safety. In public policy terms, efforts should be made to address global economic inequities through just trade practices, economic development, and debt relief. Peacemaking efforts should be advanced to end conflict which forces persons to flee their homes.

2. PERSONS HAVE THE RIGHT TO MIGRATE TO SUPPORT THEMSELVES AND THEIR FAMILIES.

When persons are unable to find work and support themselves and their families, they have a right to migrate to other countries and work. This right is not absolute, as stated by Pope John XXIII, when he said this right to emigrate applies when "there are just reasons for it." In the current condition of the world, in which global poverty is rampant and political unrest has resulted in wars and persecution, migrants who are forced to leave



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their homes out of necessity and seek only to survive and support their families must be given special consideration.

3. SOVEREIGN NATIONS HAVE A RIGHT TO CONTROL THEIR BORDERS.

The Church recognizes the right of the sovereign to protect and control its borders in the service of the common good of its citizens. However, this is not an absolute right. Nations also have an obligation to the universal common good, as articulated by Pope John XXIII in *Pacem in Terris*, and thus should seek to accommodate migration to the greatest extent possible. Powerful economic nations, such as the United States, have a higher obligation to serve the universal common good, according to Catholic social teachings. In the current global economic environment, in which labor demands in the United States attract foreign laborers, the United States should establish an immigration system that provides legal avenues for persons to enter the nation legally in a safe, orderly, and dignified manner to obtain jobs and reunite with family members.

4. REFUGEES AND ASYLUM SEEKERS SHOULD BE AFFORDED PROTECTION.

Persons who flee their home countries because they fear persecution should be afforded safe haven and protection in another country. Conflict and political unrest in many parts of the world force persons to leave their homes for fear of death or harm. The United States should employ a refugee and asylum system that protects asylum seekers, refugees, and other forced migrants and offers them a haven from persecution.

5. THE HUMAN RIGHTS AND THE HUMAN DIGNITY OF UNDOCUMENTED MIGRANTS SHOULD BE RESPECTED.

Persons who enter a nation without proper authorization or who over-stay their visas should be treated with respect and dignity. They should not be detained in deplorable conditions for lengthy periods of time, shackled by their feet and hands, or abused in any manner. They should be afforded due process of the law and, if applicable, allowed to articulate a fear of return to their home before a qualified adjudicator. They should not be blamed for the social ills of a nation.



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Discussion Topics, Questions and Activities for Parishes

† Discuss our nation's history of immigration.

† Have participants tell the stories of their own families' immigration to the United States.

† Compare the stories of those who have recently immigrated with those who immigrated many years ago to demonstrate that the reasons for immigration have not changed, nor have the conditions of welcome.

† Ask participants to reflect on the changing ethnic composition of the parish and the neighborhood over its history.

† Ask participants to offer examples of how immigration and cultural diversity have changed the United States. Have them evaluate these changes.

POSSIBLE DISCUSSION QUESTIONS:

† Do you agree that every person has the right to migrate to find the means to sustain life?

† Are there limitations on this right?

† Do you think that people have any duty to stay in their own land and to try to improve it?

† What should our policy be?

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

† Do you think that U.S. immigration policy is merciful and just? Why or why not?

† What are your feelings towards those who enforce our nation's immigration laws?

† If you believe that immigration policy needs modification, what changes would you suggest?

† What should our attitude toward undocumented immigrants be?

† How should the United States regard and treat undocumented immigrants?

† How can we protect the rights of such people when they are treated unfairly by their employers?

† What government services should be provided to undocumented persons?

† What should be the Church's message to undocumented persons?

† How should they be treated in the local parish? Consider the following situations and offer ideas about how you and your parish might shape Gospel attitudes and advocate needed changes.

† The reluctance of some, including Catholics, to accept people from different cultures, languages, and customs.

† Undocumented immigrant children seeking to enroll in schools.

† Calls by some to severely restrict and limit immigration to the United States.

† The dichotomy between the limited availability of visas to come into the U.S. to work and the number of jobs dependent upon the labor of immigrants.

The Greatest Commandments

What are they?

Relationships are at the center of our faith; we can only have that by getting to know each other, loving thy neighbor and by being intentional.

Mark 12: 28-34

28 One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, “Of all the commandments, which is the most important?”

29 “The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one.

30 Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’

31 The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.”

32 “Well said, teacher,” the man replied. “You are right in saying that God is one and there is no other but him.

33 To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices.”

34 When Jesus saw that he had answered wisely, he said to him, “You are not far from the kingdom of God.” And from then on no one dared ask him any more questions.

Luke 10: 25-37

25 One day an expert in religious law stood up to test Jesus by asking him this question: “Teacher, what should I do to inherit eternal life?”

26 Jesus replied, “What does the law of Moses say? How do you read it?”

27 The man answered, “‘You must love the LORD your God with all your heart, all your soul, all your strength, and all your mind.’ And, ‘Love your neighbor as yourself.’”

28 “Right!” Jesus told him. “Do this and you will live!”

29 The man wanted to justify his actions, so he asked Jesus, “And who is my neighbor?”

30 Jesus replied with a story: “A Jewish man was traveling on a trip from Jerusalem to Jericho, and he was attacked by bandits. They stripped him of his clothes, beat him up, and left him half dead beside the road.

31 “By chance a priest came along. But when he saw the man lying there, he crossed to the other side of the road and passed him by.

32 A Temple assistant walked over and looked at him lying there, but he also passed by on the other side.

33 “Then a despised Samaritan came along, and when he saw the man, he felt compassion for him.

34 Going over to him, the Samaritan soothed his wounds with olive oil and wine and bandaged them. Then he put the man on his own donkey and took him to an inn, where he took care of him.

35 The next day he handed the innkeeper two silver coins, telling him, ‘Take care of this man. If his bill runs higher than this, I’ll pay you the next time I’m here.’

36 “Now which of these three would you say was a neighbor to the man who was attacked by bandits?” Jesus asked.

37 The man replied, “The one who showed him mercy.” Then Jesus said, “Yes, now go and do the same.”

John 15: 12-17

12 This is my commandment: love one another as I love you.

13 No one has greater love than this, to lay down one's life for one's friends.

14 You are my friends if you do what I command you.

15 I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father.

16 It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you.

17 This I command you: love one another.

Isaiah 65: 17-25

17 Lo, I am about to create new heavens and a new earth; The things of the past shall not be remembered or come to mind.

18 Instead, there shall always be rejoicing and happiness in what I create; For I create Jerusalem to be a joy and its people to be a delight;

19 I will rejoice in Jerusalem and exult in my people. No longer shall the sound of weeping be heard there, or the sound of crying;

20 No longer shall there be in it an infant who lives but a few days, or an old man who does not round out his full lifetime; He dies a mere youth who reaches but a hundred years, and he who fails of a hundred shall be thought accursed.

21 They shall live in the houses they build, and eat the fruit of the vineyards they plant;

22 They shall not build houses for others to live in, or plant for others to eat. As the years of a tree, so the years of my people; and my chosen ones shall long enjoy the produce of their hands.

23 They shall not toil in vain, nor beget children for sudden destruction; For a race blessed by the LORD are they and their offspring.

24 Before they call, I will answer; while they are yet speaking, I will hearken to them.

25 The wolf and the lamb shall graze alike, and the lion shall eat hay like the ox (but the serpent's food shall be dust). None shall hurt or destroy on all my holy mountain, says the LORD.

Training Outline

Point of Workshop: Love Thy Neighbor-Power rests in relationships. The power to move from the world as it is to the world as we'd like it to be, rests in building enough positive relationships among diverse members of our community to effect change. Communities that are isolated usually do not have the power to create positive systemic change. Organized communities where people are in relationships with each other have the power and capacity to change the conditions in their communities and to move us closer to the world as we would like it to be. This is one way that we can bring the Kingdom of Heaven a little bit closer to our world. It's all about loving thy neighbor.

The workshop:

Create 3 columns and write the following on a flip chart:

World as is	Relationships	World as we'd like it to be

A. Take a few moments to think about the world as it is (our current reality) in comparison to the world as you would like it to be. What are the discrepancies? Break folks up into groups of 2 to spend 5 minutes in a quick One to One with each other, discussing the question. One-to-Ones always create energy.

B. Bring everyone back together and ask them to share some of the words and ideas that come to mind when they think about “the world as it is”.

- a. Try to push people for specifics. For example if someone says “youth”. What about youth? What are the concerns? Also, sometimes people will talk about solutions such as crime watch. Try to push them to talk about the problems underlying the solution, for example, crime, in this case.

C. If you are experiencing these problems in what I have characterized as the “world as it is” what are the words or phrases that would describe the community ideal, or the world as we would like it to be?

- a. Write these in the column under “world as we'd like it...” Try to elicit value words – respectful, faithful, safe etc.

D. Think of the relationships that are important to you. Positive relationships. What are the words that would describe the relationship and what makes it positive?

- a. Write these words under the relationship column.

+ Ask: What jumps out at you when you look at these different columns? (Usually people will see similarities in language between relationship column and ideal column.

Many of the words we use to describe our close family / friend /work relationships are the same as those we use to describe how we would like our community to be. We want the same respect, safety and trust in our community that we have among our relationships.

This leads us to observe that a good part of the problem and solution to community challenges lies in this concept of relationship and in loving thy neighbor. In many cases, the problems in our community are related to the fact that people are out of relationship with each other. We also believe that a strong part of the solution to these problems, and a way toward the ideal community is for all of us to work on intentionally getting into relationship with each other and by actively loving our neighbors and the people in our communities.

One of the greatest commandments is to Love Thy Neighbor as Thyself. We also talk about a key organizing principle: Power is in the relationships or power rests in relationships. We mean, that power or the capacity to act in the world, lies in our ability to create a broad enough pool of relationships to act powerfully in the world where we can effectively act on solving our problems and realizing our community hopes and dreams. The focus is on power with the people rather than power over.

NOTE: If we agree with this concept, it is logical that an organizing model will begin with relationship building activities or One-to-Ones. This workshop informs our organizing model.

E. Forming a JFI Organizing Committee – Present the ask and the challenge - How many people here want to form a JFI organizing committee that will build powerful relationships capable of moving us more towards the world as we would like it to be and more specifically – capable of influencing more humane and just immigration policies at the local, state and national levels? Are folks in this room truly committed to not only meeting on a monthly basis to help make this happen, but also to organize in between meetings by loving thy neighbor, developing stronger relationships and becoming a leader in your parish and community? If we have a critical mass that is committed to this work we can certainly move forward and make it happen! Can I have a few volunteers that would be willing to meet prior to next month's meeting to help us plan and facilitate the agenda for the next meeting? Thank you all for your honesty, energy and passion.

Statistics from Robert Putnam's Bowling Alone Study

There has been a significant decline in civic engagement in recent years. Putnam's research clearly illustrates how the communities with greater civic engagement and community involvement show better outcomes and indicators in several areas including safety, health, and education. This data highlights the reality that the power is indeed in the relationships, and that communities with strong relationships are usually significantly stronger, safer and healthier.

Meanwhile, the increase in social isolation and decline in civic engagement over the past few decades is related to our current reality. We are now witnesses to faltering educational and health care systems, a broken immigration system, an economic recession, and a significant decline in opportunities and resources for the majority.

Statistics depicting the decline in civic engagement:

Since 1960:

- Voting has declined 25%

Between 1973-1993:

- People who say that in last year they have attended a public meeting in town or a school affair has fallen by more than a third (22% to 13%).
- Church Services and Groups - Down 1/6th
- League of Women Voters - Down 42% since 1969
- Boy Scouts – Down 26% since 1970
- Red Cross – Down 61% since 1970
- Lions – Down 12%
- Elks - Down 18%
- Shrines - Down 27%
- Jaycees - Down 44%
- Voting - Down 25%
- PTA involvement - Down 45%
- Unions - Down over 50%
- Bowling - Leagues down 40% but total # bowlers up 10%

Trust - survey of Americans who said most people can be trusted:

- 1960 - 58%
- 1993 - 37%

UPDATE: In June of 2006, newspapers and magazines (including *TIME* and *Newsweek*) all released articles affirming Putnam's perspective on increasing social isolation. This was largely due to an article released in the June 2006 edition of the *American Sociological Review*, a scholarly journal. This was written by Miller McPherson of Duke and Arizona, Lynn Smith-Lovin of Duke, and Matthew Brashears of Arizona University.

Bringing the Kingdom Closer to Home - Reflections

Common sense is seeing things as they are,

and doing things as they ought to be.

- Harriet Beecher Stowe

When a community loses its memory, its members no longer know one another. How can they know one another if they have forgotten or have never learned one another's stories? If they do not know one another's stories, how can they know whether or not to trust one another? People who do not trust one another do not help one another, and moreover they fear one another. And this is our predicament now... (for) most of us no longer talk with each other, much less tell each other stories. We tell our stories now mostly to doctors or lawyers or psychiatrists or insurance adjusters or the police, not to our neighbors...

- Wendell Berry, essayist

What Are People For?

Basic Steps in the PICO Organizing Model

The PICO model of community organization involves four basic steps, each one wonderfully complex and rich in its own right.

Step #1: One-to-Ones

The first step in any organizing effort is to listen. The primary vehicle for listening within our model is the one-to-one. A “one-to-one” is a 30-minute face-to-face conversation whose purpose is to discover the self interest of another person. Initially, these conversations help organizers and leaders alike to:

- Build relationships with new people and to deepen relationships with old friends
- Discern the core values of a community
- Name common problems and shared concerns
- Identify potential leadership for the organizing effort

Later on, one-to-ones become a valuable tool for thinking with, preparing, and challenging individuals within the context of their development as leaders.

Step #2: Research

The second step (keeping in mind that organizing is not always a linear endeavor) is research. Research is an intentional process carried out by leaders, with the goal of defining a specific, resolvable issue within a larger problem. Research usually occurs within a pre-planned “research action” and is preparation and the training for future public “action meetings” or “Actions.”

Through the research process, leaders strive to:

- Understand the problem they are confronting from multiple perspectives, so as to identify and define a specific issue to be publicly addressed
- Explore possible solutions, seeking to locate the necessary resources to implement a desired solution
- Identify the decision-maker with the authority to resolve the issue
- Gather “political intelligence” on the power dynamics that contribute to the problem

Step #3: Action

If research is the bridge that allows us to “cut” an issue, then Action involves the courage to cross that bridge to the future. An Action is a structured public event, where a decision maker capable of creating the desired change meets with our community to:

- Hear research findings on the problem
- Listen to public testimony
- Respond to recommendations
- Make public commitments for tangible steps to be taken

Individuals (leaders) directly affected by the problem act to plan, conduct, and evaluate the meeting. Essentially, a public Action involves interconnected people acting together to manifest their common values.

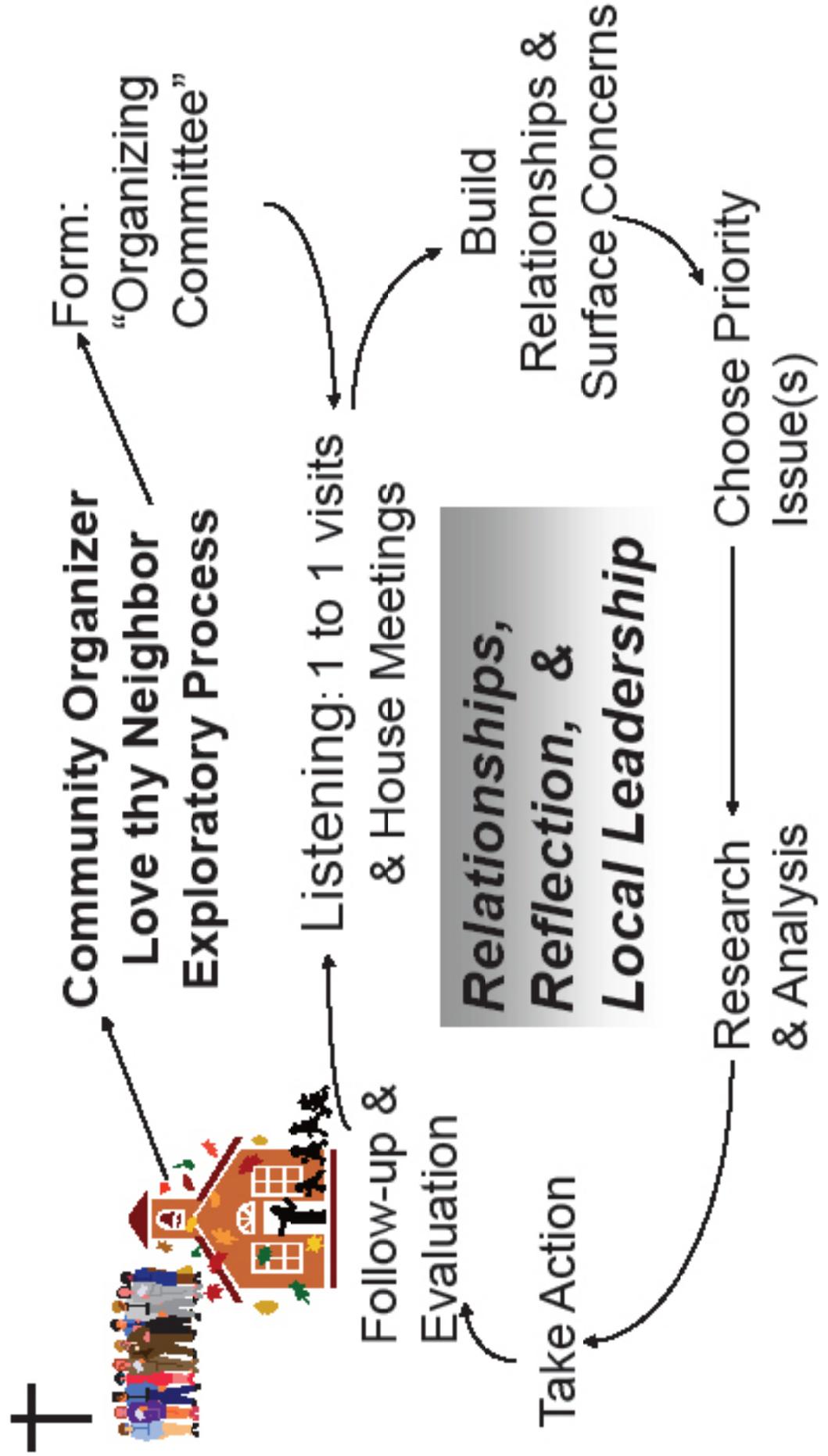
Step #4: Evaluation

The final step is evaluation. This is somewhat of a misnomer, because our model of organizing involves a constant “praxis” of action and reflection. Throughout the organizing process (not just at the end), leaders and organizers learn by challenging ourselves to take on new roles. Reflecting on these personal and collective experiences is an integral part of our learning culture. Understood this way, evaluation occurs at any moment that we step back from activity to assess our effectiveness, take stock of what we’ve learned as a result of successes and/or failures, and clarify our next steps. Evaluation may occur after a meeting, an Action, or after specific one-to-one conversations.

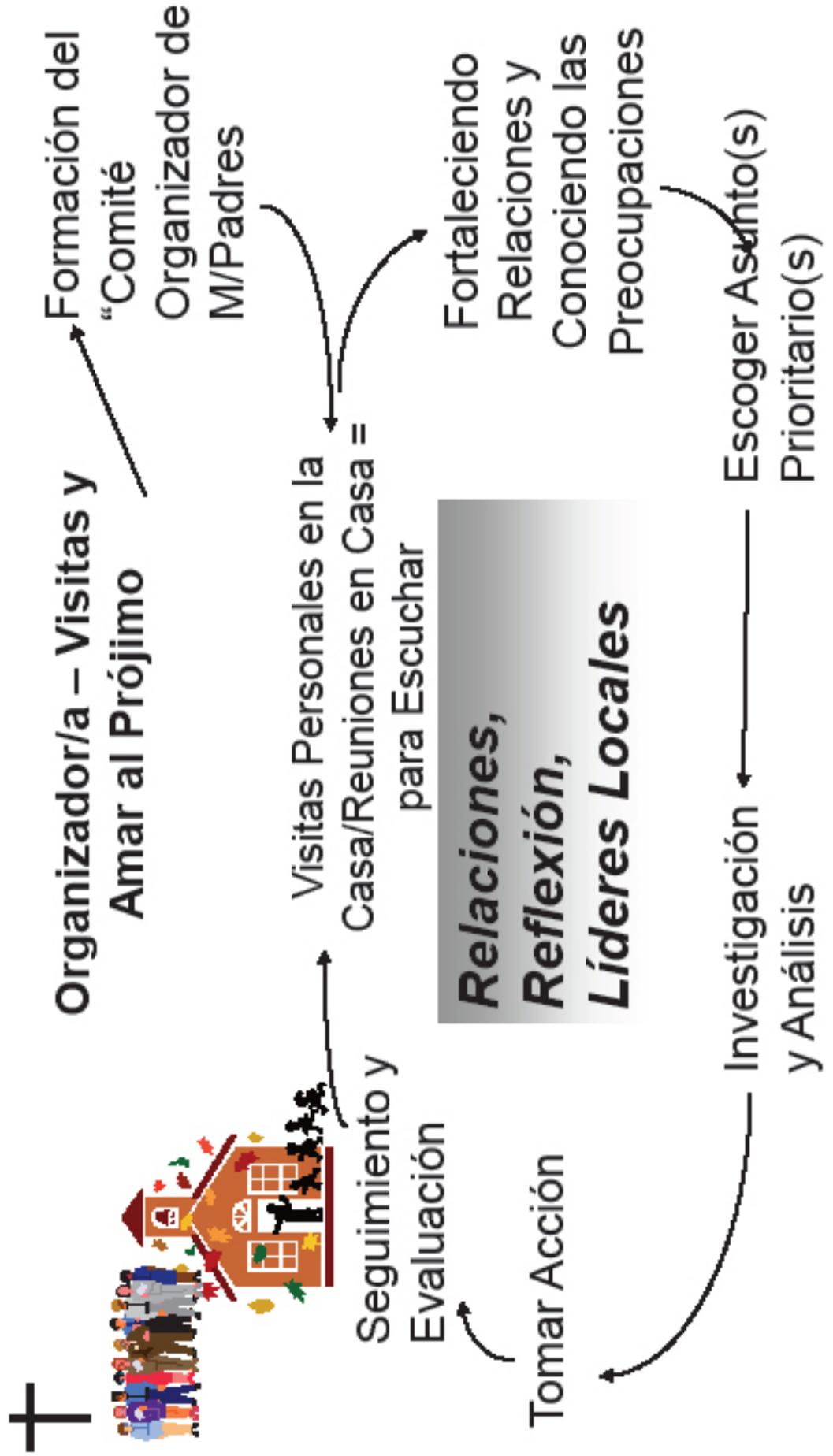
Evaluation is the step that demonstrates the principle “empowerment is developmental.” Although we engage with people where they are (not where we want them to be), we endeavor to help them grow and develop as individuals and as an organization. This growth occurs through challenge, often with tension, and almost always within the context of actions taken.

This four-step process of community organization most often occurs within the context of a faith congregation. The PICO Network and our local federations have a unique symbiotic relationship with our member congregations. Indeed, our organizations would not exist without our member congregations, and our organizations provide a vehicle for faith communities to act on their faith and effectively translate their values into the public arena.

Parish Organizing Model



Modelo de Organización de la Paroquia



Secular Quote that Reinforces the Power in Relationships Principle



Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.

- Margaret Mead

New Heavens and a New Earth

** Can use this piece to establish vision of world as we would like it to be **

Isaiah 65:17-25

17 *"Behold, I will create new heavens and a new earth.*

The former things will not be remembered, nor will they come to mind.

18 *But be glad and rejoice forever in what I will create,*

for I will create Jerusalem to be a delight and its people a joy.

19 *I will rejoice over Jerusalem and take delight in my people;*

the sound of weeping and of crying will be heard in it no more.

20 *"Never again will there be in it an infant who lives but a few days,*

or an old man who does not live out his years; he who dies at a hundred

will be thought a mere youth; he who fails to reach a hundred

will be considered accursed.

21 *They will build houses and dwell in them;*

they will plant vineyards and eat their fruit.

22 *No longer will they build houses and others live in them, or plant and others eat.*

For as the days of a tree, so will be the days of my people;

my chosen ones will long enjoy the works of their hands.

23 *They will not toil in vain or bear children doomed to misfortune;*

for they will be a people blessed by the LORD, they and their descendants with them.

24 *Before they call I will answer; while they are still speaking I will hear.*

25 *The wolf and the lamb will feed together, and the lion will eat straw like the ox,*

but dust will be the serpent's food. They will neither harm nor destroy

on all my holy mountain," says the LORD.

SPANISH

17 »Presten atención, que estoy por crear un cielo nuevo y una tierra nueva. No volverán a mencionarse las cosas pasadas, ni se traerán a la memoria.

18 Alégrese más bien, y regocíjense por siempre, por lo que estoy a punto de crear: Estoy por crear una Jerusalén feliz, un pueblo lleno de alegría.

19 Me regocijaré por Jerusalén y me alegraré en mi pueblo; no volverán a oírse en ella voces de llanto ni gritos de clamor.

20 »Nunca más habrá en ella niños que vivan pocos días, ni ancianos que no completen sus años. El que muera a los cien años será considerado joven; pero el que no llegue[a] a esa edad será considerado maldito.

21 Construirán casas y las habitarán; plantarán viñas y comerán de su fruto.

22 Ya no construirán casas para que otros las habiten, ni plantarán viñas para que otros coman. Porque los días de mi pueblo serán como los de un árbol; mis escogidos disfrutarán de las obras de sus manos.

23 No trabajarán en vano, ni tendrán hijos para la desgracia; tanto ellos como su descendencia serán simiente bendecida del Señor.

24 Antes que me llamen, yo les responderé; todavía estarán hablando cuando ya los habré escuchado.

25 El lobo y el cordero pacerán juntos; el león comerá paja como el buey, y la serpiente se alimentará de polvo.

En todo mi monte *santo no habrá quien haga daño ni destruya», dice el Señor.

According to Isaiah 65, God's intentions for human society are as follows:

- Decent, safe, sanitary, secure, and affordable housing for everyone (65:21-22)
- Jobs that provide adequate income and bring meaning and focus to people's lives (65:21-22)
- Health care that adequately provides for all people, contributes to longevity, and ends infant mortality (65:20)
- Neighborhoods that are stable, safe, and mutually supportive (65:25)
- Environments that are healthy and are not dangerous to people's health and safety (65:20)
- Wealth relatively and equitably distributed, so that there are no great disparities in income, wealth, position, or status between people (65:21-23)
- People living in peace with one another (65:19,25)

Scripture

John 15:12-17

12 This is my commandment: love one another as I love you.

13 No one has greater love than this, to lay down one's life for one's friends.

14 You are my friends if you do what I command you.

15 I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father.

16 It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my name he may give you.

17 This I command you: love one another.

SESSION 2: LOVING THY NEIGHBOR: 1 TO 1 RELATIONAL VISITS

Session #2 Overview

- **Purpose** – Understanding immigration reform and the Churches’ perspective; learning to build positive relationships for change through loving thy neighbor
- **Training** – Loving Thy Neighbor
- **Readings** – Church supports humane, comprehensive solution to immigration issue; Catholic Bishops Call for CIR; Elements Necessary in a Just Immigration Reform Proposal
- **Catholic Social Teaching** – Solidarity
- **Organizing Principles** – Self Interest Moves People, self interest changes; the Power is in the Relationships
- **Homework** – Readings for session 3; Love thy neighbor through relational visits (1 to 1’s)

Session #2 Sample Agenda

1. Welcome, Purpose and Introductions
2. Opening Prayer/Reflection – Can use Luke 10: 1-11
3. Review of first JFI Meeting
4. Connecting JFI to Loving Thy Neighbor
 - Discuss JFI materials on CIR
5. Pair up and share stories of an “ah ha” moment
6. Training - Intentionally Loving Thy Neighbor
 - Elements of a One-to-One visit
 - Credential training
 - Self interest training
 - Role play – break back up into pairs
7. Next steps
 - Commitments to do One-to-One visits
 - Read JFI materials for next meeting
8. Closing Prayer/Reflection
 - Can use Exodus 18:18-20 & Luke 10:1-3, CST or other quotes/prayers

#2: Loving Thy Neighbor: 1 to 1 Relational Visits

Notes, prep, materials

Core Content	<ul style="list-style-type: none"> • Review and discuss JFI materials - CIR • Review of key points from 1st JFI meeting • If agree with key conclusions of Exploratory # 1 – Logical to begin with relational work & One-to-One’s • Pair up to share stories • Elements of a One-to-One • Practice One-to-One • Optional - Set date (in some congregations) for a commissioning of JFI committee service 	
Principles	<p>Self Interest Moves People Power is in the Relationship Iron Rule: Do not do for others what they can do for themselves</p>	
Scriptures	<p>John 15: 12-17 Luke 10: 25-37 Isaiah 65:17-25 Mark 12: 28-34</p>	
Faith-based quotes	<p>Dorothy Day: To Love and Know Each Other</p>	
Additional Quotes and Resources	<p>Robert Putnam’s “Bowling Alone” study Wendell Berry Margaret Mead</p>	
Icebreakers	<p>Don’t start a romantic relationship by handing out a flier</p>	
Catholic Social Teaching	<p>Catholic Social Teaching and Migration</p>	

Opening Scripture

Luke 10:1-11

1 Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come.
2 And He was saying to them, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest.
3 "Go your ways; behold, I send you out as lambs in the midst of wolves.
4 "Carry no purse, no bag, no shoes; and greet no one on the way.
5 "And whatever house you enter, first say, 'Peace {be} to this house.'
6 "And if a man of peace is there, your peace will rest upon him; but if not, it will return to you.
7 "And stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house.
8 "And whatever city you enter, and they receive you, eat what is set before you;
9 and heal those in it who are sick, and say to them, 'The kingdom of God has come near to you.'
10 "But whatever city you enter and they do not receive you, go out into its streets and say,
11 'Even the dust of your city which clings to our feet, we wipe off {in protest} against you; yet be sure of this, that the kingdom of God has come near.
(NAS)

Luke 10:17

17 And the seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name."
(NAS)

Lucas 10: 1-11

1 Después de esto, el Señor escogió a otros setenta y dos* para enviarlos de dos en dos delante de él a todo pueblo y lugar adonde él pensaba ir.
2 "Es abundante la cosecha --les dijo--, pero son pocos los obreros. Pídanle, por tanto, al Señor de la cosecha que mande obreros a su campo.
3 ¡Vayan ustedes! Miren que los envíe como corderos en medio de lobos.
4 No lleven monedero ni bolsa ni sandalias; ni se detengan a saludar a nadie por el camino.
5 "Cuando entren en una casa, digan primero: 'Paz a esta casa.'
6 Si hay allí alguien digno de paz, gozará de ella; y si no, la bendición no se cumplirá.*
7 Quédense en esa casa, y coman y beban de lo que ellos tengan, porque el trabajador tiene derecho a su sueldo. No anden de casa en casa.
8 "Cuando entren en un pueblo y los reciban, coman lo que les sirvan.
9 Sanen a los enfermos que encuentren allí y díganles: Él reino de Dios ya está cerca de ustedes.'
10 Pero cuando entren en un pueblo donde no los reciban, salgan a las plazas y digan:
11 Aún el polvo de este pueblo, que se nos ha pegado a los pies, nos lo sacudimos en protesta contra ustedes. Pero tengan por seguro que ya está cerca el reino de Dios.'
17 Cuando los setenta y dos regresaron, dijeron contentos: --Señor, hasta los demonios se nos someten en tu nombre.

Reflection Questions

1. Disciples were sent out in twos. Why? Why go out? A mission of outreach, growing, and building a movement. Followers grew from 12 – 70 to 3,000 at the Pentacost

2. Lambs among Wolves.

I believe that Jesus is preaching a different kind of power. A power of mutuality and hospitality.

- Caesar's rule = domination & inequitable distribution of resources
- Jesus rule = Justice and Love

3. What is Jesus' Social Program?

- Cure the sick – Address self interest – help people
- Preach the Good News
- Eat – Hospitality

4. How did the 70 feel when they returned? Mission was rewarding.



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A HUMANE,
COMPREHENSIVE
SOLUTION

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Church supports humane, comprehensive solution to immigration issue

The national immigration debate has generated much discussion about the impact of immigrants on our land. While there has been much talk about the economic, social, and enforcement aspects of the issue, we also should understand that immigration is a humanitarian, and, ultimately, a moral issue as well. In order to see the full picture, we must examine the impact of a broken immigration system on our fellow human beings, the migrants themselves.

Each day in Catholic parishes, social service programs, hospitals, and schools the human consequences of the current immigration system are apparent. Families are separated; migrants exploited by unscrupulous employers and smugglers; and human beings, desperate to survive, perish in the American desert. Moreover, as our nation benefits from the hard work of undocumented workers, we do not extend them basic workplace or legal protections and at the same time some scapegoat them for our social ills.

Because of its harmful impact on human life and human dignity, the U.S. bishops have stated that the status quo is unacceptable and have called for comprehensive reform of the U.S. immigration system.

The bishops' prescription for mending the system is to emphasize legality over illegality through the creation of legal avenues for migration and the extension of legal status and a path to citizenship to undocumented immigrants in the United States. This recommendation includes rigorous enforcement of the laws, to be sure, but suggests a more comprehensive approach which reforms all aspects of the system.

While Catholics and others of good will may disagree with this remedy, it represents, in the view of the U.S. bishops, the most effective, humane, and practical approach to solving our immigration crisis.

Why are the Catholic bishops involved in the immigration debate and why should Catholics learn more about the issue?

Some Catholics and other commentators have argued that undocumented workers and their families should not receive legal status because they live outside the law and are "law breakers." Before rendering judgment, we must consider that U.S. immigration policy is so incongruent that it creates conditions which encourage



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illegal immigration and law breaking.

For example, while the federal government has spent billions on border enforcement the past fifteen years, during the same period the number of undocumented in the nation has more than doubled. This is primarily because, once they arrive in the United States, almost eighty percent of male migrant workers find jobs with U.S. companies.

This powerful magnet of available employment induces the flow of immigrants into this country. Since we use their labor and do not penalize those employers who hire them, are we not complicit in this lawbreaking? To compound matters, U.S. immigration law fails to provide legal channels for these workers to migrate safely and legally. Work visas for low-skilled workers are absurdly small compared to demand – 5,000 per year in the permanent system and 66,000 per year in the temporary one. Family unity visas can be even more scarce, with waiting times as long as ten years for Mexican immediate family members to be reunited.

Second, we must consider both the intent and effect of the lawbreaking, two mitigating factors often considered in U.S. courts. The intent of immigrant workers is to work and support their families and the effect is that they support the U.S. economy by working in important industries in need of laborers.

For example, leaders in the home building industry estimate that, if the undocumented workforce left the United States, housing construction would be delayed six to eight months and housing costs would increase 30 to 40 percent. In the health care industry, immigrant workers are relied on heavily to provide care to the elderly and other infirm patients. According to the Department of Labor, the demand for foreign-born workers in these industries and others will increase dramatically in the years ahead.

Given these realities, it is important that the U.S. immigration system be changed to reflect the contributions of immigrant workers and to protect their rights. By providing undocumented workers legal status and a path to citizenship, they would be better able to assert their rights in the workplace, improving working conditions and wages for all workers, including U.S. workers.

Comprehensive immigration reform is a humane solution to our immigration crisis as well, because it enables immigrants and their families to remain together and to fully contribute their talents to their communities without fear. It also would help reduce the deaths of migrants who die in the desert.

Perhaps most importantly, our elected officials must examine the root causes of migration and work with sending countries to create jobs for migrants in their home communities. This is the long-term solution to our immigration crisis that the erection of a 700-mile border fence, recently passed by Congress, will not provide.

The issue of immigration elicits strong opinions and emotions on both sides. It is time to tone down the rhetoric and focus on solutions. It is imperative that both parties and both chambers of Congress work hard to produce a bill which creates an immigration system predicated on the rule of law but which upholds values which all Americans cherish—hard work, opportunity, and compassion.



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COMPREHENSIVE IMMIGRATION REFORM

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Catholic Bishops' Call for Comprehensive Immigration Reform

In a landmark pastoral letter issued by the Catholic bishops of Mexico and the United States, *Strangers No Longer: Together on the Journey of Hope*, the bishops acknowledge that the current immigration system is badly in need of reform and that a comprehensive approach to fixing it is required. The bishops offer a comprehensive set of recommendations for changing U.S. laws and policies to reflect the principles contained in Scripture and Catholic Social Teaching and to bring about a more humane and just immigration system in the United States.

The bishops' call for reforms includes the following elements:

Global anti-poverty efforts

Many migrants are compelled to leave their homes out of economic necessity in order to provide even the most basic of needs for themselves and their families. The bishops call for international efforts designed to create conditions in which people do not have to leave their homes out of necessity. Trade, international economic aid, debt relief, and other types of economic policies should be pursued that result in people not having to migrate in desperation in order to survive.

Expanded opportunities to reunify families

U.S. citizens and legal permanent residents must endure many years of separation from close family members who they want to join them in the United States. The backlogs of available visas for family members results in waits of five, ten, fifteen, and more years of waiting for a visa to become available. The bishops call for a reduction of the pending backlog and more visas available for family reunification purposes.

Temporary worker program

The U.S. economy depends upon the labor provided by migrants. Therefore, many migrants come to the United States to fill jobs. The bishops acknowledge this reality and call for a more rationale and humane system by which laborers from other countries can enter the country legally to fill positions in the labor force, including on a temporary basis. Because the U.S. experience with temporary workers programs has been fraught with abuses, the bishops call for a



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temporary worker program that includes:

- Path to permanent residency which is achievable/verifiable
- Family unity which allows immediate family members to join worker
- Job portability which allows workers to change employers
- Labor protections which apply to U.S. workers
- Enforcement mechanisms and resources to enforce workers' rights
- Wages and benefits which do not undercut domestic workers
- Mobility between U.S. and homeland and within U.S.
- Labor-market test to ensure U.S. workers are not harmed

Broad-based legalization

For those in this country without proper immigration documentation, opportunities should be provided for them to obtain legalization if they can demonstrate good moral character and have built up equities in this country. Such an "earned" legalization should be achievable and independently verifiable.

Restoration of due process

In recent years, immigrants have been subject to laws and policies that debase our country's fundamental commitment to individual liberties and due process. These laws and policies, including detention for months without charges, secret hearings, and ethnic profiling, signal a sea of change in our government's policies and attitudes towards immigrants. We are a nation with a long, rich tradition of welcoming newcomers. Government policies that unfairly and inappropriately confuse immigration with terrorism do not make us safer, tarnish our heritage, and damage our standing abroad. The bishops urge our government to revisit these laws and to make the appropriate changes consistent with due process rights.

Also in this context, the bishops call for reforming our system for responding to asylum seekers and considering their claims. Today, asylum seekers must meet a very high bar for demonstrating their claim for asylum and are incarcerated in the meantime. The bishops believe that our nation can both protect its citizens from terrorists and remain a safe haven for legitimate asylum seekers fleeing persecution.



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ELEMENTS OF A
REFORM
PROPOSAL

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US Conference of Catholic Bishops—Elements Necessary in a Just Immigration Reform Proposal

Core elements:

1. Broad-based legalization: a legalization program which provides an opportunity for permanent residency for undocumented residing in the United States. "Earned" legalization should be achievable and independently verifiable.

2. New Worker Program: Worker program which includes:

- Path to permanent residency which is achievable/verifiable
- Family unity which allows immediate family members to join worker
- Job portability which allows workers to change employers
- Enforcement mechanisms and resources to enforce worker's rights
- Living-wage
- Mobility between U.S. and homeland and within U.S.
- Labor-market test to ensure U.S. workers are not harmed

3. Family-Based Immigration Reform: provisions which reduce backlogs in 2A category—immediate family of legal permanent residents--without harming other preference categories.

4. Restoration of Due Process Protections: provisions which restore due process protections lost in the 1996 Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) which separate families, including repeal of the 3 and 10-year bars and restoration of judicial discretion in deportation proceedings.

5. Addressing Root Causes of Migration: examine root causes of migration, such as lack of development in sending countries, and seek long-term solutions.

6. Inclusion of the DREAM Act and AgJOBS: Two proposals addressing specific groups should be included in any reform legislation. The Development, Relief, and Education for Alien Minors Act (DREAM) would place minor undocumented students, who came to the United States with their parents, on a path to citizenship and would make them eligible for in-state tuition. The Agricultural Jobs, Opportunity, and Benefits Act (AgJOBS) would address the legal status of migrant farm workers in the United States.



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Specific Implementation Elements:

1. **Confidentiality:** Applicants for either the legalization or temporary worker program should be extended confidentiality and not subject to deportation or arrest if they do not qualify.
2. **Qualified Designated Entities:** Qualified designated entities (QDEs) which are BIA-recognized should be created to assist in implementation of both programs.
3. **Adequate Funding:** Funding should be authorized for QDEs to assist applicants, for public outreach, and for the U.S. Citizenship and Immigration Service (USCIS) to implement the program adequately.
4. **Reasonable Enactment Period:** Sufficient time should be given between enactment and implementation so that regulations, procedures, and infrastructure are in place. Deportations of prospective applicants who qualify should be suspended between the two dates.
5. **Creation of Separate Entity:** A separate entity, similar to the asylum corps, should be created within USCIS to implement legislation; such an entity should be adequately funded through appropriations.
6. **Derivative Benefits:** Immediate family members should receive the same benefits under legalization/temporary worker program as worker.
7. **Generous Evidentiary Standards:** Evidentiary standards should be based upon "preponderance of evidence" and should include a wide range of proof, including attestation.
8. **One-Step Legalization:** A one-step legalization program would verify eligibility and security and background checks in one process up front and not in a two-step process, i.e. upon conditional status and then permanent status.
9. **Operational Terms should be defined:** Operational terms in the bill, such as "continuous residence," "brief, casual, and innocent," and "known to the government," should be defined in legislation to avoid later confusion.
10. **Broad humanitarian waiver:** A broad waiver of bars to admissibility such as unlawful presence, fraud, or other minor offenses.

#2 - Intentionally Loving Thy Neighbor

1 to 1 Relational Visits

1. Review of what was covered last session: Re-state the essence of Bringing the Kingdom Closer to Home
 - i. Divided communities that do not have strong relationships do not have the power to move from the world as it is toward the world as we'd like it to be.
 - ii. Communities in relationship with each other, who know each others' stories, hopes and concerns, are better equipped to move from the world as it is to the world as we'd like it to be. (Power is in the relationship)
 - iii. We described an organizing model that has been used in thousands of congregations which begins with relationship building (or the one to one visit) as the essential first steps toward building community and working to address the issues you discussed last meeting.

2. Loving Thy Neighbor connects deeply with the Justice for Immigrants Campaign. During these times of economic hardship, war and greater social isolation, it is easy for communities to become even more fearful and divided. As many immigration policies are focusing on enforcement – only legislation, what we really need is a humane solution that respects our core Catholic values. Read “Church supports humane, comprehensive solution to immigration issue” and the “Catholic Bishops’ Call for Comprehensive Immigration Reform” and discuss.

3. Intentionally loving thy neighbor will look at how to build positive relationships through 1 to 1 visits.

4. One-to-One relational visits are the main way we can intentionally love thy neighbor and deeply listen to the community while getting people involved to address their concerns and hopes in the community.

Small Group Sharing

Break folks up into pairs and have them share an “ah ha” moment in their life when they realized something new or profound, a story that speaks to their values and/or changed their perspective or their view of the world – especially as it connects to JFI. Then report out to the larger group – how did it feel to share a significant story that shares a bit about who you are including your values and a part of your journey? This is why relational visits can be so powerful. We are not asking people about the weather, but the intent is to go so much deeper.

Definition of a one-to-one visit:

A face-to-face relational visit that is at least 20 to 30 minutes long which involves:

- Briefly sharing who you are, your story and why you are working in support of JFI
- Listening to a person’s hopes and concerns regarding them, their families, their communities and if they also care about Justice for Immigrants
- Inviting them to become involved in the JFI organizing committee, to unite the community and build bridges between immigrant and non-immigrant communities
- Determining if there are others they have relationships with who you could visit.

Key Principles: Vital to introduce concepts of credential and self interest

This is not something new, we do it all the time, and the difference is that these visits are intentional and serve a purpose.

- A. Credential Training
- B. Self-Interest
- C. Listening to and understanding self interest builds relationships
- D. Power is in the relationships
- E. Self-interest moves people to act and to get involved

Write on the board...

Key Elements

- A. Credential – Who you are, who you represent and your purpose
- B. Intentional - this is an intention meeting to listen to their hopes and concerns
- C. Self-Interest – you want to walk away with the ability to name their self interest.
- D. Invitation or Challenge – this is not a survey – the invitation is to become involved in a Justice for Immigrants Organizing Committee with others (in the parish/diocese/ school).
- E. Others to visit. – Who else should we visit that might be interested in JFI?

How to: See the 1:1 one-pager HANDOUT for tips on talking about these points (5 minutes) (This can be handed out if desired).

- F. Conduct one-to-one or House meeting (Handout 1:1 Sheet)
 - 1. Review purpose
 - 2. Credential
 - 3. Warm up or small talk
 - 4. Ask about self interest and listen
 - 5. Invitation or challenge
 - 6. Keep notes either during or after
 - 7. Thank them and end

Role Play - Practice – If there is time, use the 1:1 sheet and practice an even more intentional relational visit with someone at your table.

Debrief – How did it feel, any questions etc.

Invitation to try out 1-1's - We are inviting you to try 3-5 of these visits with people you know before our next meeting (Handout additional 1:1 sheets if necessary).

- 1. Talk about how to setup a 1:1
- 2. Contact, Credential, Explain Purpose, Setup Time)

Next Steps

In a parish, it is ideal if the pastor encourages everyone to begin intentionally loving they neighbor, to do these 1 to 1 visits, and ask who will take the first steps on this process. A show of hands

For those who volunteer, some parishes have a commissioning service where the newly formed LOC is commissioned in front of the church

Next meeting date, time, place.

Volunteers to help plan and facilitate next meeting

Structure of exploratory one-to-ones

Let's look at the structure of a typical exploratory one-to-one through the example of a "listening campaign". A listening campaign is an intentional effort by a Local Organizing Committee to reach out and listen to a certain number of people in the congregation within a defined period of time. A listening campaign often initiates the organizing process in a community.

Listening campaign goals: We are conducting a listening campaign in order to strengthen our congregation's presence in our community. These visits are a beginning. The purpose of each one-to-one visit is twofold:

- To help build community by sitting down and listening to families in our church community
- To identify fundamental problems in the community that we need to address*

Set up the exploratory visit

Either by phone or after church, connect with the family or person you want to visit. Always start with your credential.

STEP 1: CREDENTIAL YOURSELF

I am a part of the _____ Organizing Ministry. The effort has been launched with Pastor _____'s leadership and blessing. A number of us are reaching out to visit families in the church community to listen to concerns and dreams for the community. We are doing this to identify what people believe to be problems, and to strengthen our community. The first step is for us to meet with people like you who can share your experiences of living in this parish community.

STEP 2: REQUEST A 1-1 MEETING

Would you be willing to meet with me for a half hour?

Conduct the exploratory one-to-one

STEP 1: CREDENTIAL

Early in your visit, repeat the credential so that the person you are meeting with is reminded of the purpose of your visit.

STEP 2: FOCUS

Get to know the person and listen to his/her concerns. Sample Questions:

- How long have you lived/worshiped in this community?
- What are the changes you have seen during that time?
- What are some of the concerns you have about the community?
- Why is that important to you?
- What do you see as some of the most pressing needs of the community?
- What are your views on immigration and how has this affected the community?
- Do you have an interest in organizing in support of JFI?
- Why do you think these conditions exist?

- What do you think it's going to take to improve our community?
- Your most important follow-up question is "WHY?"

STEP 3: INVITATION

If someone is very passionate, enthusiastic or interested, invite him or her to come to our next meeting to be a part of the effort. For all others, ask if they would be willing to participate in a large meeting should the Parish Organizing Committee (POC) decide to take action on one of these concerns in the future.

Example invitation

*What do you think of the idea of bringing people together to explore some of what we've discussed today and whether the congregation should develop the capacity to respond to these needs?
So, as I report back to pastor (or minister/rabbi) on what I've heard, you would be supportive (or not supportive) of taking another step?*

Take notes

During the visit, it's helpful to jot down what you learned on a file card, which you can refer to later. In the initial stages of organizing, you visit so many people that it can be difficult to remember the most salient information, learnings, questions, and ideas you have after each one-to-one. It's best to write only brief notes – a word, an unusual phrase, etc. so your note taking does not interrupt the flow of conversation. Then, when you are alone you might take a moment to write down more extensive notes with the 1-1 is still fresh in your memory.

Debrief the one-to-one

Take time to evaluate your progress after every one-to-one visit. Ask yourself:

- Was I clear about my purpose?
- If there was a next step or invitation, was I clear about the expectation of what's going to take place?
- Was there a moment when I didn't know what to do? (Write it down and share it with your director/supervisor).
- Was there a moment when I wanted to make an observation or ask question and didn't? What was that moment and why didn't I? (Again, write it down and share it.)
- What's one learning I'm taking away from this one-to-one?

Success is not measured by how many people say "yes." Very few people will become key leaders in the LOC. Success is a product of our giving the person the opportunity to share the concerns, their hope and dreams, and then give them an opportunity to take a step (which might be coming to a meeting; or a second one-to-one; or introducing the organizer to some of their neighbors; etc.)

One-to-one tips

- Probe but don't pry (i.e., take your lead from the person—they'll shut down if you are prying)
- Focus on relationship, not task (i.e., getting the person to a meeting)
- Remember we're walking together, we're not the 'fix it' people
- Listen. Don't monopolize (i.e., let the silence sit for a bit)
- Think with the person in how to take next steps (i.e. "so, how do you think we can get there from here, or what do you think needs to happen next?)

Loving Thy Neighbor: One-to-one visits

The Elements of a One-to-one Visit:

1. **Credential** (Your right to call & visit): Your name, part of _____ Parish or Organizing Committee, 30 to 45 minutes to hear the hopes and concerns of our congregation, school and/or community, 2 sentences on why you are involved.
2. **Listen**: Focus on the person you are with, their hopes and concerns; What concerns or issues affect you and your family, the church, the broader community? Do they have direct experience with these problems? Ask for a story to help you understand how the concern is affecting, them, their family or friends. Listen for their self-interest and values.
3. **Invite**: How would you feel if our church members knew that others shared their common concerns and actively brought people together to do something about them? That's what we are creating with this process...Invite them to attend the next meeting (Give the date.)
4. **Build**: Ask for other names of people to visit with or who they would be willing to visit before the next meeting.

Who did I visit with?

Name: _____ Phone # _____

When I visited him/her: _____

Key Concern(s):

Others the person referred: _____

Name: _____ Phone # _____

When I visited him/her: _____

Key Concern(s):

Others the person referred: _____

Name: _____ Phone # _____

When I visited him/her: _____

Key Concern(s):

Others the person referred: _____

Name: _____ **Phone #** _____

When I visited him/her: _____

Key Concern(s):

Others the person referred: _____

Name: _____ **Phone #** _____

When I visited him/her: _____

Key Concern(s):

Name: _____ **Phone #** _____

When I visited him/her: _____

Key Concern(s):

Others the person referred: _____

Nombre: _____ **Numero de Teléfono** _____

Cuando le Visité: _____

Preocupación(es) y Historias Principal(es):

Scripture

Exodus 18:18-20

18 “You will surely wear yourself out, both you and these people with you. The task is too heavy for you; you cannot do it alone.

19 Now, listen to me, and I will give you some advice, and may God be with you. Act as the people’s representative before God, and bring their disputes to God.

20 Enlighten them in regard to the statutes and instructions, showing them how they are to conduct themselves and what they are to do.

Luke 10:1-3

1 After this the Lord appointed seventy [-two] others whom he sent ahead of him in pairs to every town and place he intended to visit.

2 He said to them, “The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest.

3 Go on your way; behold, I am sending you like lambs among wolves.

To Love and Know Each Other

We were just sitting there talking when lines of people began to form, saying, “We need bread.” We could not say, “Go, be thou filled.” If there were six small loaves and a few fishes, we had to divide them. There was always bread...

We cannot love God unless we love each other, and to love we must know each other. We know Him in the breaking of bread, and we know each other in the breaking of bread, and we are not alone anymore. Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship.

We have all known the long loneliness and we have all learned that the only solution is love and that love comes with community.

- Dorothy Day

Catholic Social Teaching

Solidarity

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that "if you want peace, work for justice." The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

Solidaridad

"Somos una familia humana, cualesquiera sean nuestras diferencias nacionales, raciales, étnicas, económicas e ideológicas". La Iglesia habla de un bien común "universal" que se extiende más allá de las fronteras de la nación hacia la comunidad global. La solidaridad reconoce que el destino de los pueblos de la tierra están entrelazados. La solidaridad requiere que las naciones ricas ayuden a las más pobres, exige respeto por las culturas diferentes y justicia en las relaciones internacionales e insta a las naciones a vivir en paz unas con las otras.

SESSION 3: WADE IN THE WATER

GETTING TO ROOT CAUSES AND THE RIVER TRAINING

Session #3 Overview

- **Purpose** – Understanding root causes to the immigration issue; how to bring the Kingdom closer to home through systemic change; the critical role of organizing and how it differs from direct service & advocacy
- **Training** – The River and Getting to the Root Causes
- **Readings** – Economic Instability and the Migrant Family; Migration and our Catholic Response; Parish Social Mission and Ministry
- **Catholic Social Teaching** – The Two Hands of Social Participation
- **Organizing Principles** – Systemic Change is Slow but Respectful Work; Power is often Organized Money or Organized People (we don't have a lot of money folks!)
- **Homework** – Readings for Session 4; Love thy neighbor through relational visits with DREAMers and allies (try to bring a DREAM student to Session 4 to share their personal story/testimony)

Session #3 Sample Agenda:

1. Welcome, Purpose and Introductions
2. Opening Prayer/Reflection
3. Brief Review of last meeting
4. Report Back – How many 1 to 1 visits did we conduct and how did they go?
5. Discuss JFI Readings/Materials
 - Economic Instability and the Migrant Family
 - Migration and our Catholic Response
 - The Faces of Global Poverty
6. Overview of PICO Organizing Model
7. The River Training – Getting to Root Causes
8. Three-legged Stool
9. Next Steps
 - JFI Readings for next meeting
 - Continuing 1 to 1 visits & to intentionally Love Thy Neighbor
10. Closing Prayer/Reflection

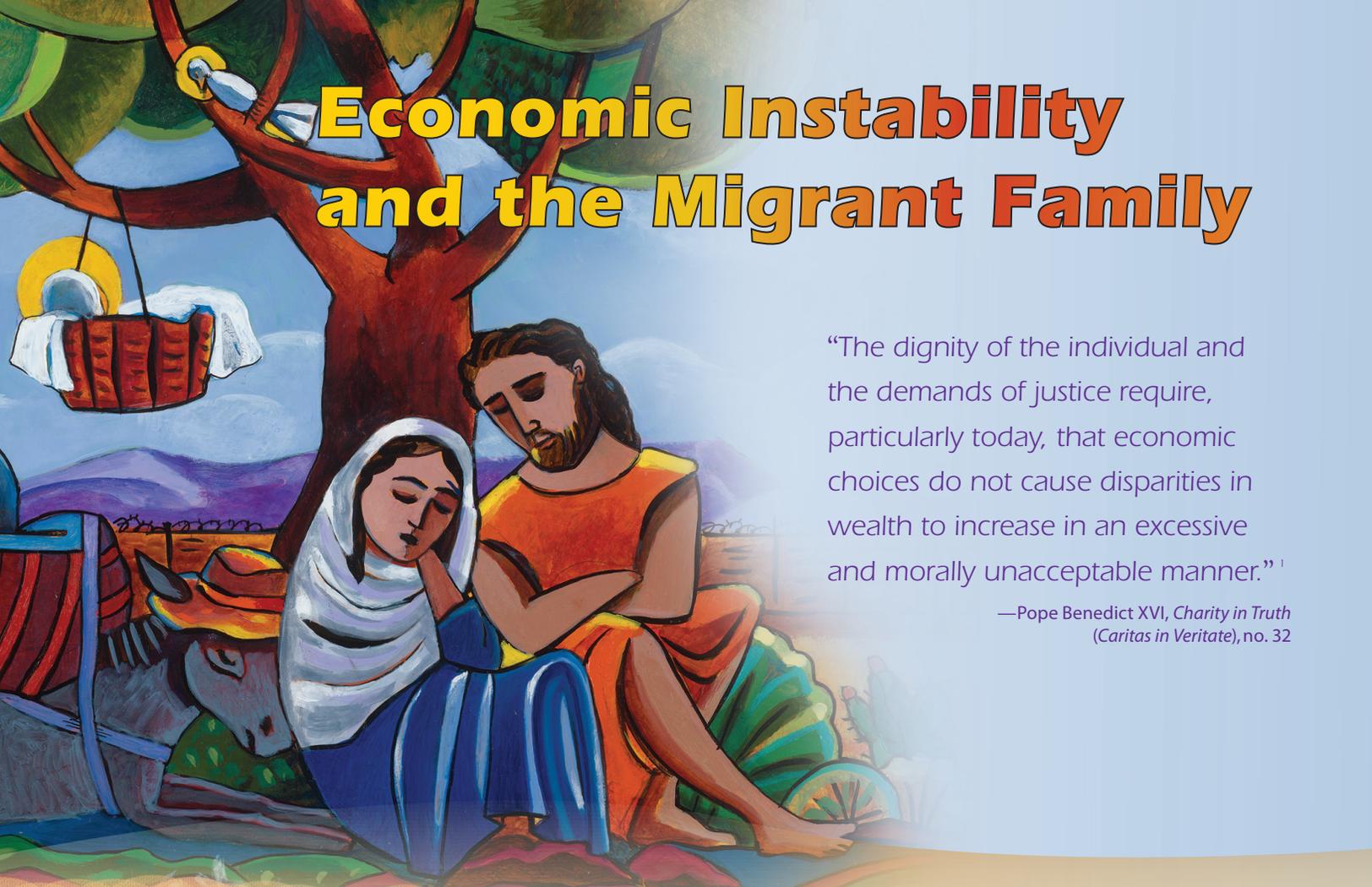
3. Wade in the Water: Getting to the Root Causes & the critical role of Parish and Community Organizing

Notes, prep, materials

Core Content	Review JFI Readings & Discuss The River Training Organizing versus Direct Service & Advocacy	Picture of River and direct service agencies
Principles	Organizing is about systems change—implementing policies and changing practices Systems change is slow but respectful work	
Scripture	Matthew 25:35 For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me.	
Faith-based quotes	Prayer of Archbishop Romero	
Additional Quotes and Resources	McKnight—democracy; why servanthood is bad Fish quote	
Icebreakers	Three-legged stool Sing the song “Wade in the Water” together to open and/or close the meeting	
Catholic Social Teaching	Call to Family, Community and Participation	

Catholic Social Teachings: The Two Hands of Social Participation

Charity and Justice are the behavioral expressions of a just and right person, and a just and right social order. Although the two should always work in collaboration, (t)here should (always) be a critical analysis of justice. Why is this human suffering occurring? How could this happen? Why does this human need exist? These questions not only reflect genuine human compassion, love, and empathy, but also demonstrate the unique ability of the human person to analyze and to correct structural and systemic deficiencies and inequities. These questions also inspire the human person to strive for greater things, to devise ingenious and creative solutions to problems, and to view the future not with trembling uncertainty but rather with confidence, assurance, and mastery.



Economic Instability and the Migrant Family

“The dignity of the individual and the demands of justice require, particularly today, that economic choices do not cause disparities in wealth to increase in an excessive and morally unacceptable manner.”¹

—Pope Benedict XVI, *Charity in Truth*
(*Caritas in Veritate*), no. 32

Systemic poverty, economic instability, and a lack of viable employment are fundamental, root causes of unregulated migration. According to the International Labor Organization, close to 550 million workers around the world live on less than one U.S. dollar a day, while almost half of the world’s 2.8 billion workers earn less than two dollars daily.² Endemic poverty affects many in our own hemisphere. In the past fifteen years Mexico has lost more than two million agricultural jobs, and in the last twenty years the Mexican minimum wage has decreased by 70 percent in real terms.³ The CIA reports that 84 percent of Haitians live under the poverty line, with 54 percent in abject poverty.⁴ Such conditions stifle human flourishing by dramatically limiting opportunity and creating an environment in which the God-given gifts that we are all called to actualize can only atrophy. It should come as little surprise that in such circumstances people often seek a better life elsewhere, through both legal and illegal means.

Given the economic inequalities that separate the developed from the developing worlds and the important role that these differences play in migration patterns, the Catholic bishops have repeatedly stressed that an open-door immigration policy is not a solution to the problem of illegal immigration. International economic development is a crucial component

in the management of migration patterns, illegal or otherwise. The bishops of the United States, in their pastoral letter *Strangers No Longer*, called on the United States to work in solidarity with the international community to help raise the standard of living, uphold human rights, and implement complementary political institutions in the underdeveloped world so that people can have the chance to prosper in their homelands, rather than having to migrate to find opportunities elsewhere.⁵

While the U.S. government works with international entities to address the root causes of migration, other steps can be taken domestically to help regulate illegal immigration. For example, Congress can develop policies that provide legal avenues of entry for low-skilled workers that better match fluctuations in the marketplace. When the economy is strong, the availability of jobs acts as a magnet to immigrants who want to come and work but are unable to do so legally, given the lack of visas available. Only 5,000 green cards per year are available for unskilled and low-skilled workers—such as hotel employees, landscapers, and construction workers—to come to the United States. Increasing the number of visas will create job-related opportunities and legal channels through which migration can occur.

Economics, Migration, and the Family

The lack of economic opportunities confronting large segments of Latin America and the Caribbean places significant strain on families, often presenting them with a troubling choice. Some choose to stay together and remain in their home country, even amidst difficult conditions in which economic stresses wear on familial attachments and communal stability. Others choose to leave their family and head northward, with the hope of making it to the United States, finding worthwhile employment, and sending money home. The lure of a better life in the United States and in other developed countries promises opportunities, but it also carries its own dangers.

In particular, women and children who migrate run the risk of being caught in the web of human trafficking, where they are compelled into a life of sexual slavery and forced labor. Others make it safely to their appointed destination, only to find themselves cut off from family and friends and displaced thousands of miles from home. The decision of whether to head elsewhere for work or stay at home with one's family has the unfortunate tendency to pit the value of family against the value of work. No family, no father and no mother, should be forced to choose between economic stability and being together.

Given the importance of family life, the bishops believe that reunification should continue to be a central part of U.S. immigration policy. Too often it takes years before even legal residents can be reunited on American soil with family members who still live overseas. As of October 9, 2009, for example, the U.S. Citizenship and Immigration Services was still processing family-related visa applications that had been filed as long ago as January 1987. Lawful permanent residents, who have already obtained green cards and are currently living in the United States legally, can expect to wait between four and eighteen years to bring their immediate family members to the United States, depending on the country of origin listed on their application.

“The family has vital and organic links with society, since it is its foundation and nourishes it continually through its role of service to life: it is from the family that citizens come to birth and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society itself.”⁶

—Pope John Paul II, *On the Family (Familiaris Consortio)*, no. 42

What Can You Do?

The Catholic bishops of the United States recognize that the solution to global poverty and the problems associated with it will not follow from government action alone. It is the duty of all Catholics to do what they can, in both big and small ways, to address this problem. With this in mind, the United States Conference of Catholic Bishops, in coordination with Catholic Relief Services, has created a resource that encourages groups and organizations to become a star on the Global Solidarity Map. This resource provides an opportunity for your group to highlight the ways in which you are praying, learning, sharing, and acting to confront global poverty and, in the process, provide inspiration for others to take action as well.



To see the Global Solidarity Map and get involved, please visit www.usccb.org/sdwp/globalpoverty/ccgp_map.shtml.



To learn more about the root causes of immigration, please visit our website and watch the September 9, 2009, webcast titled “International Migration: Root Causes and Solutions” at www.usccb.org/sdwp/globalpoverty/ccgp_webinars.shtml.

1 See Pope Benedict XVI, *Charity in Truth (Caritas in Veritate)* (Washington, DC: United States Conference of Catholic Bishops [USCCB], 2009).

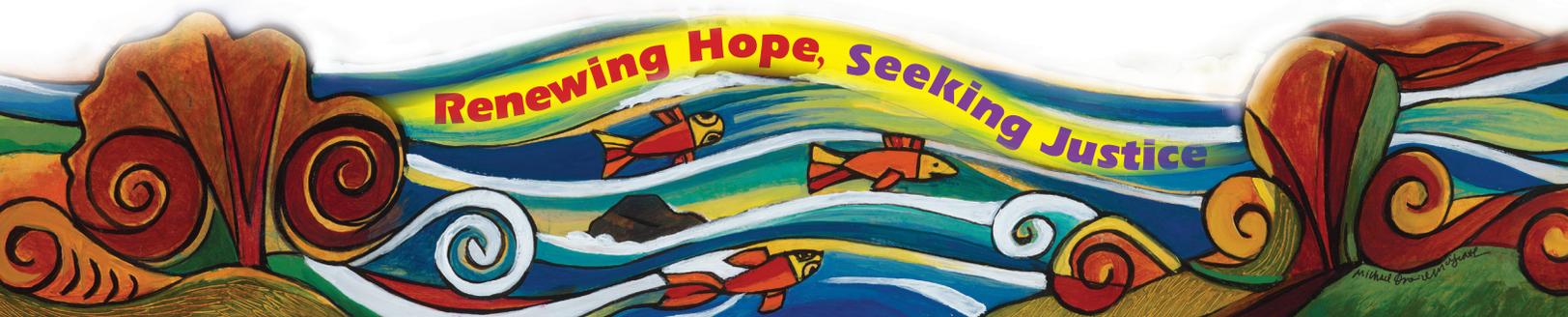
2 International Labor Organization.

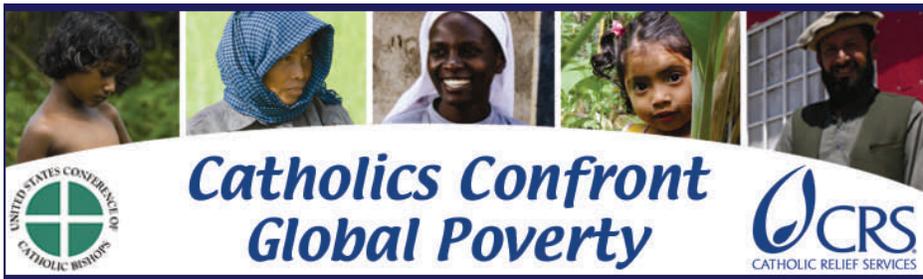
3 USCCB, Catholics Confront Global Poverty, “Migration and Our Catholic Response,” www.usccb.org/sdwp/globalpoverty/ccgp_migration.shtml#fn4.

4 Central Intelligence Agency, “Haiti,” *The World Factbook*, www.cia.gov/library/publications/the-world-factbook/geos/ha.html.

5 USCCB and Conferencia del Episcopado Mexicano, *Strangers No Longer: Together on the Journey of Hope* (Washington, DC: USCCB, 2003), nos. 38, 59-62.

6 See Pope John Paul II, *On the Family (Familiaris Consortio)* (Washington, DC: USCCB, 1982).





Migration and our Catholic Response

What is the Issue?

Migration has been a consistent aspect of the human experience throughout history and continues to be a defining characteristic of the United States. Migration is closely linked to economic, social and political realities that influence the decision, and often the necessity, for people to migrate. Currently close to 200 million people live outside their country of birth worldwide. Although this number includes refugees, asylum seekers and others, economic migrants make up the largest proportion. These economic migrants—who could often be described as economically displaced people—have few other options to remain in their country and meet the basic needs of their families.

The expansion of economic globalization, characterized by interdependent economic and social relations, has created levels of wealth barely imagined in the past. However, the benefits have not been evenly distributed and often have deepened the inequalities between and within countries. (For more information about this issue see the international trade issue area of usccb.org/globalpoverty.) In the context of globalization, goods and capital cross borders with increasing ease, but workers are unable to move to where job opportunities exist or to where their jobs may have moved.¹ At the same time, many wealthier countries are experiencing declining birth rates and aging populations that would lead to a labor shortage were it not for immigrant workers.

Currently, restrictive migration policies throughout the world have resulted in few avenues for legal or safe migration. Instead, many migrants experience abuse and exploitation as they travel in dangerous conditions. They are subjected to extortion and physical and sexual violence, and die of exposure, dehydration or drowning. Many migrants have little access to protection, legal representation or basic services.

U.S. immigration laws and policies have become increasingly restrictive and even harmful to some immigrants and asylum seekers. Between 10 and 12 million people in the U.S. live on the margins of our society for lack of proper immigration documentation. Immigrants who are legal permanent residents in the U.S. who want to reunite with close family members must often wait 10 or more years for visas for their relatives. Enforcement strategies employed along our southern border have resulted in thousands of deaths. Asylum seekers who flee persecution in their home countries and look for safe haven in the U.S. instead find themselves detained as criminals.

How Does Migration Affect Real People?

Like most men in Laguna Patzijon, Guatemala, Anselmo Ramundo (seen here with his son) migrates to the Guatemalan coast every year to find work cutting sugar cane. He works 12 hours a day, seven days a week and earns about \$4 a day. Many of today's economic migrants such as Anselmo often have no other option but to migrate to other areas of their country and even outside of their country so that they can meet the basic needs of their families. Leaving their families behind for many months at a time is hard, and migrants often face serious dangers during their travels.



Photo by David Snyder for CRS.
Anselmo Ramundo (with his son).

Anselmo and his fellow farmers in Laguna Patzijon insist, however, that if they simply had irrigation systems in their community they would be able to diversify their crops, which in turn would lessen their need to migrate annually after harvesting the maize and beans that they plant.

¹ According to the former Director of International Labor Organization, Juan Somalia: "If you look at Globalization from the point of view of people's concerns, its single biggest failure is its inability to create jobs where people live."



Migration and our Catholic Response

Why Should People of Faith Care?

The Catholic Church's teaching on migration is based on a commitment to promote and defend human dignity with particular attention to the most vulnerable. The Church outlines a number of principles on migration that are connected to poverty, including:²

People have the right to find opportunities within their own homeland: they have the “right not to migrate.” This principle emphasizes that all people have the right to find in their own countries the economic, political, and social opportunities to live in dignity and not be compelled to migrate.

People have the right to migrate to support themselves and their families where conditions do not exist to meet their basic needs. Our current immigration system often separates families for years as migrants take great risks to find work and send resources to families left behind. Even when a family member is able to establish U.S. legal permanent residency and attempts to reunite with loved ones, visa delays often keep husbands and wives, parents and children apart for years. The number of unaccompanied minors attempting to migrate to the U.S. to reunite with family has risen in recent years. Minors are particularly vulnerable: there are increasing reports of children disappearing in transit and, in some cases, becoming victims of human trafficking.

Sovereign nations have the right to control their borders. The Church does not promote an “open border” immigration policy, but rather policies that ensure safe, legal, and orderly immigration and address the needs of both migrant families and impacted communities.

The human dignity and human rights of all migrants should be respected. Regardless of their legal status, migrants, like all persons, possess inherent human dignity and human rights that should be respected. Enforcement and border control practices should respect the human dignity of migrants.



Photo by David Snyder for CRS

Sri Lankan women who came to Lebanon as domestic workers were forced to move again when war broke out in 2006.

What Response is Needed?

The Church works to reduce the need for people to migrate and protect those people who have little choice but to do so. The long-term goal is equitable development for all peoples, so that migration is a choice rather than a necessity. Based on the experience of Catholic organizations in many countries, the flow of migrants will continue as long as social factors compel people to leave their homes in search of work or safety. We must both address the factors that create global poverty and marginalization and work for comprehensive migration reform.

Comprehensive migration reform includes addressing the factors driving migration and reforming current U.S. migration policy that is outdated and ill-equipped to serve the needs of both immigrants and the nation. The U.S. Conference of Catholic Bishops and Catholic organizations nationwide have formed the Catholic Campaign for Comprehensive Migration Reform (www.justiceforimmigrants.org) that supports the following:

- 1) A path to citizenship for the 11-12 million undocumented people in the U.S.;
- 2) Reform of our employment-based immigration system, so that migrant workers can enter the United States and work in a safe, regulated, and humane manner;
- 3) Reform of the family-based immigration system, so that waiting times to reunite families are significantly reduced;
- 4) Restoration of due process protections for immigrants; and
- 5) Policies to address the root causes of migration, such as economic development in poor countries.

²The CST principles referenced pertain to all migrants. For brevity additional principles on refugees and asylum seekers were not included.

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Catholics Confront Global Poverty

The *Catholics Confront Global Poverty* Initiative is inspired by Pope Benedict XVI's 2009 World Day of Peace Message: **Fight Poverty to Build Peace**. Our Holy Father declares: "Effective means to redress the marginalization of the world's poor through globalization will only be found if people everywhere feel personally outraged by the injustices in the world and by the concomitant violations of human rights."¹ To fight poverty effectively we also need to know the many faces of poverty.

Church Teaching and Experience

For Catholics the plight of people living in poverty is a priority. The Catholic Church has a long tradition of standing in solidarity with poor persons and communities. The Church's approach to poverty is shaped by both its teaching and experience.

Rooted in the scriptural emphasis on "the least of these" (Matthew 25:40), the Church champions the "**option for the poor**" as a principle of **Catholic Social Teaching** flowing from a commitment to **the life and dignity of the human person**. In his encyclical, *Deus Caritas Est*, Pope Benedict XVI teaches:

Jesus identifies himself with those in need, with the hungry, the thirsty, the stranger, the naked, the sick and those in prison...Love of God and love of neighbor have become one: in the least of the brethren we find Jesus himself, and in Jesus we find God. (#15)

Today the Church's **solidarity** with those struggling in poverty finds expression in numerous Church institutions, including schools, health facilities, charitable programs, advocacy organizations, and relief and development agencies.



Photo by David Snyder for CRS

The Church links **charity** and **justice**. In *Deus Caritas Est*, Pope Benedict proclaimed that the Church "cannot and must not remain on the sidelines in the fight for justice." The Church also links justice to **peace**. As Pope Paul VI taught: "If you want peace, work for justice."²

The Church understands poverty in light of the vision of **integral human development**. Integral human development encompasses all that is needed for a truly dignified human life, including material, social, and spiritual resources. The **common good** is "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily."³ All persons, including those who are poor, have the right and the responsibility to

contribute to the common good. Governments have a particular responsibility to foster it.

Across the globe poverty is widespread. An estimated 1.4 billion people lived in extreme poverty on less than \$1.25 a day.⁴ Poverty assaults human dignity and robs people of their human potential. But poverty is a disease with a cure. There are countless stories of poor persons and communities rising above crushing poverty. Our mission as Catholics is to work with them.



Photo by Jim Stipe for CRS

The Many Faces of Poverty

Poverty has many faces. It is the face of anguished parents watching their children languish in **hunger**. More than 140 million children are underweight in the developing world. Hunger stunts their growth and makes them more vulnerable to disease. Hunger compromises the ability of women to provide for their families and to birth and nourish healthy children. Hunger robs people of their productivity and creativity. The food crisis, characterized by a dramatic rise in prices, is exacerbating hunger in developing countries.

But hunger has known cures. You can see it in the faces of determined farmers harvesting drought resistant crops made possible by development programs and in the joy of families and communities sharing in the bountiful harvest. The proportion of undernourished children declined from 33% in 1990 to 26% in 2006.

Poverty is the face of persons ravaged by **disease and illness** and of family members and friends watching loved ones die at an early age. Every day, nearly 7,500 people become infected with HIV and 5,500 die from AIDS, largely due to a lack of HIV treatment services. Chronic sickness saps the energy of survivors and reduces their ability to support their families or to get an education. Many of these illnesses can be traced to lack of access to safe drinking water and basic sanitation. Nearly 1 billion people cannot access safe water supplies and over 2.5 billion have no sanitation.

But most diseases have known cures. You can see it in the smiles of HIV-positive men and women whose health has been restored by anti-retroviral drugs and in the faces of children at play in a village with a safe drinking supply. Some 1.6 billion people have gained access to safe drinking water since 1990.

Poverty is the face of children whose families cannot afford to send them to school.

Illiteracy wastes human potential. About 75 million children worldwide are not getting a basic primary education. Illiterate persons are often denied active participation in social, political and economic life, confining them to the margins of society. Illiteracy impedes access to services.

But illiteracy has a cure. You see it in the intense faces of adults in literacy programs that help make farmers more productive, and parents better able to promote the health of their families. You see it in the smiles of children getting a chance for an education at a local school. The number of children out of school fell from 103 million in 1999 to 75 million in 2006.

Poverty is the frustrated face of poor persons who often describe a sense of **powerlessness**. They experience an inability to improve their lot by influencing political, social and economic forces. Corruption and policies of exclusion aggravate injustices and poverty. Ironically people in poorer countries endowed with

natural resources frequently do not benefit from extractive industries and have little or no say about how these resources are explored. In fact, exploration at times fuels corruption and conflict. Women, despite constituting the majority of the work force in many developing countries, often lack the ability to affect many aspects of their lives. Some ethnic or religious groups are systematically excluded from active participation in society.

But powerlessness has a cure. You see it in the faces of empowered political and civil society leaders who demand open, transparent and democratic governments that are accountable for the common good of society.

Poverty is the face of frightened civilians fleeing **violence and war**. Violence destroys lives and property, and can reverse years of human progress. Poverty grows in situations of violent conflict. It is harder to deliver urgently needed humanitarian assistance or to provide basic social services, such as health care or sanitation. The plight of refugees or internally displaced persons, who flee their homes and crowd into camps, is particularly devastating.

Conflict is inevitable, but violence is not. You see this truth in the brave faces of people who promote restitution and reconciliation in post-conflict situations and who often work through the Church and institutions of civil society to address injustices and prevent violence.

The faces of poverty are related to one another, like the members of a family. Malnutrition exposes individuals, especially children, to greater risks of disease. Hunger frustrates the best laid plans for education. The absence of sanitation facilities drives disease. Diseases hamper productivity and the ability of people to support their families. Illiteracy means poor persons may not know how to safeguard against the spread of disease. War deepens every facet of poverty. And there are a thousand other connections.

But there are proven ways to reduce the many dimensions of poverty. In the end, the faces of poverty are as profound and complex as the hopes and aspirations of human persons. The human spirit is remarkably resilient, and poor persons and countries, in partnership with people in richer countries, can alleviate poverty and help people to flourish.



Photo by Lane Hartill/CRS

Broader Forces

There are a number of broader forces in our world that impact poverty and integral human development.

Globalization has generated unprecedented wealth and raised living standards across the world, but the poorest of the poor remain on the sidelines of the global economy. At the United Nations Pope Benedict XVI warned that countries in Africa and the developing world “remain on the margins of authentic integral development, and are therefore at risk of experiencing only the negative effects of globalization.”⁵ In particular, trade policies allow agricultural subsidies in wealthy nations to distort trade and disadvantage poor farmers overseas and small and medium-sized farmers in our own nation.

But there is a remedy for the negative effects of globalization. We can provide trade preferences for the poorest countries and negotiate trade agreements that promote development.

Global climate change impacts poor people in the developing world. Years of drought have destroyed pastoral and agricultural lands. The loss of these lands forces people to move and sometimes brings them into contact – and conflict – with others. This terrible pattern is a major factor in conflicts like Darfur. Climate change also intensifies storms and their impact on the less durable housing of poor communities. It is ironic that poor persons who have contributed the least to the human causes of global climate change experience some of its worst effects.

But there is a remedy for global climate change. We can reverse the build up of greenhouse gases and help poor communities and countries to mitigate and adapt to global climate change.

Migration has grown dramatically due to a lack of economic opportunities and in response to conflicts. There are large migrations of individuals and families from developing countries into the wealthier nations of Europe and North America. Migrants contribute to the diversity of our communities and the growth of our economy, but migration is not without its tensions. Many migrants are viewed with unjustified suspicion and many others would have welcomed an opportunity to support their families in their countries of origin.

But there are remedies that respect both the right to migrate and the right to remain in one's native land. The Church has worked both to address the root causes of migration and to promote comprehensive immigration reform.

A Word of Hope

Global poverty may seem daunting, but the world has made **progress in reducing poverty**. In 1990 more than 1.8 billion people lived in extreme poverty. By 2005 that number had fallen to 1.4 billion.

Catholic Relief Services (CRS), the official overseas relief and development agency of the United States Conference of Catholic

Bishops, has built upon a wealth of hope and ingenuity in some of the poorest communities in the world. Working in over 100 countries throughout the globe, CRS testifies to the effectiveness of programs and policies that can promote integral human development and reduce poverty.



Photo by Sara A. Fajardo/CRS

A Call to Action

What can we do? Catholics can confront global poverty! We can pray, support the important work of CRS, and advocate with public officials for policies and programs that help poor persons and communities to help themselves. Key elements of U.S. foreign policy should address the “many faces of poverty:”

In the short term:

- Support funding for poverty-focused **foreign assistance** that meets short-term hunger and humanitarian needs caused by natural and human-made disasters and invests in long-term development, including agriculture, health care, education, and clean water and sanitation.
- Finish the agenda of **debt relief** for poor nations so that they can invest in the development of their own people.
- Support U.S. contributions to U.N. **peacekeeping** operations to reduce violent conflict.

Over the long term:

- Meet our nation’s commitment to **increase foreign aid** toward .7% of national income.
- Promote comprehensive **foreign assistance reform** that elevates development as a priority and emphasizes integral human development, poverty reduction, and government transparency and the participation of civil society.
- Address **global climate change** with a particular focus on helping poor countries to mitigate and adapt to climate change.
- Promote reform of **U.S. trade and agriculture policies** to stimulate sustainable development in poorer nations and protect poor farmers overseas and small and medium-sized farmers in our own nation.
- Support transparency, participation and consent of local communities in **natural resource development** so that these activities lead to integral human development.
- Employ significant resources in **peace building** initiatives and **diplomacy** to address conflicts before they become violent.
- Address the root causes of **migration** and promote comprehensive immigration reform.



Photo by Sean Sprague for CRS

¹ Pope Benedict XVI, World Day of Peace Message, January 1, 2009.

² Pope Paul VI, World Day of Peace Message, January 1, 1972.

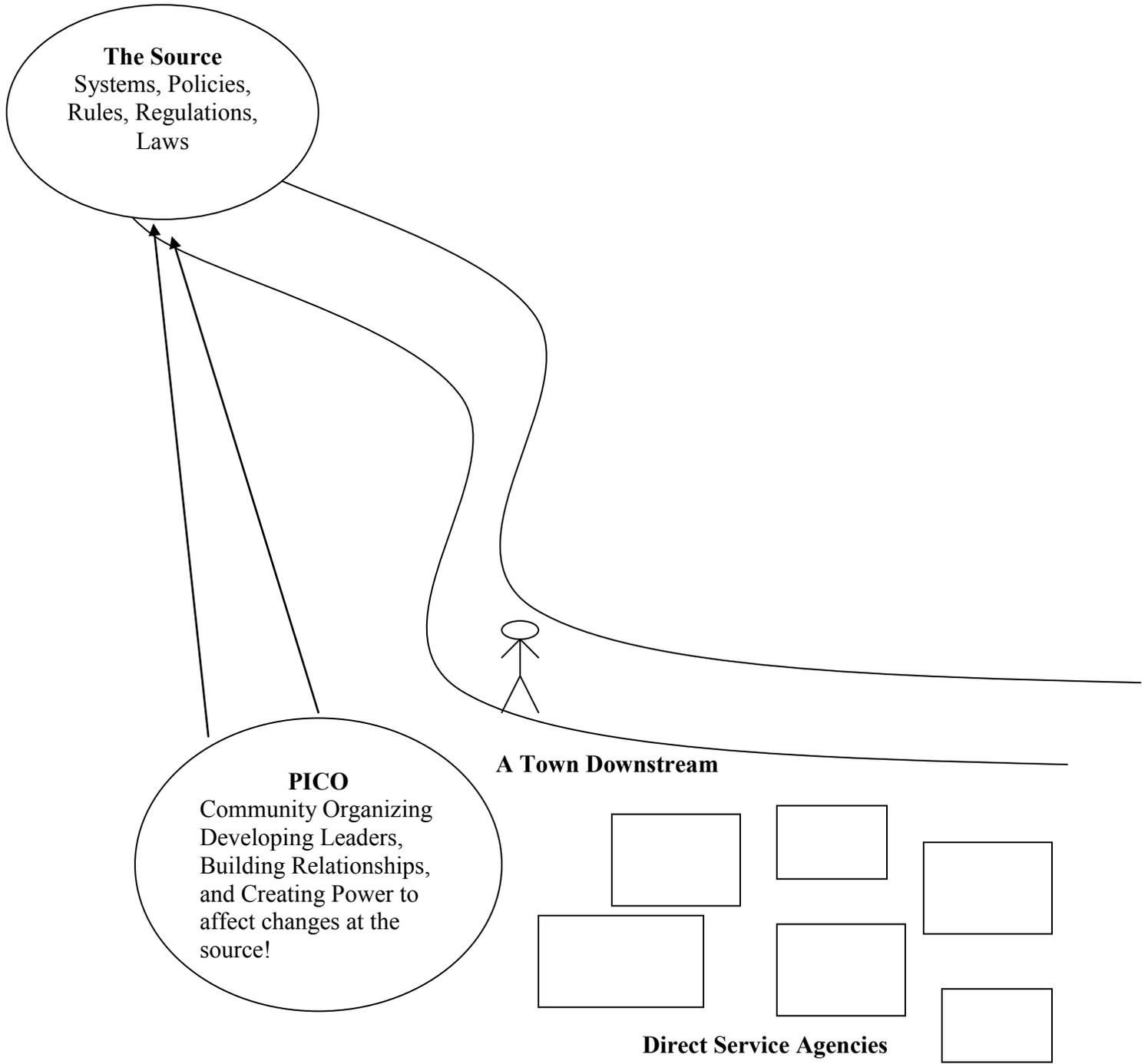
³ Second Vatican Council, *Gaudium et Spes*, 1965, no. 26.

⁴ United Nations, *The Millennium Development Goals Report*, 2008. All subsequent statistics are taken from this report.

⁵ Pope Benedict XVI, Address to the United Nations, April 18, 2008.

The River Training

Direct Service versus Community Organizing
Service Provider and Advocacy versus Organizer and Leader Roles



The River Training

Before beginning this training, first give a brief overview of the PICO Organizing Model

1. Then tell the upstream/ downstream story. This is the version I prefer:

There was a nice little town that developed downstream and along the banks of a beautiful but wild, raging river. One day, some of the townspeople noticed someone was being washed down the river and was struggling just to keep their head above water. Consequently, one of the townspeople decided to jump and rescued the drowning victim. However, before that person could even catch their breath, they noticed a second person being washed down in the rapids; and then another and another. The townspeople worked tirelessly to try to rescue as many people as they could, and they soon developed all different ways to help rescue people out of the water. Some had boats, while others had nets, life preservers, and all kinds of rescue gear. In fact, they got so good at it that they were actually able to rescue about 70 to 80 percent of the people being washed down in the rapids. However, every once in a while one of the townspeople would say: “I wonder what’s going on upstream that’s getting all these people into deep water...”

2. Then ask people what they think the moral of the story is. See if they can connect the need to find the source of what’s happening, and the need to make the journey upstream to understand the root of the problem for all of these individuals that are struggling just to stay above water.

3. Draw the river and draw in many little stick figures that are being washed into the water. Then ask what kinds of issues we have seen in our own communities that are getting people into deep water. Hopefully they will mention things like lack of health care and access to college, immigration, crime, gangs, affordable housing, poverty, hunger, homelessness etc. and list one issue next to each stick figure.

4. Then ask what kind of direct service agencies have developed to rescue people that are struggling. Have them look at the issues they have listed and think of some agencies that deal with each. Hopefully they will mention agencies like homeless shelters, food banks, health clinics, social services, etc.

5. Talk about the roles the agencies play with those they serve and those who are struggling in the river. We want them to realize that these folks would be considered CLIENTS and these agencies DO FOR, but do not necessarily do anything about the root causes that are causing people to be pulled under water.

6. Ask them how organizers are different and if they can explain how we work differently with our leaders. Discuss how we organize and empower the people and communities that are directly affected by these issues (listed next to the drowning stick figures), and how we try to build the relationships and power necessary to make the journey up river together (which involves going through the steps highlighted in our organizing model) to be able to affect the root causes of these issues. Also mention how direct service and organizing are both important, but very different.

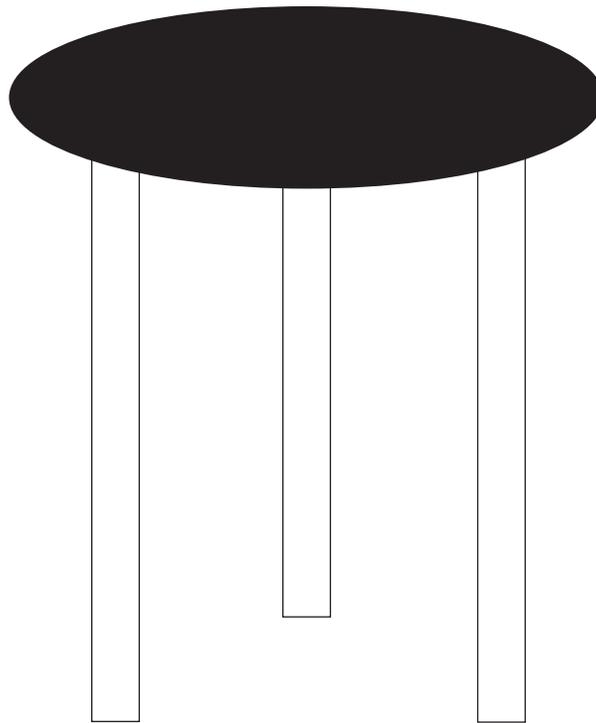
7. Getting back to the source, ask folks who exactly is making these laws and policies that often create systemic failures and injustices for individuals. Hopefully they will list things like national, state, and local government, our elected and appointed officials, and even corporations and developers.

8. Then ask what it would look like if just one person or one parish tried to journey to the source and affect systemic change by themselves. Discuss how advocacy often involves organizations who are speaking for those who are often directly affected by these issues, and does try to affect policy change, but does not organize communities to make it happen.

9. Finally, ask what it would look like if a large portion of the community got organized, developed local leadership and made the journey upstream together to affect change at the source. Make sure to mention how this system may take longer than direct service or advocacy, but it develops the power to create large scale change that is sustainable since community leaders learn how to create this change themselves. Re-iterate the importance of 1 to 1’s, community organizing, and that **power is in the relationships**.

Three Legged Stool

In many faith traditions there is the notion of social ministry being comprised of a stool with three legs. One leg represents acts of mercy or direct charity (food banks, direct service, giving money); another would be advocacy or action on behalf of others and the third would be community organizing or organizing people to speak and act on their own behalf. Take away any one of these legs and the ministry stool or table is weaker and less stable.





PRAYER OF ARCHBISHOP ROMERO

It helps, now and then, to step back
and take the long view.
The Kingdom is not only beyond our efforts,
it is even beyond our vision.
We accomplish in our lifetime only a tiny fraction
of the magnificent enterprise that is God's work.
Nothing we do is complete,
which is another way of saying that
the kingdom always lies beyond us.
No statement says all that should be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes the church's mission.
No set of goals and objectives includes everything.
This is what we are about.
We plant the seeds that one day will grow.
We water seeds already planted,
knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces effects
far beyond our capabilities.
We cannot do everything,
and there is a sense of liberation in realizing that.
This enables us to do something,
and to do it very well.
It may be incomplete,
but it is a beginning,
a step along the way,
an opportunity for the Lord's grace to enter
and do the rest.
We may never see the end results,
but that is the difference
between the master builder and the worker.
We are workers, not master builders,
ministers, not messiahs.
We are prophets of a future that is not our own.

Plegaria Del Monseñor Romero

Ayuda, cada tanto, pararse desde afuera
y echar un largo vistazo.

El Reino no va solamente más allá de nuestros esfuerzos,
va inclusive más allá de nuestra visión.

Sólo logramos en nuestra vida una pequeñísima fracción
de la magnificante obra que es el trabajo de Dios.

Nada de lo que hacemos es completo,
lo que es lo mismo que decir que

el Reino siempre irá más allá de nosotros.

Ningún dicho dice todo lo que debería decir.

Ninguna plegaria expresa completamente nuestra fe.

Ninguna confesión trae perfección.

Ninguna visita pastoral trae completad.

Ningún programa logra la misión de la Iglesia.

Ningún conjunto de metas y objetivos lo incluyen todo.

En esto estamos...

Plantamos las semillas que un día crecerán.

Regamos las semillas ya plantadas,
sabiendo que ellas tienen la promesa del futuro.

Nosotros hacemos los cimientos que necesitarán un desarrollo futuro

Proveemos la levadura que producirá efectos
mucho más allá de nuestras capacidades.

No podemos hacer todo,

y hay cierto sentimiento de liberación cuando caemos en cuenta de esto.

Esto nos permite hacer algo,
y hacerlo muy bien.

Puede que sea incompleto,
pero es un principio,

un paso más en el camino,

una oportunidad para que entre la gracia del Señor
y para que se haga el resto.

Puede que nunca veamos los resultados finales,
pero esa es la diferencia

entre el maestro mayor de obras y el obrero.

Somos obreros, no maestros mayores de obra,
ministros, no Mesías.

Somos profetas de un futuro que no es el nuestro.

SESSION 4: LEADERS HAVE FOLLOWERS

Session #4 Overview

- **Purpose** – Understanding the DREAM Act; further developing ourselves as leaders by building a following that can become tomorrow’s leaders
- **Trainings** – DREAM Act Overview & Leaders have followers
- **Readings** – DREAM Act Background; Busting the DREAM Act myths; DREAM Act Flow Charts
- **Catholic Social Teaching** – Call to Family, Community and Participation
- **Organizing Principles** – Leaders Have Followers; Self Interest Moves People, Self Interest Changes, The Power is in the Relationships
- **Homework** – Readings for Session 5; Further developing yourself as a leader; loving thy neighbor through relational visits and developing a following that can be tomorrow’s leaders

Session #4 Sample Agenda:

1. Welcome, Purpose and Introductions
2. Opening Prayer/Reflection
3. Discuss JFI Materials
 - DREAM Act Background Info & Busting the Myths
4. Brief Review of the River Training
5. Report Back – How many 1 to 1’s conducted and how did they go?
6. Leaders Have Followers Training
7. Next Steps
 - JFI Readings for next meeting
 - Continuing to love thy neighbor through relational visits; focus on developing yourself as a leader by developing a following that can be tomorrow’s leaders
8. Closing Prayer/Reflection

4. Leaders have Followers Meeting Overview

Notes, prep, materials

Core Content	<p>Review JFI Resources & Readings and discuss – DREAM Act info., DREAM Act flow chart Who is a Leader? Someone who has followers Multiple Stick figure handout – Building Power A Leader is Someone Who ... talk through and have them take 5 min. to list people</p> <p>Handout: “Who Do You Love? (And Who Loves You?)</p> <p>KEY POINTS: What does it mean to develop a following? Taking first steps toward doing it</p> <ol style="list-style-type: none"> 1. Thinking strategically about Learning what it means to be a leader and to take first steps to develop a following <ul style="list-style-type: none"> • Worksheet: “A Leader is Someone Who” – identify contacts • Various levels of involvement are ok • JFI committee members 2. Connect around shared interest, loving thy neighbor and building power for positive change (Bringing the Kingdom closer to home) by building numbers 3. Developing Relationships – not a one-time conversation 4. The Followers Become Leaders 	
Principles	<p>Leaders have followers...who develop into leaders Self-interest moves people Power rests in the relationship Alternatives: When in doubt, do a one-to-one relational visit</p>	
Scriptures	<p>II Timothy 2:2 – how our faith and values are passed along & built into the community Exodus 18 – Jethro visits Moses (“You cannot do it alone”) Ecclesiasties 4:12</p>	
Additional Quotes and Resources	<p>Quotes by Garry Wills, Jack Welch, Marianne Williamson and Robert Greenleaf</p>	
Catholic Social Teaching	<p>Call to Family, Community and Participation</p>	



All they want to do is serve our country and live **The American Dream**

Thousands of hard working young people who were brought to the United States as infants or children can now be locked up in federal detention centers and deported to a country they have never known.

The DREAM Act would stop this injustice by giving students who have grown up and graduated high school in the United States the opportunity to serve our country and earn legal status through higher education or military service.

As Catholics, we support the DREAM Act because we believe in protecting the life and dignity of every human being, so that all can reach their God given potential.



PLEASE SUPPORT THE DREAM ACT!

It is the right thing to do, for them and for our country

“Whoever receives one child in my name receives me; and whoever receives me receives the one who sent me.” (Mk 9:37)

To learn about the U.S. Conference of Catholic Bishops’ position on immigration, go to www.justiceforimmigrants.org



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DREAM Act: Background Information

Introduction

On March 26, 2009, Sen. Richard Durbin (D-IL) introduced S. 729, the Development, Relief, and Education for Alien Minors Act of 2009, known as the DREAM Act. Representative Howard Berman (D-CA) has introduced H.R. 1751, the companion bill, in the House of Representatives.

The intent of the DREAM Act is to provide legal status and educational opportunity to those who entered the United States as minor children. The DREAM Act has two major provisions which are discussed in more detail herein: (1) it creates a tiered system granting legal status to unauthorized aliens who arrived in the United States before age 16; and (2) it repeals current law so as to allow public universities to grant in-state tuition to unauthorized aliens without similarly having to offer in-state tuition to certain U.S. citizens.

Under the first major provision, the DREAM Act would allow unauthorized aliens to become conditional legal permanent residents if they have met certain conditions. To qualify, an unauthorized immigrant must: (1) have entered the United States before the age of 16 and have not yet reached the age of 35; (2) been physically present in the United States for a continuous period of not less than five years immediately preceding the date of enactment; (3) earned a high-school diploma or its equivalent or have been admitted to college; (4) been a person of good moral character; (5) have not committed certain crimes; (6) not pose a danger to national security; and (7) have never been under a final order of exclusion.

In order to have the conditional basis of their legal permanent resident status lifted, students would have to complete one of the following requirements within six years of being granted conditional status: (1) earn a two-year degree from a U.S. institution of higher education or finish at least two years of a bachelor's degree program; or (2) serve in the U.S. Armed Forces for at least two years, and, if discharged, receive an honorable discharge.

In addition, the DREAM Act would allow unauthorized immigrants of any age to obtain legal permanent residency if they have already completed college or military service before the enactment of the DREAM Act (and provided that they also meet the seven prerequisites above).

Under the second major provision, the DREAM Act would encourage states to offer public financial assistance for higher education to immigrants without legal status. Under current law, a state is prohibited from offering in-state tuition at its

DREAM ACT
BACKGROUND

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public universities to unauthorized immigrants unless they also offer in-state tuition to U.S. citizens who graduated high school in-state but now reside out-of-state.

The DREAM act would repeal this law and permit states to offer in-state tuition at public universities to unauthorized persons regardless of whether states also offer in-state tuition to this subgroup of U.S. citizens. In addition, the DREAM Act would allow eligible applicants to obtain student loans, to participate in work study programs, and to access non-cash services such as tutoring or child care.

Background

Efforts have been made to pass the DREAM Act since 2001. The DREAM Act passed the full Senate in May 2006 as part of the Comprehensive Immigration Reform Act of 2006 (CIRA); however, Congress did not pass CIRA. The DREAM Act was then incorporated into the 2007 Kennedy-Kyl comprehensive immigration reform bill (S.1639) and also attached to the FY2008 Department of Defense Authorization Bill (SA.2237); however, it was not passed in either case. The DREAM Act was then introduced as a stand-alone bill in the fall of 2007, but was similarly defeated.

Catholic Social Teaching

The Catholic Catechism teaches that in the realm of immigration law all governments have two essential duties, both of which must be carried out and neither of which can be ignored. The first duty is to welcome the foreigner out of charity and respect for the dignity and rights of the human person. Persons have the right to immigrate and thus government must accommodate this right to the greatest extent possible, consistent with its other obligations to the common good. The right to immigrate is a therefore a qualified, rather than an absolute right. Nevertheless, all nations and especially financially blessed nations are called to make every possible effort to assist persons who are compelled by their circumstances to migrate. As the Catechism states:

“The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him.”¹ In January 2003, the U.S. Catholic Bishops emphasized and affirmed the Catechism’s teaching on immigration in a pastoral letter on migration entitled, “Strangers No Longer: Together on the Journey of Hope.” In their letter, the Bishops stressed that, “When persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive. Sovereign nations should provide ways to accommodate this right ... More powerful economic nations... have a stronger obligation to accommodate migration flows.”

USCCB Position

The U.S. Catholic Bishops support the central tenet of the DREAM Act – that unauthorized minors of good character might earn legal status through education or military service. Such a program represents fair and compassionate reform because it offers unauthorized high school graduates the same chance at a promising



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future as their classmates. The DREAM Act can thus be said to foster the active solidarity outlined by Pope John Paul II in *Sollicitudo Rei Socialis*. Therefore, the Bishops call on Congress to pass a program that would further this goal of legalization through education and military service within the context of comprehensive immigration reform.

In Congressional testimony, Bishop Thomas Wenski of the USCCB Committee on Migration made the following remarks concerning the DREAM Act: "The Development, Relief, and Education for Alien Minors Act (DREAM Act) represents another bipartisan initiative that would allow some undocumented students to be eligible for in-state tuition and legal status as permanent legal residents. Having entered the United States as very young children, often through no fault of their own, these students have contributed to their schools and communities. Many have lived in the United States for years."

In an April 2009 letter to Congress, Bishop John Wester, Chairman of the USCCB Committee on Migration, stated: "Those who would benefit from the DREAM Act are talented, intelligent, and dedicated young persons who know only the United States as their home. They can become some of the future leaders of our country, provided we are wise enough to provide them the opportunity to pursue their dreams... Importantly, this legislation will apply to students in both public and private education, including those attending Catholic schools... The DREAM Act represents a practical, fair, and compassionate solution for thousands of young persons in our nation who simply want to reach their God-given potential and contribute to the well-being of our nation."



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BUSTING THE DREAM ACT MYTHS: USCCB/MRS' Response to the Most Cited DREAM Myths

1. The DREAM Act is an amnesty for Illegal Immigrants, rewarding illegal conduct

The DREAM Act is not an amnesty, providing blanket legal status to the undocumented in the U.S.

Instead, the Act is very narrowly tailored to provide a hard-earned path to lawful status for those who meet its strict eligibility requirements, including being younger than 16 years old at the time of entry into the U.S. and younger than 30 years old on the date of enactment of the Act; living in the U.S. for five years prior to the Act's enactment; demonstrating evidence of good moral character; and being admitted to a U.S. institution of higher education or earned a high school diploma or GED in the U.S. On top of these requirements, applicants then must attend at least two years of college in the U.S. or serve at least two years in the U.S. military. They must maintain their eligibility for adjustment of status to a lawful permanent resident for a total of TEN years and complete their education or military service requirement PRIOR to adjusting status. There is nothing remotely "amnesty" like about these stringent requirements.

The DREAM Act does not reward illegal behavior.

In fact, those eligible under the Act were children under the age of 16 when they entered the U.S. because a parent or guardian brought them here by no choice of their own. Those eligible came as children who lacked both the will and the intention to come here by unlawful means and are now, as a result, Americans without an America who officially calls them her own. They want to work hard and pay their way through college or serve in our military and defend American ideals. If the Act rewards anything, it rewards hard work, good moral character, education, and service to this country – all American ideals.

2. The DREAM Act will create a "magnet," enticing more illegal immigration

The DREAM Act creates no such magnet effect, because it is narrowly tailored to benefit a very specifically-defined group already in the U.S. for at least five years as of the date of the Act's enactment, who came here when they were under 16 years of age, and who are under 30 years of age at the time of application. And, they must complete two years of college or military service and wait TEN years prior to obtaining lawful permanent immigration status, during which time they must remain eligible on all grounds.

DREAM ACT
MYTHS

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3. The DREAM Act will result in chain migration by DREAMERS' family members

Current immigration law significantly restricts the ability of lawful permanent residents and U.S. citizens to immigrate family members into the U.S. The DREAM Act does nothing to change those laws. The Act will not open any flood gates to immediate, widespread immigration by eligible applicants' family members.

The DREAMER will have to wait at least 10 years, once they are a lawful permanent resident, to petition for permanent residence for their spouse or child.

The DREAMER will have to wait at least 13 years, once they are naturalized U.S. citizens, to petition for their parents or siblings to come to the U.S. (they must be in conditional, non-immigrant status for ten years, prior to applying for adjustment of status to lawful permanent resident, a status they must then hold for 3 years prior to naturalizing as a U.S. Citizen upon meeting all of the requirements for the same). If the naturalized DREAMER petitions for their mother or father who is in the U.S. illegally, current immigration laws require that parent to return to their home country and be subject to a TEN year bar because of their unlawful presence in the U.S., for which there is no waiver of inadmissibility. Thus, the undocumented parent of a naturalized DREAMER would have to wait 23 years before they would even be eligible to apply to immigrate to the U.S. lawfully. If the naturalized DREAMER petitions for an unlawfully present sister or brother, it will take even longer as they will be subject to a backlog in visa processing for such family members of natural-ized U.S. citizens.

U.S. citizens cannot petition for other non-immediate family members, such as grandparents, nieces or nephews, uncles or aunts, or cousins, under current immigration laws which permit only the sponsorship of immediate relatives.

4. The DREAM Act is a distraction; we must focus on securing our borders first

Over the past decade, the border has been significantly reinforced and border patrol efforts financially undergirded. In fact, spending for U.S. Immigration and Customs Enforcement (ICE) and U.S. Customs and Border Protection (CBP) increased from fiscal year 2002, at almost \$7.5 billion, to fiscal year 2010 over \$17 billion. And, in August 2010, President Obama signed a border bill which will funnel an additional \$600 million to border enforcement efforts, including funds for new border patrol agents, additional unmanned surveillance drones and new Border Patrol stations. Despite spending billions on border enforcement over the past ten years, however, the number of undocumented during that same period grew from 8.1 million to 11.2 million.

Moreover, these priorities are not mutually exclusive. Immigration law enforcement is necessarily an ongoing priority. The DREAM Act is narrowly-tailored to create a hard-earned path to legal status for a very specific population of immigrants who came to the U.S. as children by no choice or fault of their own.

The Act places eligible applicants on this path and does so without detriment to efforts to secure the border, by increasing revenues and reducing our deficit and help fill the ranks of our military. This is why so many have declared their support for the Act, from the Department of Homeland Security which is charged with



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enforcing border security, to the U.S. military.

5. In this time of economic crisis, The DREAM Act will cost America too much

The DREAM Act, as passed by the House, will not cost America if enacted; it will increase revenues and reduce deficits, in addition to creating an educated workforce and filling the ranks of our military.

In a December 8, 2010 analysis of the DREAM Act, as passed by the House of Representatives, the non-partisan Congressional Budget Office (CBO), together with the Joint Committee on Taxation (JCT) estimated that enacting the bill would increase U.S. revenues by \$1.7 billion over ten years and reduce deficits by about \$2.2 billion over the 2011-2020 period.

A 2010 study by the UCLA North American Integration and Development Center estimates that the total earnings of DREAMERS during their lives will be between \$1.4 trillion and \$3.6 trillion, money that will inevitably be spent in their U.S. communities.

In stark contrast, Center for American Progress has estimated that it would cost American taxpayers some \$25.5 billion over the next five years to deport the approximate 1.1 million who are eligible under the DREAM Act, which is the inevitable consequence should the Act not be passed.

6. The DREAM Act will legalize criminals and those already ordered deported

DREAM Act applicants are subject to a host of potential ineligibility grounds outlined in sections 212a and 237a of the Immigration and Nationality Act. The DREAM Act does not rely simply on the applicant to identify whether they fall within one of these grounds for ineligibility; instead, it requires all applicants to submit biometric data and DHS to conduct security and law enforcement background checks to determine whether there is any criminal, national security, or other factor that would render the alien ineligible.

Among these are convictions for crimes of moral turpitude (such as rape and murder among many others), controlled substance violations, multiple criminal convictions, prostitution, firearms offenses, domestic violence, document fraud, trafficking, money laundering, terrorism, smuggling of aliens, and child abductors. Moreover, student visa abusers, those who have falsely claimed citizenship, draft evaders, polygamists, those involved in the persecution of others, and unlawful voters are ineligible. And, anyone likely to become a public charge is ineligible. In addition to these grounds of ineligibility, the Act specifically bars anyone convicted of a felony offense or crimes equal to three misdemeanors.

An applicant is not eligible if they have ever been under a final administrative or judicial order of exclusion, deportation, or removal with the only exception being unless the alien has been allowed under law to remain in the U.S. after such order was issued or received the order before turning 16 years old. Finally, if during the applicant's ten years in Conditional Nonimmigrant Status they become ineligible for conditional nonimmigrant status (because they have committed a crime for example), receive a dishonorable or other than honorable discharge from the Armed Forces, or become a public charge, DHS may cancel their status and



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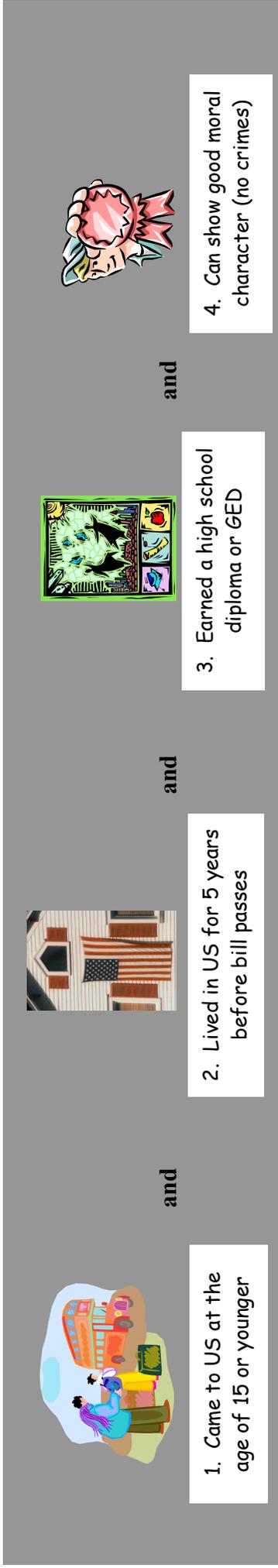
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return them to their prior (undocumented) status.

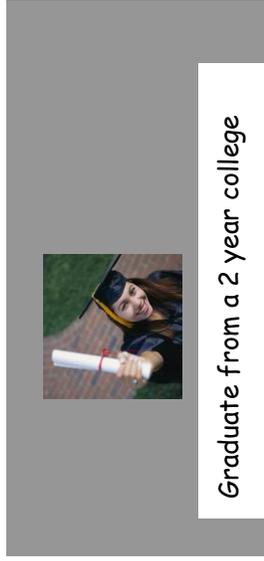
7. The DREAM Act qualifies applicants and their families for public benefits, creating an additional burden on Americans

DREAM Act-eligible applicants will not be immediately eligible for health care subsidies, including Medicaid, or other Federal benefits like supplemental security income and food stamps. DREAMERS will be subject to the same public benefits eligibility requirements as other legal immigrants, who must be a lawful permanent resident for at least five years prior to receiving non-emergency federal assistance. Moreover, one of the grounds of ineligibility under the Act is the likelihood of becoming a "public charge." And, if during an applicant's ten years in Conditional Nonimmigrant Status they become a public charge, DHS may cancel their status and return them to their prior (undocumented) status.

The Dream Act (Development, Relief, and Education for Alien Minors Act)



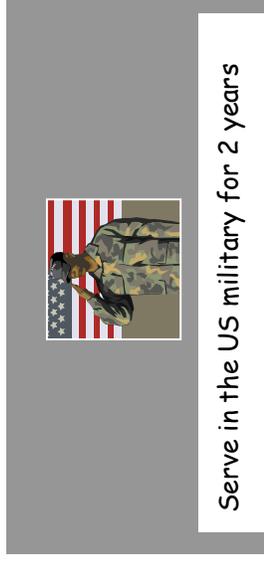
Youth will get a 6 year conditional legal status and must...



or



or



If so =

Permanent legal resident status



If not...

Conditional status lapses

Conditional status lapses

This chart is based on the 2011 DREAM ACT legislation

Dream Act (Ley de Desarrollo, Ayuda y Educación para Minorías Extranjeras)

Los jóvenes son elegibles si:

			
1. Vinieron a los EEUU antes de los 16 años	2. Vivieron en los EEUU 5 años antes de que se aprobara la ley	3. Recibieron un diploma de la secundaria o GED	4. Tienen buen "carácter moral"



Para que los jóvenes reciban un estatus condicional por 6 años



Tendrían que:

	0
graduarse de una universidad de 2 años	



Si Cumplen =

Reciben su estatus permanente de residente legal

	0
completar 2 años de un programa de 4 años	



No Cumplen =

Se termina su estatus condicional

	0
servir 2 años en el servicio militar de los EEUU	

Esta información es de la 2011 Propuesta De Ley

LEADERS HAVE FOLLOWERS TRAINING OUTLINE

Learning Objectives:

For beginning leaders to understand:

1. the essential role of a leader
2. that becoming a leader is a skill building process – learn by doing in small steps.
3. the connection between loving thy neighbor, doing one-to-ones and building power to make change.
And to take the first step toward becoming a leader by listing people with whom they commit to do relational visits with, some before the next meeting.

Ask the Committee “Who is a Leader?”

Write down ideas and words on a flip chart

Reinforce the most basic definition = Leaders have followers (you can't lead if there is no one to follow)

Do you think of yourself as a leader? Get into small groups and discuss some of the qualities that make you a leader and some of the reasons why you might not consider yourself a leader or reasons that make it a challenge for you.

What are some of the challenges that you might like to work on to become a better leader?

Are all of you committed to trying out at least a few relational visits as we work to develop everyone's leadership? If not, please try to hold on to your feelings of concern, and process today more fully after we get through all of the material.

“TO LEAD” means that you are going somewhere and others are going with you. The group of you recently committed to become the local JFI organizing committee here at _____ (parish/school/diocese). Why did you do that? What do you hope to accomplish?

- To build a community that has the power to make changes in community concerns that are affecting our lives and the lives of our families and friends.
- To move from the world as it is toward the world as we would like it to be and to bring the Kingdom of Heaven a little closer to home.

We said that we build the power to do that through relationships. How does that happen?

Write up: Power rests in the relationships

We start by getting out and talking with people, building relationships by doing what we call one-to-ones or relational visits. We have to find out what others care about. What their interests are, what's affecting them and their neighbors, right?

HOLD UP THE HANDOUT WITH THE SINGLE STICK FIGURE: I start by myself. But as I begin to visit others and uncover their self-interests, I begin to find others who want to make change in their community. And then what begins to happen?

HAND OUT SHEET WITH MANY STICK FIGURES and begin to draw the diagram on the easel as you talk. Here's how it works. This is me at the top. I meet with 6 people and maybe 3 of them are really concerned about JFI & want to do something.

So now I am meeting with Sam and Mary and Jose (PUT THOSE NAMES BESIDE THE NEXT TIER OF STICK FIGURES) and I invite them to join our committee. So they start visiting with other people.

Sam finds Linda and Tomas and Mike

Mary finds Bill, John and Peggy

Jose finds Luis and Harry.

They keep developing their relationships with the people they have met and, pretty soon, each of those people is visiting with others and developing their own followings (DRAW LINES FROM EACH TIER OF PEOPLE DOWN TO THE NEXT).

Soon all these people are connected, are no longer isolated individuals, and are discovering their common concerns and interests, especially as it pertains to JFI.

So what happens to the people who began as followers? They become leaders.

As we go through this training series, you all will be developing the skills you need to build the power to change the things you care about – leading change in your community.

To sum up, a leader is someone who learns to:

- Build relationships, finding out others' concerns for the community
- Find others who also care enough about their concerns that they want to act to change things
- Moves others to follow his or her example as all of you come together to build the power to make change in your world

Pass out the sheet that says “who do you love and who loves you?”

Take a couple of quiet minutes to write down on the sheet some people that you want to visit with; to listen for their self-interests and to begin to develop others who will come with you to change your community.

GIVE THEM 3 MINUTES.

IF TIME, CLOSE WITH:

o Gary Wills' Quote: The leader is one who mobilizes others toward a goal shared by leaders and followers... Leaders, followers and goals make up the three equally necessary supports for leadership. OR

o II Timothy 2:2 And what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well.

Leaders: Following & 1-1s



1. Every leader needs a following, or constituency.

From a simple, pragmatic point of view the basic definition of a leader is that s/he has a following. That is, there are people who will follow the advice or suggestion of the leader.

The typical leader in a voluntary association (congregation, labor organization, community group, etc.) has a **following of from 7-15 people**. These are people who will respond to a call to action, who will be there if they say they will be there. These are the people you know you can count on. For each of us who wants to develop our leadership abilities, the challenge is how to develop and maintain that following.

2. Self-interest as it relates to having a following, or constituency.

As we have seen, a leader, in order to lead, must have a following. Without a following the leader is left standing alone. In the context of congregation-based community organizing, what is it that causes people to voluntarily follow a leader into the public arena to work for some change? The answer is self-interest.

Most people spend 99% of their time on very basic things, like family, job, home, neighborhood, church, and hobbies. In order to be seen as a leader, one needs to be able to know and respond to the needs of people in these key areas. **If a leader of an organizing committee is to represent others of the community in the public arena, s/he must be in touch with what those people perceive as the issues that need to be addressed.** If the leader chooses an issue that the community does not view as relevant (in other words, an issue that is not in their self-interest), they will not follow. This leader has nothing to offer them, and they have no reason to follow. This shows the need for a leader to represent the interests of the community. This raises the question of how a leader is to know what the self-interest of his/her community is, in order to have a following. This leads to our next point, on relationships.

3. Building relationships, maintaining a following.

Without a relationship with others, a leader will never be able to develop a following. And if a leader does not maintain that relationship s/he may lose her/his following. This is the core of our model: **THE POWER IS IN THE RELATIONSHIP.**

We begin to **develop that relationship through 1-1 visits**. In talking with others about their hopes and concerns, we are able to identify common issues as well as build communication and trust. Some of the people we do 1-1s with will never get involved in our LOC or POC for many different reasons; but others will be energized by having someone take the time to talk with them and they will start to participate in the organizing process. A leader will make the invitation and pay attention to who chooses to get involved.



It is important to remember that we do not just do a 1-1 and then we have our following. We must continue to seek out those people who have shown an interest. We will do many 1-1s with the same people, the people who are our following. Without that ongoing communication, we will lose our following and we will find ourselves standing alone.

Líderes: Seguidores y Visitas de 1 a 1



1. Cada líder necesita seguidores.

De un punto de vista sencillo y pragmático la definición básica de un líder es que tiene seguidores. En otras palabras, son personas que seguirán el consejo o sugerencia del líder.

La líder típica de una asociación voluntaria (congregación, sindicato, grupo comunal, etc.) tiene **de 7 a 15 seguidores**. Estas son personas quienes responderán a una llamada a acción, que cumplirán si dicen que van a llegar. El líder sabe que cuenta con estas personas. Para cada una de nosotras que quiere desarrollar nuestras habilidades de liderazgo, el desafío es como encontrar y mantener seguidores.

2. Interés propio como se relaciona con el mantenimiento de seguidores.

Como hemos visto, un líder, para poder ser líder, tiene seguidores. Sin seguidores el líder se encontrará solo. En cuanto a la organización comunal con comunidades de fe, ¿qué es lo que le motiva a la gente seguir voluntariamente a un líder a la vista pública para trabajar para un cambio o una mejoría? La respuesta es interés propio.

La mayoría de la gente pasan el 99% de su tiempo en cosas muy básicas como familia, trabajo, casa, barrio, iglesia y pasatiempos. Para ser visto como un líder, uno tiene que conocer y responder a las necesidades de la gente en estos áreas principales. **Si un líder de un comité organizador va a representar a otros de su comunidad en público, tiene que conocer cuales son las preocupaciones que hay que enfrentar según las personas a quienes representa.** Si el líder escoge una preocupación que la comunidad no percibe como importante (en otras palabras, una preocupación que no es en su interés propio), no le seguirá. Este líder no tiene nada que ofrecerle y la comunidad no tiene porque seguirle. Esto muestra la necesidad de un líder de representar los intereses de la comunidad. Esto nos hace preguntar como un líder va a conocer el interés propio de su comunidad, para poder tener seguidores. Y esto nos lleva a nuestro próximo punto: relaciones.

3. Construyendo relaciones, manteniendo seguidores.

Sin una relación con los demás, una líder nunca podrá encontrar seguidores. Y si una líder no mantiene sus relaciones, pueda perder sus seguidores. Esto es la base de nuestro modelo:

EL PODER ESTA EN LA RELACION.

Empezamos a **desarrollar esta relación a través de las visitas de 1 a 1**. Hablando con otros sobre sus esperanzas y preocupaciones podemos conocer las preocupaciones comunes y establecer comunicación y confianza. Unas de las personas con quienes hacemos las visitas de 1 a 1 nunca se van a incorporar a nuestro comité organizador por muchas razones; pero otros se animarán con el hecho de que alguien toma el tiempo para hablar con ellos y empezarán a participar en el proceso de organización. Un líder les invitará a esas personas a participar y se fijará en quienes deciden participar.



Es importante recordar que no se trata de hacer una sola visita de 1 a 1 y ya tenemos nuestros seguidores. Tenemos que seguir buscando a las personas que han mostrado interés. Haremos muchas visitas de 1 a 1 con las mismas personas que son nuestros seguidores. Sin esa comunicación constante, perderemos nuestros seguidores y nos encontraremos solos.

Scripture

Ecclesiastes 4:12

Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

II Timothy 2:2

2 And what you heard from me through many witnesses entrust to faithful people who will have the ability to teach others as well.

Developing a Following: Who are my potential followers?

Leader: _____

Unit: _____

Name:	How/When do I see her?	What is his self-interest?
Phone:	Is she aware of our Organizing Committee & our issue(s)?	How has he participated? (Did 1-1 with him, came to 1 meeting, said would come, didn't, came to action)
Address:	What goal do I have for her participation? (Become leader, attend LOCs, attend action)	What is my next step? (1-1, house meeting, call, invite to LOC meeting/action, etc.)

Name:	How/When do I see her?	What is his self-interest?
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Address:	What goal do I have for her participation? (Become leader, attend LOCs, attend action)	What is my next step? (1-1, house meeting, call, invite to LOC meeting/action, etc.)

A LEADER is Someone Who...

- Learns to Build Relationships with others in his or her Community, finding out what concerns them.
- Learns to Listen for deeply-held Concerns that others have about their community and that they might be willing to Act on.

People in my parish or diocese that I would like to get to know or know more deeply in order to learn about their hopes and concerns for our community:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

- Learns How to Move Others to take Action together on the things they care about in their community (their “self-interests”).

I'll end my visits by asking them to take a step to do something about their concern. Depending on their level of interest, I could invite them to a large meeting in the future to solve a problem that many people care about or even to our next organizing committee meeting. Almost always, I'll ask for the names of others who might be willing to talk with me about their community concerns.

My Own Next Step toward Leading My Community: Before our next meeting, I will do my best to visit with _____ of the people I've listed above.

Principles

The Power is in the Relationship

Self-interest moves People.

UN LIDER es alguien quien...

- Aprende a Crear Relaciones con otros en su Comunidad, enterándose de lo que les preocupa a los demás.
- Aprende a escuchar con profundidad las preocupaciones que otros tienen de su comunidad y que talvez estén dispuestos a hacer algo al respecto.

Personas en mi iglesia o escuela a las que yo me gustaría conocer o hacerlo más a fondo para aprender acerca de sus esperanzas y preocupaciones con relación a su comunidad:

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

- Aprende a Como Motivar a Otros a tomar Acción unidos en las cosas que a ellos les importa en relación a su comunidad (su “interés-propio”).

Concluiré mis visitas pidiéndoles que den el primer paso para hacer algo con respecto a su preocupación. Dependiendo de su nivel de interés, podría invitarles a una de las futuras reuniones públicas para resolver uno de los problemas que es de interés para mucha gente o a nuestra próxima reunión del comité organizador. La mayoría de las veces, preguntaré por los nombres de otras personas que talvez estén dispuestos a platicar conmigo acerca de las preocupaciones de su comunidad.

Mi Siguiente Paso para Encabezar Mi Comunidad: antes de nuestra próxima reunión, haré lo posible por visitar con _____ de las personas que anote arriba.

Principios

El Poder está en la Relación

El Interés propio mueve a las Personas.

Leaders Have Followers – Additional Quotes

"The leader is one who mobilizes others toward a goal shared by leaders and followers. ... Leaders, followers and goals make up the three equally necessary supports for leadership."

- Gary Wills, historian, author

"Before you are a leader, success is all about growing yourself. When you become a leader, success is all about growing others."

- Jack Welch, ex-CEO of General Electric

"When you let your own light shine, you unconsciously give others permission to do the same."

- Marianne Williamson, author, spiritual writer

"The only test of leadership is that somebody follows."

- Robert K. Greenleaf, modern servant leadership movement

Catholic Social Teaching:

Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

Llamado a la familia, la comunidad y la participación

"La forma en que organizamos nuestra sociedad –en lo económico y lo político, en leyes y normas– afecta directamente la dignidad humana y la capacidad de los individuos para crecer en comunidad". Somos seres sociales. Realizamos nuestra dignidad y potencial humano en nuestras familias y comunidades. La familia es la célula básica de la sociedad; debe ser sostenida. El gobierno tiene la misión de proteger la vida humana, promoviendo el bien común de cada persona y defendiendo el derecho y deber de todos a participar en la vida social.

SESSION 5: ROLES OF ORGANIZERS AND LEADERS

Session #5 Overview

- **Purpose** – Further developing our understanding and messaging around the immigration debate; understanding the roles of organizers and leaders and further developing ourselves as leaders
- **Training** – Roles of Organizers and Leaders
- **Readings** – “Hot Button Issues in the Immigration Debate;” “Questions and answers regarding the Catholic Church Position on Immigration”
- **Catholic Social Teaching** – Rights and Responsibilities
- **Organizing Principles** – Never do for others what they can do for themselves
- **Homework** – Readings for Session Six; Continue loving thy neighbor through relational visits; Follow through with commitments on your Task Sheet

Session #5 Sample Agenda

1. Welcome, Purpose and Introductions
2. Opening Prayer/Reflection
3. Discuss JFI Materials
 - Hot button issues in the immigration debate
 - Q & A Regarding Catholic Church Position on Immigration
4. Brief Review of the River Training
5. Report Back – How many 1 to 1’s conducted and how did they go?
6. Leaders Have Followers Training
 - Exodus 18: 17-23
7. Next Steps
 - JFI readings for next meeting
 - Continuing to Love Thy Neighbor through relational visits; Focus on developing yourself as a leader by developing a following that can be tomorrow’s leaders
8. Closing Prayer/Reflection

5. Roles of Organizers & Leaders

Notes, prep, materials

Core Content	<p>1. Review JFI Readings and Discuss – Hot Button Issues; Q&A Regarding Catholic Church Position on Immigration</p> <p>2. Leader vs. Organizer brainstorm. Begin to set expectations for organizers</p> <p>3. Reflection on Iron Rule: Organizers teach, empower, train, and think with leaders. “Doing for” does not allow that to happen. Who owns the organization? At all levels of our model: LOCs, Research Actions, Actions... Building skills & a defining roles that now apply throughout our work</p> <p>4. Community contract—call me on it when I am violating the Iron Rule; all own it, and step up, call each other on it, when not follow-through</p> <p>5. List of tasks</p>	
Principles	<p>Iron rule: Don’t do for others what they can do for themselves.</p> <p>Organizers train leaders; leaders organize.</p>	
Scriptures	<p>Exodus 18: 13-26 Jethro instructs Moses to appoint other leaders</p> <p>II Kings 2: 1-16 Elijah and Elisha—handing the baton</p>	
Faith-based quotes	Max Lucado	
Additional Quotes and Resources	Emerson, Roosevelt, Williamson, Kuzn-Tsu	
Icebreakers	Lego—learning by doing	
Media	<p>César Chávez & Fred Ross Picture Comparison —Ask leaders to identify each.</p> <p><i>The Democratic Promise: Saul Alinsky & His Legacy</i></p> <p>Could also use clips from: <i>Faith in Action</i>—Susan Molina—What are you going to do about it?; <i>Walkout</i>—L.A. HS seniors organized by teacher to stand up for basic rights; Stand and Deliver—Jaime Escalante, Latinos pass calculus; <i>Stand by Me</i></p>	
Other	<p>“The World as it is” & “The World as it should be” worksheets</p> <p>“Potential Leaders” worksheet</p>	
Catholic Social Teaching	Rights and Responsibilities	



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Hot Button Issues in the Immigration Debate

Below is a compilation of responses to assertions made by some Catholics about the Catholic Church position on immigration reform. They can be used during parish and diocesan events, media events, or when talking to a neighbor.

Assertion: Undocumented immigrants do not pay taxes.

Response: In fact, undocumented immigrants pay billions of dollars in sales, property, and income taxes each year. Legal and undocumented immigrants pay sales taxes and property taxes (rent or homeownership). Between one-half and three-quarters of undocumented immigrants pay federal and state income taxes, Social Security taxes, and Medicare taxes.

According to the Social Security Administration (SSA), undocumented workers pay as much as \$7 billion in Social Security and Medicare taxes each year. This is placed in an "Earnings Suspense File," an account used by SSA for returns without accurate social security numbers. It has been estimated that, since 1984, undocumented immigrants have contributed as much as \$520 billion to this account.

Perhaps the most telling evidence that undocumented workers pay taxes is that they were legally barred from receiving tax rebates under the 2008 economic stimulus package passed by Congress.

In policy terms, it is rational to argue for a legalization of the undocumented workforce so that all would pay into the income tax system, not just one-half. It is in the nation's fiscal interest to legalize these workers, so that they can file tax returns without fear and fully participate in the economy.

Assertion: Undocumented immigrants are a net drain on the U.S. economy because they use valuable resources and take public welfare.

Response: This is not true, for several reasons. First, undocumented immigrants are not eligible for any type of public assistance program. They are only eligible for emergency medical care and schooling for children. According to the Urban Institute, less than 1 percent of households headed by undocumented immigrants receive cash assistance (because of their U.S.-born children), while 5 percent of households headed by U.S.-born citizens do.

Further, studies demonstrate that immigrants (both legal and undocumented) pay more into the tax system than the benefits they receive.

HOT BUTTON
ISSUES AND
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In addition, opposition studies do not take into account the purchasing power of immigrants (including the undocumented) or their contributions as they continue to work over time (as well as their children). These studies usually are single-year "snapshots" of the immigrant population that fail to account for the contributions of immigrants increase over time; count the cost of U.S.-born children (U.S. citizens) as "costs" incurred by immigrant households; and do not consider the purchasing power of or formation of businesses by immigrants.

As a general rule, undocumented immigrants do have a negative impact 1) upon initial arrival in the United States and 2) on state and local budgets, since their initial costs are born by these government levels. After two-three years in the workforce they become net contributors to the economy.

Assertion: Undocumented immigrants take jobs away from U.S. workers and drive down wages.

Response: Studies show that undocumented immigrants (and legal) complement the native-born workforce, do not compete with it. Immigrant workers labor in important industries, such as farm work (almost 50 percent), food preparation, building maintenance, and grounds cleaning (33 percent), and construction (22 percent), jobs Americans generally do not want. According to the Pew Hispanic Center, foreign-born workers accounted for 49 percent of the labor-force growth between 1995 and 2005.

At the same time, Americans are more educated (only 12 percent without a high school degree) and the fertility rate in the United States is projected to fall below replacement level (to 1.9 children per woman) by 2012. The Department of Labor has stated that there will be a shortage of workers in major industries (agriculture, construction, service) by as early as 2010.

The White House Council on Economic Advisors concluded in 2007 that roughly 90 percent of native-born workers experienced wage gains from immigration, totaling between 30 and 80 billion per year. A 2006 study by University of California-Davis economist Giovanni Peri found that native-born workers with a high-school diploma experienced wage gains from immigration of up to 3.4 percent between 1990 and 2004. Studies, such as a 2004 study by economist David Card of California-Berkley and the National Research Council in 1997, show that the wages of native-born persons without a high school diploma either remained constant or declined 1 percent because of competition from immigrants.

Assertion: My great-grandparents (and grandparents) came legally—why can't these new immigrants?

Response: They may have come legally at the time, but there might not have been laws governing immigration at the time. Until the late 19th century, there was virtually no regulation of immigration in this country—if someone could get here, they would be let in. If an immigrant arrived in a port of entry (like Ellis Island), they would be inspected and, and unless they fell into any exclusion categories (the "Chinese Exclusion Act



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of 1882," for example) or were considered insane, they would be allowed to enter and remain. Before the 20th century, there was no bureaucracy for enforcing immigration laws. The U.S. land borders were virtually unguarded and there was virtually no money for deportation of those here illegally. A 1924 law first set up a consular system which required visas obtained from a U.S. consulate abroad before admission.

Before 1924, there were no caps on legal immigration—the first caps on limitations of Europeans came after the great wave of immigration to the United States. The Immigration Act of 1924 created a quota system that favored West Europeans and, for the first time, required immigrants to present medical certificates to the U.S. consulates abroad prior to obtaining a visa to enter the United States.

Once exclusions and restrictions were placed on immigration to the United States, illegal immigration began in this country. The Chinese Exclusion Act of 1882 led to an "illegal" Asian immigrant population. Laws were adopted to keep out less desirable groups, like Eastern and Southern Europeans, and the undocumented population grew. In 1925 the Immigration Service reported that 1.4 million immigrants were living in the United States illegally. A September 16, 1927, New York Times article described government plans for Coast Guard patrols to intercept Chinese, Japanese, Greeks, Russians, and Italians who were landing in Cuba and being smuggled illegally into the United States.

At the same time, many Europeans here illegally benefited from "amnesties." A 1929 law, the 1929 Registry Act, allowed "law-abiding aliens who may be in the country under some merely technical irregularity" to register as permanent residents for a fee of \$20 if they could prove they had lived in the United States since 1921 and were of "good moral character." Between 1925 and 1965, 200,000 undocumented Europeans legalized their status under this law.

Assertion: Undocumented immigrants should just get in line and play by the rules like everyone else.

Response: Yes, they should, and they would if there was any hope of them immigrating legally. However, our immigration system is so flawed that they do not have a realistic chance of entering the U.S. legally, at least not in a timely manner. There are not enough legal avenues, or visas, available to accommodate those who want to come, nor those who we need. In reality, there is no "line" for them to get into. For example, there are only 5,000 permanent visas for low-skilled and unskilled foreign born workers to enter and work and live in the United States each year. There are a handful of seasonal visa programs (H-2A agri-cultural workers, H-2-B service workers, H-1B high-tech), but their numbers are limited and are temporary.



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IMMIGRATION Q&A

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Questions and Answers Regarding Catholic Church Position on Immigration

What, in a nutshell, is the U.S. bishops' position on immigration reform? Does the Catechism of the Catholic Church have anything to say about this issue?

The Catholic Church believes that the current U.S. immigration system is broken and needs to be reformed in all aspects, or, comprehensively. This would include a path to citizenship for the 11-12 million undocumented in the country; a temporary worker program to allow migrant workers to enter safely and humanely; and family-based immigration reform which allows families to be reunited more quickly. The Church also teaches that the root causes of migration—namely, global economic disparities---need to be addressed.

The Church has taken a position on immigration because, besides being an economic, social, and legal issue, it is also a humanitarian one, and, ultimately has moral implications. Each day church social service programs, hospitals, schools, and parishes see the human consequences of a broken system: families are divided, migrant workers are exploited and abused, and human beings die in the desert. This impacts human dignity and human life and should be addressed.

While there is no mention of immigration specifically in the Catechism of the Church, migration is a major theme in the Gospels. Jesus and the Holy Family were refugees who fled the terror of Herod and Jesus, the Son of Man, was an itinerant teacher while on Earth, with "no place to lay His Head." Jesus also taught us to "welcome the stranger," for "what you do to the least of my brethren, you do unto me."

The House and Senate have each passed immigration reform bills. Has the U.S. Conference of Catholic Bishops' taken a stand on either of these proposals?

In December 2005, the House of Representatives passed H.R. 4437, the Border Protection, Anti-Terrorism, and Illegal Immigration Control Act of 2005. Because of its enforcement-only approach and overly punitive provisions, the U.S. Conference of Catholic Bishops opposed the legislation. On May 24, the U.S. Senate passed the Comprehensive Immigration Reform Act (CIRA) of 2006, which contains many elements which the U.S. bishops support, although which also contains tough enforcement provisions. The U.S. bishops have called the bill the right approach and right direction for comprehensive immigration reform, but has not endorsed the bill in its entirety.



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Some charge that the Church is in favor of a nation without borders, that we support illegal immigration. How do you respond to that?

The Church does not favor illegal immigration in any sense. It is not good for the migrant, who often suffers abuse by smugglers, exploitation in the workplace, and even death in the desert. It is not good for society or for local communities, because it creates a permanent underclass with no rights and no opportunity to assert them. That is why the Church supports the creation of legal avenues for migration and legal status for migrants. The Church has always supported the right of a sovereign nation to secure its borders, although it should be done in a manner that protects human life, to the greatest degree possible.

Does the Church have the right to speak out on immigration reform, which is largely a political issue?

All public policy issues---abortion, euthanasia, stem cell research, poverty reduction, and immigration reform---have political aspects to them. The Church is well within Her rights to speak out on public policy issues of moral consequence and often does. In fact, the Church has a moral obligation to speak out on issues which impact human dignity and human life. In the immigration area, the Church brings special expertise to the table because we are an immigrant church and we have helped assist immigrants assimilate into the nation for years.

In general, is immigration good for our country or does it create new burdens on U.S. citizens?

Except for Native Americans, we are all descendants of immigrants or are immigrants ourselves. Immigrants have helped build the great nation we enjoy today. While opponents of immigration will attempt to raise the fears of U.S. citizens that immigrants today take away jobs, change the culture, and eat up public resources, the truth of the matter is that today's immigrants are no different than previous generations. They come to work hard and to support their families, not to take public resources or commit crimes. This is borne out in the majority of research studies on the subject, which conclude that, overall, immigrants are contributors to our economy and helpful to our local communities. They also bring a spiritual energy and richness which enriches our worship and Church.

What is a "guest worker" program? Won't such a program only encourage more illegal immigration?

A "guest worker" program is a political term for a program which provides temporary visas for migrant workers to come and work in specific industries, such as agriculture, service, and construction. The U.S. bishops have traditionally opposed such programs because they have traditionally lead to the exploitation of workers and the lowering of wages. The reality is that we now have an unofficial "guest worker" program in our nation known as the undocumented. They have no rights in the workplace but work hard and have no laws to protect them. The U.S. bishops support a program which protects the rights of both U.S. and foreign born workers and allows them the opportunity to assert their rights in the workplace. By creating legal avenues for migration, we will reduce illegal immigration flows.



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Some say that letting in too many immigrants, because they are often a cheap source of labor, could hurt the wages of workers already in the country. Is this known to be true?

Immigrant workers generally do not compete with U.S. workers for unskilled jobs. Some studies show that immigrant workers may have an impact on the job status and wages of low-skilled American workers, such as high school dropouts. Overall, however, immigrant workers fill crucial jobs in important industries that many American will not do, such as agriculture. By enacting immigration reform, the wages of immigrant workers will increase because they will be better able to assert their rights in the workplace and because the pool of unauthorized workers will dwindle.

Won't a more generous immigration policy risk allowing terrorists and other undesirables into the United States?

Quite the contrary. A more generous immigration policy will ensure that government authorities can identify and monitor who is coming into the country. If a migrant comes in legally, they will identify themselves to the government and be subject to background checks and criminals and would-be terrorist can be weeded out. Now, persons who come in without papers are not known to the government and their whereabouts are not known.

What level of border enforcement do the bishops see as necessary and appropriate?

The U.S. bishops believe that comprehensive immigration reform will reduce the pressure on the southern border by letting migrants who otherwise would cross the border illegally to enter legally through ports of entry. This would allow border patrol officials, who have a difficult task, to better protect us from smugglers and traffickers and other criminal elements. The erection of fences along our southern border will not necessarily stop illegal immigration but could lead to migrants depending more on unscrupulous smugglers and taking more dangerous routes through the desert.

What can the average Catholic in the pew do to support the kind of immigration reform that the Catholic Church endorses?

They can visit the Justice for Immigrants website at justiceforimmigrants.org. to obtain information on the position of the U.S. bishops and how they may contact their federal officials to support comprehensive immigration reform. Support from Catholic parishioners will help enact a just and humane bill.

ROLES OF ORGANIZERS AND LEADERS TRAINING OUTLINE

Principles (write them up):

Organizers train leaders, leaders organize.

Iron Rule: Don't do for others what they can do for themselves.

You can't hold people responsible for what they don't know/understand.

A. Scripture Reading

Jethro- Moses appoints other leaders (Exodus 18: 13-26)

Elijah and Elisha—handing the baton (II Kings 2: 1-16)

If you give a person a fish, the person will eat once.

If you teach a person to fish, the person will eat for the rest of life.

If you are thinking a year ahead, sow seed.

If you are thinking ten years ahead, plant a tree.

If you are thinking one hundred years ahead, educate people.

By sowing once, you will harvest once.

By planting a tree, you will harvest tenfold.

By educating people, you will harvest one hundredfold

-Kuzn-Tzu, 4th Century B.C.

B. What work, tasks and roles do organizers and leaders currently take and do in your Parish Organizing Committee?

("The world as it is" worksheet)

- **Small Groups – fill out worksheets**
- **Plenary - put on flip chart**

C. Principles concerning Roles of Organizers and Leaders

There are a couple of principles that will help us to understand the roles of leaders and organizers:

Iron Rule: Don't do for others what they can do for themselves.

- **What does that mean for you?**

The other principle, is "Organizers train leaders, leaders organize." I would like to illustrate this now:

(Use Chavez and Ross Pictures to visually make comparison between organizer and leader—Who are these people—Chavez, Ross, then together)

Cesar Chavez was a farmworker. An organizer named Fred Ross Jr. knocked on his door, recognized a potential leader and continued to ask him to get involved.. Ross trained Chavez to be a leader. As the organizer, Ross was in the background. Chavez was the one who lead his people, and with Ross' help, developed the skills to do that.

Frame: What is fundamental to the organizers job is to train and develop leaders. Every time I am doing for you, I am violating the very thing we say should be happening. If I do these things for you, I am taking away from your development as leaders. I am creating a dependency. I am not allowing you as a group to develop your own interdependency. As an organizer, I train you as leaders. Both of the principles we have been talking about today relate to this: What are they again?

Iron Rule: Don't do for others what they can do for themselves.

Organizers train leaders, leaders organize.

Organizers teach, empower, train, and think with leaders. “Doing for” does not allow that to happen. Who owns the organization? At all levels of our model you as leaders should own it: LOCs, Research Actions, Actions... It’s about you as leaders, building skills & defining roles that now apply throughout our work.

You cannot hold people responsible for what they don’t know, so I am lifting this up today. I want to expose it and start to change it with you when it is happening. Begin to set expectations for organizers and leaders. We need to put into practice the Iron Rule: Don’t do for others what they can do for themselves.

D. Let’s look at our list again: What work, tasks and roles SHOULD organizers and leaders take and do in your LOC/POC when we consider the Principle of the Iron Rule? (“The world as it should be” worksheet)

- Redo the list as a group

E. How can you help

- Ideas regarding how we solve, resolve some of these dilemmas
- Look at task list...talk about meeting planning, facilitation, reflection, training...
- Finish with Community Agreement: call me on it when I am violating the Iron Rule; all own it, and step up, call each other on it, when we’re not following through

F. End with quote (choose from selection)

Optional—If you have more than the usual 15-20 minute training time.

G. Video and Discussion Questions (Optional)

H. Additional Discussion and Questions: Reflection on the Iron Rule

- Where has your organizer “violated” this PICO Principle?
- What does this cost you as leaders when organizers “steal” from you?

ROLES OF ORGANIZERS AND LEADERS: ADDITIONAL QUOTES

Our chief want is someone who will inspire us to be what we know we could be.

-Ralph Waldo Emerson

Good leaders make people feel that they're at the very heart of things, not at the periphery. Everyone feels that he or she makes a difference to the success of the organization. When that happens people feel centered and that gives their work meaning.

-Warren Bennis, leading scholar on leadership studies/former advisor to 4 presidents

A good leader can't get too far ahead of his followers.

-Franklin D. Roosevelt

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

-from A Return to Love, by Marianne Williamson.

If you give a person a fish, the person will eat once.

If you teach a person to fish, the person will eat for the rest of life.

If you are thinking a year ahead, sow seed.

If you are thinking ten years ahead, plant a tree.

If you are thinking one hundred years ahead, educate people.

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-Kuzn-Tzu, 4th Century B.C.

Scripture

Exodus 18: 13-26 (Jethro counsels Moses to appoint other leaders for the people)

13 The next day Moses took his seat to serve as judge for the people, and they stood around him from morning till evening. 14 When his father-in-law saw all that Moses was doing for the people, he said, "What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?" 15 Moses answered him, "Because the people come to me to seek God's will. 16 Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and laws." 17 Moses' father-in-law replied, "What you are doing is not good. 18 You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. 19 Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. 20 Teach them the decrees and laws, and show them the way to live and the duties they are to perform. 21 But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. 22 Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. 23 If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied." 24 Moses listened to his father-in-law and did everything he said. 25 He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens. 26 They served as judges for the people at all times. The difficult cases they brought to Moses, but the simple ones they decided themselves. 27 Then Moses sent his father-in-law on his way, and Jethro returned to his own country.

2. 2 Kings 2: 1-16 (Elijah hands baton over to Elisha)

1 When the LORD was about to take Elijah up to heaven in a whirlwind, Elijah and Elisha were on their way from Gilgal. 2 Elijah said to Elisha, "Stay here; the LORD has sent me to Bethel." But Elisha said, "As surely as the LORD lives and as you live, I will not leave you." So they went down to Bethel. 3 The company of the prophets at Bethel came out to Elisha and asked, "Do you know that the LORD is going to take your master from you today?"

"Yes, I know," Elisha replied, "but do not speak of it."

4 Then Elijah said to him, "Stay here, Elisha; the LORD has sent me to Jericho."

And he replied, "As surely as the LORD lives and as you live, I will not leave you." So they went to Jericho.

5 The company of the prophets at Jericho went up to Elisha and asked him, "Do you know that the LORD is going to take your master from you today?"

"Yes, I know," he replied, "but do not speak of it."

6 Then Elijah said to him, "Stay here; the LORD has sent me to the Jordan."

And he replied, "As surely as the LORD lives and as you live, I will not leave you." So the two of them walked on.

7 Fifty men of the company of the prophets went and stood at a distance, facing the place where Elijah and Elisha had stopped at the Jordan. 8 Elijah took his cloak, rolled it up and struck the water with it. The water divided to the right and to the left, and the two of them crossed over on dry ground. 9 When they had crossed, Elijah said to Elisha, "Tell me, what can I do for you before I am taken from you?"

"Let me inherit a double portion of your spirit," Elisha replied.

10 "You have asked a difficult thing," Elijah said, "yet if you see me when I am taken from you, it will be yours—otherwise not."

11 As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind. 12 Elisha saw this and cried out, "My father! My father! The chariots and horsemen of Israel!" And Elisha saw him no more. Then he took hold of his

own clothes and tore them apart. 13 He picked up the cloak that had fallen from Elijah and went back and stood on the bank of the Jordan. 14 Then he took the cloak that had fallen from him and struck the water with it. “Where now is the LORD, the God of Elijah?” he asked. When he struck the water, it divided to the right and to the left, and he crossed over. 15 The company of the prophets from Jericho, who were watching, said, “The spirit of Elijah is resting on Elisha.” And they went to meet him and bowed to the ground before him. 16 “Look,” they said, “we your servants have fifty able men. Let them go and look for your master. Perhaps the Spirit of the LORD has picked him up and set him down on some mountain or in some valley.”

“No,” Elisha replied, “do not send them.”

DISCUSSION QUESTIONS

1. What are some initial reactions you have of the scripture readings?
2. How would you relate these stories with the world of community organizing?
3. How would you identify Moses, Jethro, the judges, Elijah, and Elisha? Which are more like organizers, and which are more like leaders?
4. What do these stories have to do with the roles of organizers and leaders?

Scripture

1. *Éxodo 18: 13-26 (Jethro aconseja a Moisés que él designe otros líderes para la gente)*

13 Aconteció que al día siguiente se sentó Moisés a juzgar al pueblo; y el pueblo estuvo delante de Moisés desde la mañana hasta la tarde. 14 Viendo el suegro de Moisés todo lo que él hacía con el pueblo, dijo: ¿Qué es esto que haces tú con el pueblo? ¿Por qué te sientas tú solo, y todo el pueblo está delante de ti desde la mañana hasta la tarde? 15 Y Moisés respondió a su suegro: Porque el pueblo viene a mí para consultar a Dios. 16 Cuando tienen asuntos, vienen a mí; y yo juzgo entre el uno y el otro, y declaro las ordenanzas de Dios y sus leyes. 17 Entonces el suegro de Moisés le dijo: No está bien lo que haces. 18 Desfallecerás del todo, tú, y también este pueblo que está contigo; porque el trabajo es demasiado pesado para ti; no podrás hacerlo tú solo. 19 Oye ahora mi voz; yo te aconsejaré, y Dios estará contigo. Está tú por el pueblo delante de Dios, y somete tú los asuntos a Dios. 20 Y enseña a ellos las ordenanzas y las leyes, y muéstrales el camino por donde deben andar, y lo que han de hacer. 21 Además escoge tú de entre todo el pueblo varones de virtud, temerosos de Dios, varones de verdad, que aborrezcan la avaricia; y ponlos sobre el pueblo por jefes de millares, de centenas, de cincuenta y de diez. 22 Ellos juzgarán al pueblo en todo tiempo; y todo asunto grave lo traerán a ti, y ellos juzgarán todo asunto pequeño. Así aliviarás la carga de sobre ti, y la llevarán ellos contigo. 23 Si esto hicieres, y Dios te lo mandare, tú podrás sostenerte, y también todo este pueblo irá en paz a su lugar. 24 Y oyó Moisés la voz de su suegro, e hizo todo lo que dijo. 25 Escogió Moisés varones de virtud de entre todo Israel, y los puso por jefes sobre el pueblo, sobre mil, sobre ciento, sobre cincuenta, y sobre diez. 26 Y juzgaban al pueblo en todo tiempo; el asunto difícil lo traían a Moisés, y ellos juzgaban todo asunto pequeño.

2. *2 Reyes 2: 1-16 (Elías transfiere el bastón a Eliseo)*

1 Aconteció que cuando quiso Jehová alzar a Elías en un torbellino al cielo, Elías venía con Eliseo de Gilgal. 2 Y dijo Elías a Eliseo: Quédate ahora aquí, porque Jehová me ha enviado a Bet-el. Y Eliseo dijo: Vive Jehová, y vive tu alma, que no te dejaré. Descendieron, pues, a Bet-el. 3 Y saliendo a Eliseo los hijos de los profetas que estaban en Bet-el, le dijeron: ¿Sabes que Jehová te quitará hoy a tu señor de sobre ti? Y él dijo: Sí, yo lo sé; callad. 4 Y Elías le volvió a decir: Eliseo, quédate aquí ahora, porque Jehová me ha enviado a Jericó. Y él dijo: Vive Jehová, y vive tu alma, que no te dejaré. Vinieron, pues, a Jericó. 5 Y se acercaron a Eliseo los hijos de los profetas que estaban en Jericó, y le dijeron: ¿Sabes que Jehová te quitará hoy a tu señor de sobre ti? El respondió: Sí, yo lo sé; callad. 6 Y Elías le dijo: Te ruego que te quedes aquí, porque Jehová me ha enviado al Jordán. Y él dijo: Vive Jehová, y vive tu alma, que no te dejaré. Fueron, pues, ambos. 7 Y vinieron cincuenta varones de los hijos de los profetas, y se pararon delante a lo lejos; y ellos dos se pararon junto al Jordán. 8 Tomando entonces Elías su manto, lo dobló, y golpeó las aguas, las cuales se apartaron a uno y a otro lado, y pasaron ambos por lo seco. 9 Cuando habían pasado, Elías dijo a Eliseo: Pide lo que quieras que haga por ti, antes que yo sea quitado de ti. Y dijo Eliseo: Te ruego que una doble porción de tu espíritu sea sobre mí. 10 El le dijo: Cosa difícil has pedido. Si me vieres cuando fuere quitado de ti, te será hecho así; mas si no, no. 11 Y aconteció que yendo ellos y hablando, he aquí un carro de fuego con caballos de fuego apartó a los dos; y Elías subió al cielo en un torbellino. 12 Viéndolo Eliseo, clamaba: ¡Padre mío, padre mío, carro de Israel y su gente de a caballo! Y nunca más le vio; y tomando sus vestidos, los rompió en dos partes. 13 Alzó luego el manto de Elías que se le había caído, y volvió, y se paró a la orilla del Jordán. 14 Y tomando el manto de Elías que se le había caído, golpeó las aguas, y dijo: ¿Dónde está Jehová, el Dios de Elías? Y así que hubo golpeado del mismo modo las aguas, se apartaron a uno y a otro lado, y pasó Eliseo. 15 Viéndole los hijos de los profetas que estaban en Jericó al otro lado, dijeron: El espíritu de Elías reposó sobre Eliseo. Y vinieron a recibirle, y se postraron delante de él. 16 Y dijeron: He aquí hay con tus siervos cincuenta varones fuertes; vayan ahora y busquen a tu señor; quizá lo ha levantado el Espíritu de Jehová, y lo ha echado en algún monte o en algún valle. Y él les dijo: No enviéis.

PREGUNTAS DE DISCUTIR

1. ¿Qué son algunas de sus primeras reacciones que tiene Ud. sobre las lecturas de las escrituras?
2. ¿Cómo relataría Ud. estos cuentos con el mundo del organizador de la comunidad?
3. ¿Cómo identificaría Ud. a Moisés, Jethro, los jueces, Elías, y Eliseo? ¿Cuáles son más como organizadores, y cuáles son más como líderes?
4. ¿Cómo están relacionados estos cuentos con los papeles de organizadores y líderes?

Meeting Task Sheet

Meeting:

Date:

Notes: _____

Planning Meeting Time and Date:

Next Meeting Time and Date:

“To Do” for next meeting:

- One-to-ones Goal: _____
- _____
- _____
- _____

Check List:

- Set up room
- Make door signs
- Overlook Sign-in Sheet
- Secure Interpreter (Email Carmen)
- Secure Childcare
- Bring Food
- MC-D Form
- Note Taker
- Timekeeper
- Flier

- Reminder Calls/e-mails
- Bulletin Announcement
- Attend TOC meeting
- Agenda Planning
- Reflection
- Ice Breaker
- News/research
- Training
- Next Steps

Reunión:

Fecha:

Apuntes: _____

La hora y la fecha de la reunión de Planificación:

La hora y la fecha de la próxima reunión:

Quehaceres para la próxima reunión:

- __Objetivo de 1-1s: _____
- _____
- _____
- _____

Lista de control:

- | | |
|---|--|
| <input type="checkbox"/> Arreglar la sala | <input type="checkbox"/> Llamadas de recordatorios/e-mails |
| <input type="checkbox"/> Hacer señales para las puertas | <input type="checkbox"/> Asistir una reunión de TOC |
| <input type="checkbox"/> Supervisar hoja de asistencia | <input type="checkbox"/> Planificación de la agenda |
| <input type="checkbox"/> Conseguir un intérprete (Enviarle a Carmen un mensaje) | <input type="checkbox"/> Reflexión |
| <input type="checkbox"/> Conseguir cuidado de niños | <input type="checkbox"/> Romper el hielo |
| <input type="checkbox"/> Llevar comida | <input type="checkbox"/> Noticias/ investigaciones |
| <input type="checkbox"/> Formulario de MC-D | <input type="checkbox"/> Entrenamiento |
| <input type="checkbox"/> Tomar apuntes | <input type="checkbox"/> Los próximos pasos |
| <input type="checkbox"/> Cronometrador | <input type="checkbox"/> Evaluación |
| <input type="checkbox"/> Hacer folleto informativo | |

SESSION 6: POWER WITH THE PEOPLE

Session #6 Overview

- **Purpose** – Understanding 287(g) and Secure Communities; Understanding Power and how to build Power with the People to bring the Kingdom Closer to Home
- **Training** – Power with the People
- **Readings** – 287(g) and Secure Communities Issue Brief
- **Catholic Social Teaching** – Option for the Poor and Vulnerable
- **Organizing Principles** – Power is the ability to Act; Power is Organized Money or Organized People, Power is in the Relationships
- **Homework** – Reading for Session 7; love thy neighbor through power One-to-ones; completing task on your Task Sheet

Session #6 Sample Agenda

1. Welcome, Purpose and Introductions
2. Opening Prayer/Reflection
3. Discuss JFI Materials
 - Immigration and the Economy
 - Economic Instability and the Migrant Family
4. Brief Review of Last Session
5. Report Back – How is developing a following working for you, how did your most recent relational visits go?
6. Power Training
7. Next Steps
 - JFI Readings for next meeting
 - Continue to love thy neighbor through relational visits and power one-to-ones
8. Closing Prayer/Reflection

Session # 6 Overview - Power with the People Training

Notes, prep, materials

<p>Training Core Content</p>	<p>1. JFI Readings & Discussion– Immigration & the Economy; Economic Instability and the Migrant Family 2. Personal reflection on power 3. Definition & types of power 4. Organized Money/Organized People 5. CST – Option for the Poor and Vulnerable</p>	
<p>Principles</p>	<p>Power is often organized money or organized people Power is in the relationships. Power respects power Power is taken, not given.</p>	
<p>Scriptures</p>	<p>Paul using power: Paul used his political power as a Roman citizen to confront Roman officials to gain an apology (Acts 16:36-40). Paul also spoke of his weakness. For then, the power of Christ would dwell in him (2 Corinthians 12:9-10). Paul knew that the kingdom of God depends on power (1 Corinthians 4:20). Isaiah 40: 28-29 Acts 1:8</p>	
<p>Faith-based quotes</p>	<p>Dorothy Solle Jay Roberts</p>	
<p>Readings</p>	<p>287(g) and Secure Communities Issue Brief</p>	
<p>Catholic Social Teaching (CST)</p>	<p>Option for the Poor and Vulnerable</p>	

Paul using power - Paul used his political power (just as we should) as a Roman citizen to confront Roman officials to gain an apology. (Acts 16:36-40) Paul also boasted of his weakness. For then, the power of Christ would dwell in him (2 Corinthians 12:9-10). He knew that the kingdom of God depends on power. (1 Corinthians 4:20)

Acts 16:36-40 The jailer told Paul, "The magistrates have ordered that you and Silas be released. Now you can leave. Go in peace." But Paul said to the officers: "They beat us publicly without a trial, even though we are Roman citizens, and threw us into prison. And now do they want to get rid of us quietly? No! Let them come themselves and escort us out." The officers reported this to the magistrates, and when they heard that Paul and Silas were Roman citizens, they were alarmed. They came to appease them and escorted them from the prison, requesting them to leave the city. After Paul and Silas came out of the prison, they went to Lydia's house, where they met with the brothers and encouraged them. Then they left.

2 Corinthians 12:9-10 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

1 Corinthians 4:20 For the kingdom of God is not a matter of talk but of power.

Isaiah 40:28-29 Do you not know? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He will not grow tired or weary, and his understanding no one can fathom. He gives strength to the weary and increases the power of the weak.



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IMMIGRATION AND THE ECONOMY

**JUSTICEFOR
IMMIGRANTS.ORG**

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WASHINGTON, DC
20017

Immigration and the Economy

The goal of this document is to set forth lesser-known facts about the impact of immigration to the United States on a macroeconomic level. Accordingly, certain premises should be set forth: first, the economic impact of immigrants varies from state-to-state, and according to immigrants' education level, age, and skills; second, the magnitude of unauthorized immigration on the U.S. economy is relatively small (.03% of GDP, in one study) and thus should not be overstated either positively or negatively; and third, determining the net economic impact of immigrants depends in part on the timeframe used to measure it (short-term or long-term).

Immigrants tend to complement the native workforce, rather than compete with it

- The percentage of Americans without a high school diploma has fallen from 50% in the 1960's to 7% today—and immigrants are filling the jobs vacated by increasingly educated Americans. (1)
- Unemployment in border states remained below the national average despite a decade of high-immigration levels (1998-2008). (2)
- Immigrant workers (authorized and unauthorized) boost the wages of 90% of native U.S. workers. (3)
- Studies show that legalization would likely improve wages for all workers. (4)

Immigrants contribute mightily to the Social Security System.

- Studies show that unauthorized immigrants provide a net gain of \$7 billion to the Social Security system each year. (5)

Immigrants boost state revenues

- Reports from several states such as Texas show that unauthorized immigrants contribute as much as \$1.5 billion to state revenues. (6) Legalization would force unscrupulous employers to contribute payroll taxes for their immigrant workers and thus further increase state revenues.

Immigrants Do Not Drain The Economy

- Unauthorized immigrants are ineligible for most state and federal public benefits; even legal immigrants are ineligible for many benefits during their first five years in the United States.
- The net fiscal impact of unauthorized immigrants on the U.S. economy is "close enough to zero to essentially be a wash." (7) Estimates range from an average net positive impact of \$80,000 per immigrant to an



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average net negative impact of \$-31,000 per immigrant, (8) depending on educational level. (9)

Immigrant workers help to produce lower cost goods for U.S. consumers

- Many unauthorized immigrants are low-wage employees whose hard work has helped produce more affordable goods for all U.S. consumers. Deporting these workers will lead to labor shortages that will increase the costs of U.S. goods.

Immigrants are consumers too

- Immigrants are also consumers themselves, which increases demand for the goods and services of U.S. industries. (10)

Immigrants are needed to grow the tax base for an aging workforce

- Immigrants are needed to grow the labor force to support the retiring generation. (11)

Immigrant workers are suffering alongside native workers during this recession

- Growth in the foreign-born population began slowing following the onset of the 2007 recession. (12)
- Immigrant workers are just as vulnerable during recessions as native workers due to their lower levels of skill and education, their relative youth, and their overrepresentation in the most vulnerable U.S. industries. (13)
- Unemployment rates for foreign-born latinos have exceeded that of non-hispanic workers during the current recession. (14)

Legalization of immigrants would help stimulate the U.S. economy

- Legalization may increase short-term incomes, create jobs through increased consumption, boost net tax-revenues among low-wage workers, and expand the middle class. (15)
- The Immigration Reform and Control Act of 1986 (IRCA), which contained a broad legalization program, produced wage and consumption gains, enhanced tax-revenue collection, and increased educational, home, and small business investments by newly legalized families, even in the midst of a recession. (16)

Legalization would help create new job opportunities for Americans.

- Increased legal and illegal immigration in the past fifteen years has not increased the number of people living in poverty in the United States. In fact, the number of people living in poverty decreased during this period as U.S. economic growth expanded, and native-born Americans attained higher levels of education and new job skills. (17) Legalization combined with a new worker program would likely continue this trend, creating additional middle-class job opportunities for native-born workers. (18)

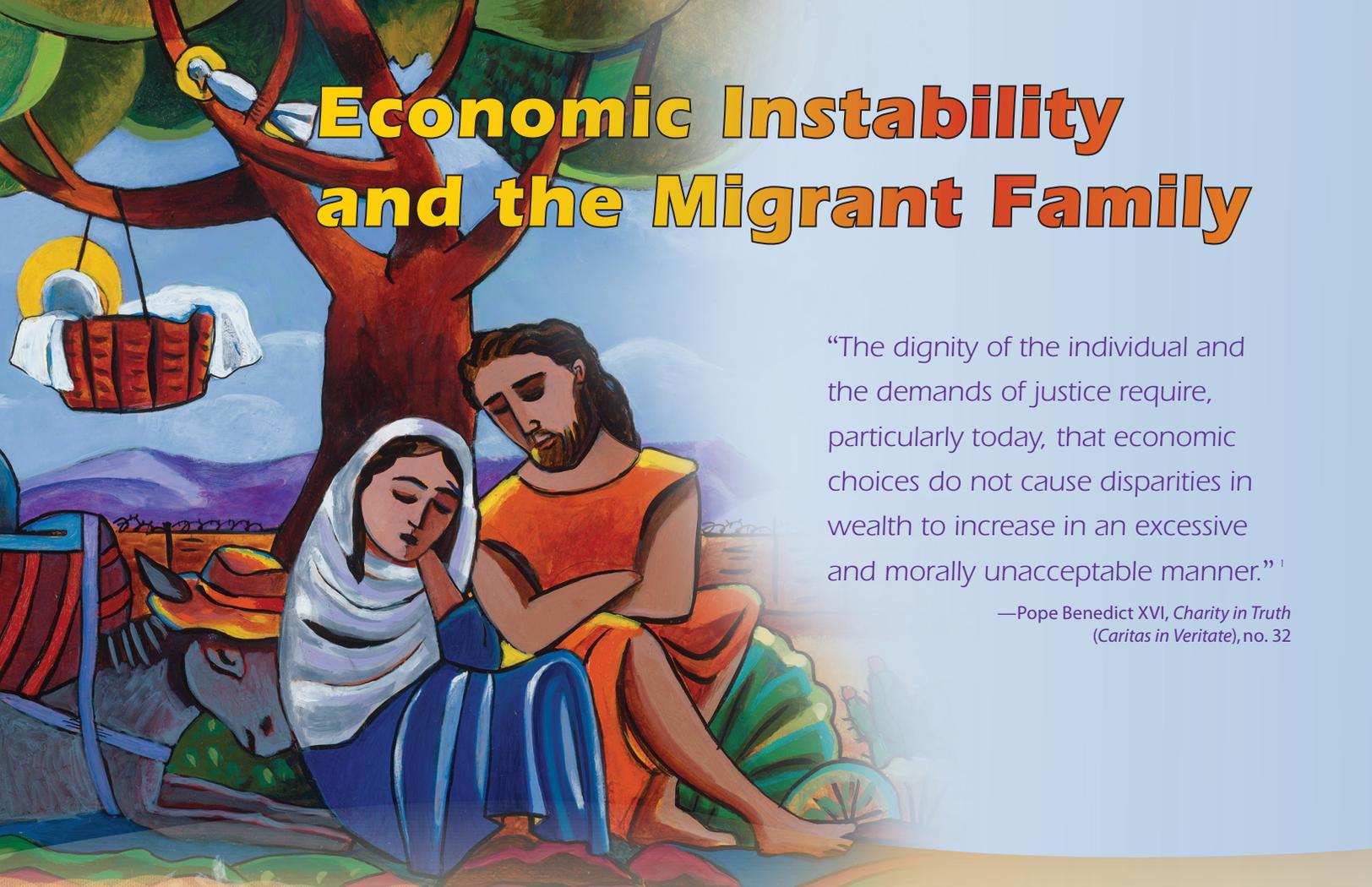


United States Conference of Catholic Bishops

"We are one family under God"

Footnotes:

- (1) Daniel T. Griswold, "When employment lines cross borders," CATO Institute, Center for Trade Policy Studies, April 21, 2008, available at www.freetrade.org/node/866 (accessed 12/18/09).
- (2) See Griswold at fn. 1.
- (3) White House Council of Economic Advisers, *Immigration's Economic Impact*. Washington, DC: Executive Office of the President, The White House, June 20, 2007, p. 4, available at http://georgewbush-whitehouse.archives.gov/cea/cea_immigration_062007.pdf (accessed 12/18/09); see also Giovanni Peri, PhD. "Rethinking the Effects of Immigration on Wages," October, 2006, available at www.econ.ucdavis.edu/faculty/gperi/reports/infocus_10306.pdf (accessed 12/18/09).
- (4) Dr. Raul Hinojosa-Ojeda, *Comprehensive Migration Policy Reform in North America: The Key to Sustainable and Equitable Economic Integration*, Los Angeles, California: North American Integration and Development Center, School of Policy and Social Research, UCLA, August 2000.
- (5) Eduardo Porter, "Illegal Immigrants Are Bolstering Social Security With Billions," *New York Times*, April 5, 2005.
- (6) Carole Keeton Strayhorn, Texas Comptroller, *Special Report: Undocumented Immigrants in Texas: A Financial Analysis of the Impact to the State Budget and Economy*, Austin, TX: December 2006, p. 1.
- (7) Professor Gordon Hanson, *The Economics and Policy of Illegal Immigration in the United States*, Migration Policy Institute, December 2009.
- (8) National Research Council, National Academy of Sciences, *The New Americans: Economic, Demographic, and Fiscal Effects of Immigration*, National Academy Press, Washington, D.C., 1997; see also fn. 1 (NRC study cited positively by the White House Council of Economic Advisers in 2007 regarding its estimate of \$80,000).
- (9) See *The New Americans* at fn. 8.
- (10) Daniel Griswold, "The Fiscal Impact of Immigration Reform: The Real Story," CATO Institute, Center for Trade Policy Studies, May 21, 2007.
- (11) Mary Ann Glendon, "Principled Immigration," *First Things*, June/July 2006.
- (12) Demetrios Papademetriou and Aaron Terrazas, "Immigrants and the Current Economic Crisis: Research Evidence, Policy Challenges, and Implications," Migration Policy Institute, January 2009, available at www.migrationpolicy.org/pubs/lmi_recessionJan09.pdf (accessed 12/18/09).
- (13) See Papademetriou at fn. 13.
- (14) Rakesh Kochhar, "Latino Labor Report, 2008: Construction Reverses Job Growth for Latinos," Pew Hispanic Center, available at www.pewhispanic.org/reports/report.php?ReportID=88 (accessed 12/18/09).
- (15) Dr. Raul Hinojosa-Ojeda, *Economic Stimulus through Legalization*, William C. Velasquez Institute Intermestic Initiatives White Paper, p. 1, available at www.wcvi.org/intermestic_initiatives/FinalWCVIWhitePaperLegalization.pdf (accessed 12/18/09).
- (16) See Hinojosa-Ojeda at fn. 15.
- (17) Daniel T. Griswold, "As Immigrants Move In, Americans Move Up," The CATO Institute, July 21, 2009; Stephen Moore, "More Immigrants, More Jobs," *The Wall Street Journal*, July 17, 2005, available at www.opinionjournal.com/editorial/feature.html?id=110006977 (accessed 12/18/09).
- (18) See Griswold at fn. 17.



Economic Instability and the Migrant Family

“The dignity of the individual and the demands of justice require, particularly today, that economic choices do not cause disparities in wealth to increase in an excessive and morally unacceptable manner.”¹

—Pope Benedict XVI, *Charity in Truth*
(*Caritas in Veritate*), no. 32

Systemic poverty, economic instability, and a lack of viable employment are fundamental, root causes of unregulated migration. According to the International Labor Organization, close to 550 million workers around the world live on less than one U.S. dollar a day, while almost half of the world’s 2.8 billion workers earn less than two dollars daily.² Endemic poverty affects many in our own hemisphere. In the past fifteen years Mexico has lost more than two million agricultural jobs, and in the last twenty years the Mexican minimum wage has decreased by 70 percent in real terms.³ The CIA reports that 84 percent of Haitians live under the poverty line, with 54 percent in abject poverty.⁴ Such conditions stifle human flourishing by dramatically limiting opportunity and creating an environment in which the God-given gifts that we are all called to actualize can only atrophy. It should come as little surprise that in such circumstances people often seek a better life elsewhere, through both legal and illegal means.

Given the economic inequalities that separate the developed from the developing worlds and the important role that these differences play in migration patterns, the Catholic bishops have repeatedly stressed that an open-door immigration policy is not a solution to the problem of illegal immigration. International economic development is a crucial component

in the management of migration patterns, illegal or otherwise. The bishops of the United States, in their pastoral letter *Strangers No Longer*, called on the United States to work in solidarity with the international community to help raise the standard of living, uphold human rights, and implement complementary political institutions in the underdeveloped world so that people can have the chance to prosper in their homelands, rather than having to migrate to find opportunities elsewhere.⁵

While the U.S. government works with international entities to address the root causes of migration, other steps can be taken domestically to help regulate illegal immigration. For example, Congress can develop policies that provide legal avenues of entry for low-skilled workers that better match fluctuations in the marketplace. When the economy is strong, the availability of jobs acts as a magnet to immigrants who want to come and work but are unable to do so legally, given the lack of visas available. Only 5,000 green cards per year are available for unskilled and low-skilled workers—such as hotel employees, landscapers, and construction workers—to come to the United States. Increasing the number of visas will create job-related opportunities and legal channels through which migration can occur.

Economics, Migration, and the Family

The lack of economic opportunities confronting large segments of Latin America and the Caribbean places significant strain on families, often presenting them with a troubling choice. Some choose to stay together and remain in their home country, even amidst difficult conditions in which economic stresses wear on familial attachments and communal stability. Others choose to leave their family and head northward, with the hope of making it to the United States, finding worthwhile employment, and sending money home. The lure of a better life in the United States and in other developed countries promises opportunities, but it also carries its own dangers.

In particular, women and children who migrate run the risk of being caught in the web of human trafficking, where they are compelled into a life of sexual slavery and forced labor. Others make it safely to their appointed destination, only to find themselves cut off from family and friends and displaced thousands of miles from home. The decision of whether to head elsewhere for work or stay at home with one's family has the unfortunate tendency to pit the value of family against the value of work. No family, no father and no mother, should be forced to choose between economic stability and being together.

Given the importance of family life, the bishops believe that reunification should continue to be a central part of U.S. immigration policy. Too often it takes years before even legal residents can be reunited on American soil with family members who still live overseas. As of October 9, 2009, for example, the U.S. Citizenship and Immigration Services was still processing family-related visa applications that had been filed as long ago as January 1987. Lawful permanent residents, who have already obtained green cards and are currently living in the United States legally, can expect to wait between four and eighteen years to bring their immediate family members to the United States, depending on the country of origin listed on their application.

“The family has vital and organic links with society, since it is its foundation and nourishes it continually through its role of service to life: it is from the family that citizens come to birth and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society itself.”⁶

—Pope John Paul II, *On the Family (Familiaris Consortio)*, no. 42

What Can You Do?

The Catholic bishops of the United States recognize that the solution to global poverty and the problems associated with it will not follow from government action alone. It is the duty of all Catholics to do what they can, in both big and small ways, to address this problem. With this in mind, the United States Conference of Catholic Bishops, in coordination with Catholic Relief Services, has created a resource that encourages groups and organizations to become a star on the Global Solidarity Map. This resource provides an opportunity for your group to highlight the ways in which you are praying, learning, sharing, and acting to confront global poverty and, in the process, provide inspiration for others to take action as well.



To see the Global Solidarity Map and get involved, please visit www.usccb.org/sdwp/globalpoverty/ccgp_map.shtml.



To learn more about the root causes of immigration, please visit our website and watch the September 9, 2009, webcast titled “International Migration: Root Causes and Solutions” at www.usccb.org/sdwp/globalpoverty/ccgp_webinars.shtml.

1 See Pope Benedict XVI, *Charity in Truth (Caritas in Veritate)* (Washington, DC: United States Conference of Catholic Bishops [USCCB], 2009).

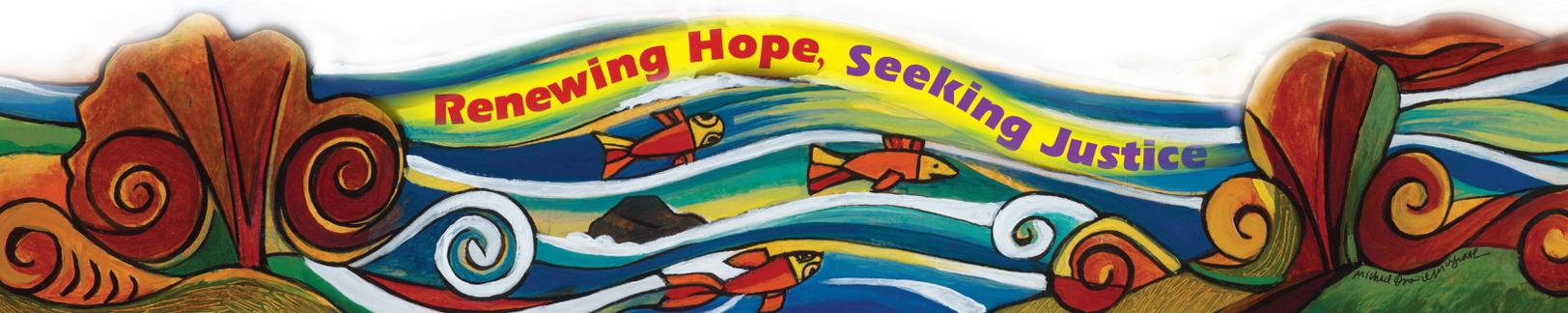
2 International Labor Organization.

3 USCCB, Catholics Confront Global Poverty, “Migration and Our Catholic Response,” www.usccb.org/sdwp/globalpoverty/ccgp_migration.shtml#ftn4.

4 Central Intelligence Agency, “Haiti,” *The World Factbook*, www.cia.gov/library/publications/the-world-factbook/geos/ha.html.

5 USCCB and Conferencia del Episcopado Mexicano, *Strangers No Longer: Together on the Journey of Hope* (Washington, DC: USCCB, 2003), nos. 38, 59-62.

6 See Pope John Paul II, *On the Family (Familiaris Consortio)* (Washington, DC: USCCB, 1982).





La inestabilidad económica y la familia inmigrante

“La dignidad de la persona y las exigencias de la justicia requieren, sobre todo hoy, que las opciones económicas no hagan aumentar de manera excesiva y moralmente inaceptable las desigualdades. . . ”¹

—Papa Benedicto XVI, *La caridad en la verdad* (*Caritas in Veritate*) no. 32

La pobreza sistémica, la inestabilidad económica y la falta de empleos viables son las principales causas raíces de una migración no regulada. Según la Organización internacional del trabajo, cerca de 550 millones de trabajadores en del mundo viven con menos de un dólar diario mientras que casi la mitad de los 2.8 billones de trabajadores en el mundo ganan menos de dos dólares diarios.² Una pobreza endémica afecta a muchos en nuestro propio hemisferio. En los últimos quince años, México ha perdido más de dos millones de trabajos agrícolas y, en los últimos veinte años, el salario mínimo en México, en términos reales, se ha reducido en un 70 por ciento.³ La CIA reporta que el 84 por ciento de haitianos viven debajo del nivel de pobreza y, de esos, 54 por ciento en pobreza absoluta.⁴ Tales condiciones reprimen el florecimiento humano limitando drásticamente las oportunidades y creando un ambiente en el cual los dones que Dios nos ha dado y que debemos realizar, sólo pueden atrofiarse. No debe sorprendernos entonces que, en tales circunstancias, las personas con frecuencia busquen una vida mejor en algún otro lugar, ya sea de forma legal o ilegal.

Dadas las desigualdades económicas que separan al mundo desarrollado del mundo en desarrollo y al importante rol que estas diferencias juegan en los patrones migratorios, los obispos católicos han reiterado una y otra vez que una política de inmigración de puertas abiertas no es una solución al problema de la inmigración ilegal. El desarrollo económico internacional es un

componente decisivo en el manejo de los patrones migratorios, sean éstos ilegales o no. Los obispos de los Estados Unidos, en su carta pastoral *Ya no somos extranjeros*, hicieron un llamado a la nación para trabajar en solidaridad con la comunidad internacional a fin de ayudar a elevar el estándar de vida, defender los derechos humanos y poner en servicio a instituciones políticas complementarias en los países en desarrollo para que las personas tengan la oportunidad de prosperar en su país natal en vez de verse forzadas a emigrar para encontrar oportunidades en otros lugares.⁵

Mientras que el gobierno de Estados Unidos trabaja con entidades internacionales para abordar las causas raíces de la inmigración, aquí en el país se pueden tomar otras medidas para ayudar a regular la inmigración ilegal. Por ejemplo, el Congreso puede establecer políticas que ofrezcan unas vías de ingreso legal a los trabajadores poco calificados y que se ajusten mejor a las fluctuaciones en el mercado. Cuando la economía es sólida, la disponibilidad de trabajos es como un imán para los inmigrantes quienes desean venir y trabajar pero no pueden hacerlo legalmente por la falta de visas disponibles para ellos. Cada año, sólo hay 5,000 tarjetas verdes disponibles para que los trabajadores no calificados, o poco calificados, vengan a Estados Unidos—para trabajar en hoteles, en jardinería y en construcción, por mencionar a unos cuantos. Un incremento en el número de visas crearía oportunidades de trabajo y, así, la inmigración se efectuaría por vías legales.

La economía, la inmigración y la familia

La falta de oportunidades económicas que enfrentan grandes segmentos de Latinoamérica y el Caribe producen grandes tensiones en las familias que, con frecuencia, les presentan unas alternativas difíciles. Algunos prefieren permanecer juntos y quedarse en su país, inclusive bajo condiciones difíciles en las cuales los estreses económicos hace mella en el cariño familiar y en la estabilidad de la comunidad. Otros prefieren dejar a sus familias y viajar hacia el norte con la esperanza de llegar a los Estados Unidos, encontrar un trabajo que valga la pena y enviar dinero a su casa. El atractivo de una vida mejor en Estados Unidos, y en otros países desarrollados, les augura mejores oportunidades pero, a la vez, conlleva peligros inherentes.

De manera especial, las mujeres y los niños que emigran corren el riesgo de ser capturados en alguna red de tráfico humano en donde se les obliga a vivir una vida de esclavitud sexual y de trabajos forzados. Los otros, los que llegan sanos y salvos a su destino, se sienten frecuentemente aislados de sus familiares y amigos y desplazados a miles de kilómetros de sus hogares. La decisión de enrumbar a otro lugar en busca de trabajo, o de quedarse en casa con la familia de uno, les presenta la triste tendencia de enfrentar el valor de la familia contra el valor del trabajo. A ninguna familia, a ningún padre o madre, debería forzársele a escoger entre la estabilidad económica y el permanecer juntos.

Dada la importancia de la vida familiar, los obispos creen que la reunificación debe continuar siendo una parte integral de la política migratoria de los Estados Unidos. Incluso a los residentes legales, con frecuencia les toma muchos años reunirse aquí en Estados Unidos con sus familiares que viven en el extranjero. Por ejemplo, el 9 de octubre de 2009, el Servicio de ciudadanía e inmigración de los Estados Unidos recién estaba procesando las solicitudes de visa para familiares que habían sido presentadas en enero de 1987. Dependiendo del país de origen que aparece en su solicitud, los residentes permanentes legales que ya han conseguido su tarjeta verde, y que viven legalmente en los Estados Unidos, tendrán que esperar entre 4 y 18 años para poder traer a sus familiares a los Estados Unidos.

“La familia posee vínculos vitales y orgánicos con la sociedad, porque constituye su fundamento y alimento continuo mediante su función de servicio a la vida. En efecto, de la familia nacen los ciudadanos, y éstos encuentran en ella la primera escuela de esas virtudes sociales, que son el alma de la vida y del desarrollo de la sociedad misma”.⁶

—Papa Juan Pablo II, *La familia (Familiaris Consortio)*, no. 42

¿Qué podemos hacer?

Los obispos católicos de los Estados Unidos reconocen que la solución a la pobreza mundial, y a los problemas asociados a ella, no dependerá sólo de la acción gubernamental. El deber de todo católico, en mayor o en menor grado, es hacer todo lo posible para abordar este problema. Con esto en mente, la Conferencia de obispos católicos de los Estados Unidos, en coordinación con *Catholic Relief Services*, ha creado un recurso que alienta a los grupos y a los organismos a convertirse en estrellas en el Mapa de solidaridad mundial. Este recurso le ofrece a los grupos la oportunidad de resaltar la manera en la que están orando, aprendiendo, compartiendo y actuando para hacer frente a la pobreza mundial y, en este proceso, quizás servir de inspiración a los demás para que éstos empiecen a actuar también.



Para ver el Mapa de solidaridad mundial y poder participar, por favor, visiten:

www.usccb.org/sdwp/globalpoverty/ccgp_map.shtml.



Para informarse más acerca de las causas raíces de la inmigración, por favor, visiten nuestro sitio web y vea la transmisión del video educativo del 9 de setiembre de 2009, titulado “*International Migration: Root Causes and Solutions*,” (*Inmigración internacional: Causas raíces y soluciones*) entrando a:

www.usccb.org/sdwp/globalpoverty/ccgp_webinars.shtml.

1 Vea Papa Benedicto XVI, *La Caridad en la Verdad (Caritas in Veritate)* (Washington, DC: United States Conference of Catholic Bishops [USCCB], 2009).

2 Organización Internacional del Trabajo.

3 USCCB, Los católicos combaten la pobreza mundial, “La inmigración y nuestra respuesta católica”, www.usccb.org/sdwp/globalpoverty/ccgp_migration.shtml#fn4.

4 Agencia Central de Inteligencia, “Haití,” El libro mundial de datos (*The World Factbook*), www.cia.gov/library/publications/the-world-factbook/geos/ha.html.

5 USCCB y la Conferencia del Episcopado Mexicano, *Ya no somos extranjeros: Juntos en el camino de la esperanza* (Washington, DC: USCCB, 2003), nos. 38, 59-62.

6 Vea Papa Juan Pablo II, *La Familia (Familiaris Consortio)* (Washington, DC: USCCB, 1982).



Training on Power

There are four key sections in this training that need to be covered, with significant fluidity within each one of how to do it: REFLECTION ON POWER, DEFINITION OF POWER, POWER PRINCIPLES and SUMMARY.

Ice Breaker – Begin with personal reflections: Have people break up into small groups and share an experience of or struggle with power from their own lives. (If time, ask two or three people to share...)

Then reflect as a group:

When you think of power what words come to mind?

Do you think it is a good thing?

How do you feel about power?

What are the pros and cons of power?

DEFINITION OF POWER

Power comes from the Latin word posse meaning “to be able”. In Spanish we use the same word for power and “to be able”: poder

Webster says in definition #2 Power is the ability to act or produce an effect. In our work, this is what we mean by power. The ability to act to produce a desired effect.

However: It is important to note that in Webster's definition #1 Power is defined as the: possession of control, authority, or influence over others.

Dick Harmon, career organizer, & Rollo May, psychologist and author, in their book Power and Innocence help us to look at different kinds of power: (Can use chart: Harmon-May Power Chart, included below*.) Write up and invite people to define...

Power with-in: the ability to face our deepest fears, our most hidden hurts and allow them to come to the surface—internal journey, individual empowerment

Power over: through force--exploitative, power over another person through the conning or manipulation--manipulative, power against another—competitive (win-lose)

Power among: power with (win/win)

Which of these does organizing build?

Organizing works to develop power among.

- If we want to make our dreams for our community a reality, then we need power.
- The type of power this ministry is about is power with others and that is found in relationship.
- This type of power, based in relationship, is dramatically in decline at this time here in Denver and Civic participation and community and family relationships are breaking down at an unprecedented pace.

How do we feel about power now? (Quick echo). Are we ready to pursue developing our own power in a transformative way in our communities?

POWER PRINCIPLES

We talk all the time about principles in organizing. We have several about power.

1. Power rests in relationships. Have we heard that before? (If there is time, ask people what this has to do

with power. If no time, we want to draw out that:

We have been working on one-to-ones for several months now. This is the foundation of our organizing and it has everything to do with power. Organizing people takes place in relationships through listening, evoking stories and sharing the pain and problems of our lives and finally acting out on that pain. Relationships are based on you do something for me and I'll do something for you. In strong relationships, both parties benefit. To build a relationship, understanding the interests of the other party is key.

Communities where people have relationships with one another have the ability to act. They have power. Communities where people are isolated from one another are powerless; they lack the ability to act, and defend themselves.

To build power, we must build relationships, with one another, with public officials, and with others who have power.

Let's look at a couple other principles around power as we explore building our power as an LOC and as MOP:

2. Power respects power.

What are the ways that we demonstrate our power—through our model?

- Credential—number of institutions, # of people
- Actions—number of one-to-ones, Research actions

It's as simple as the stick figure example we used in an earlier training: if 3 of you go to talk to the police captain, you don't have the power to

We will continue to explore the meaning of this principle, Power respects power, as we

If there's time, can go into:

3. **Power is taken, not given.** Those in power typically do not share their power. To gain power, we have to be willing to take it, claim the power that is ours. This change can bring tension. It starts with your own inherent power—God working through and within us. God gives us the story of Nehemiah (Chapter 5, the assembly of the people) that talks about how we act as powerful people.

SUMMARY

So, as we continue to build our own power as a committee, through our one-to-oness (and whatever point they are in the model—research, moving toward action...), we will be dealing more and more with our own power and with people in power. We need to remember:

1. Power is neutral and refers to the ability to act.
2. Power is the product of relationship.
3. It's important to be comfortable with and understand our own power and our organizational power.
4. Power is necessary to achieve organizational goals.

Additional Quotes: Power

The strongest principle of growth lies in human choice.
- George Eliot

Our nettlesome task is to discover how to organize our strength into compelling power.
- Martin Luther King Jr.

Man's greatness consists in his ability to do and the proper application of his powers to things needed to be done
- Frederick Douglass

Power is the purpose of community organizing, and the issues, problems, strategies and victories are a means to the end of increased power for the organization and the community. - Dave Beckwith and Randy Stoeker
When I dare to be powerful, to use my strength in the service of my vision, then it becomes less and less important whether I am afraid.

-Audre Lorde

Those who profess to favor freedom and yet depreciate agitation are people who want crops without plowing the ground; they want rain without thunder and lightning; they want the ocean without the roar of its many waters. The struggle may be a moral one, or it may be a physical one, or it may be both. But it must be a struggle. Power concedes nothing without a demand; it never has and it never will.

-Fredrick Douglass

Catholic Social Teaching

Option for the Poor and Vulnerable

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

Opción por los pobres e indefensos

"La enseñanza católica proclama que una prueba moral básica es cómo prosperan los miembros más indefensos". La Iglesia no opone un grupo social contra otro sino más bien sigue el ejemplo de nuestro Señor que se identificó con los pobres e indefensos. (cf. Mt 25:31-46). Dar prioridad a los pobres e indefensos fortalece la salud de toda la sociedad. La vida humana y la dignidad de los pobres están en peligro. Los pobres tienen prioridad en nuestros recursos personales y sociales.

SESSION 7: GETTING TO THE HEART OF THE PARISH

Session #7 Overview

- **Purpose** – Understanding the Social Mission of the Parish; developing a deeper understanding of your parish and deepening the relationships within your parish
- **Training** – Getting to the Heart of the Parish
- **Readings** – Migration and the Family Fact Sheet; Parish Social Mission and Ministry
- **Organizing Principles** – Get to the Heart of the Parish; all organizing in re-organizing; organizing shifts the patterns of relationships (re-weaves the webs) of relationships within our Parish; The Power is in the Relationships
- **Catholic Social Teaching**
- **Homework** – Reading for session 8; Love thy Neighbor through strategic one-to-one's with key leaders within your parish

Session #7 JFI Meeting Sample Agenda:

1. Welcome, Purpose and Introductions
2. Opening Prayer/Reflection
3. Discuss JFI Readings
 - 287(g) and Secure Communities Issue Brief
4. Brief Review of the Power with the People Training
5. Report Back – How many power 1 to 1's conducted and how did they go?
6. Getting to the Heart of the Parish Training
7. Next Steps
 - JFI readings for next meeting
 - Continuing to love thy neighbor and focus on strategic visits with those at the heart of the parish
8. Closing Prayer/Reflection

Getting to the Heart of the Parish

Notes, prep, materials

Training Core Content	<ul style="list-style-type: none"> • JFI Readings and Discussion – 287(g) and Secure Communities • Why we organize in parishes • Relational culture • Power Analysis 	
Principles	<ul style="list-style-type: none"> • Structures channel power. • Organizing shifts the patterns (re-weaves the web) of relationships within our institution • Get to the heart of the institution. 	
Scriptures	<p>1 Corinthians 12:15-20 (One body many parts) Acts 6 (Participation of people closest to the problem)</p>	
Faith-based quotes	Vatican II—Justice is constitutive to parish life	
Additional Quotes and Resources	<p>Cesar Chavez Cornell West</p>	
Readings	<p>Parish Social Mission and Ministry From Communities of Salt and Light: Reflections on the Social Mission of the Parish</p>	
Catholic Social Teaching	The Principle of the Common Good	



**Migration and Refugee Services/Office of Migration Policy and Public Affairs
The United States Conference of Catholic Bishops
May 2011**

**Issue Briefing Series, Issue #3:
287(g) and Secure Communities: The Facts about Local Immigration Law Enforcement**

This, the third in a series of immigration issue briefs authored by the Office of Migration Policy and Public Affairs at Migration and Refugee Services/United States Conference of Catholic Bishops (USCCB), provides a thumbnail sketch of applicable law governing two state/local law enforcement programs, 287(g) and Secure Communities; analyzes the facts surrounding the implementation of these more controversial pillars of the Department of Homeland Security's (DHS) interior immigration law enforcement strategy; and provides the Conference's policy perspective on the issue of state and local enforcement of federal immigration law.

Background

In the past decade, Congress has spent \$117 billion of taxpayer dollars on immigration enforcement initiatives, yet the number of unauthorized in the country has grown to approximately 11.2 million and the demand for foreign-born, low-skilled labor has continued on pace with the ebbs and flows of the U.S. economy.¹ Despite the obvious inability of enforcement-only immigration policy to fix what has become a very broken immigration system, the Obama Administration has channeled millions of dollars in resources and oriented its immigration policy largely around enforcement. Specifically, the Administration has prioritized the use and expansion of state and local police enforcement of federal immigration laws by targeting immigrants who come into contact with the criminal justice system.

Two such programs are 287(g) and Secure Communities. In the past few years, these two programs have yielded an increasing number of deportations of immigrants swept up by the criminal justice system. However, among those deported as a result of both 287(g) and Secure Communities are a large number of non-priority immigrants. Indeed, all too frequently, those deported are not the serious offenders who present a danger to their communities, as the programs are intended to target. At the same time, these programs have also undermined local law enforcement's ability to keep communities safe by maintaining working relationships with immigrant communities and enabled the use of racial profiling, pre-textual stops, and excessive deprivations of liberty through abuse of detainers, thus infringing on the civil rights and liberties of not only immigrants, but also communities at large.

287(g)

The first of these programs, 287(g), was established in 1996 when Congress enacted section 287(g) of the Immigration and Nationality Act (INA) as part of the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA)ⁱⁱ, creating a mechanism for state and local officers to become de facto immigration agents.ⁱⁱⁱ INA §287(g) authorizes the Department of Homeland Security (DHS)^{iv} to enter into written agreements with state officers or state political subdivisions to perform immigration functions such as the investigation, apprehension, or detention of aliens, under the direction and supervision of DHS.^v The section further provides that any state or local officer acting pursuant to such an agreement must have knowledge of federal law, receive federal law enforcement training, and be supervised by federal authorities.^{vi}

Federal and local authorities signed the first written agreement – or Memorandum of Agreement (MOA) – in 2002.^{vii} By 2007, the program boasted a mere seven MOAs between DHS and local authorities.^{viii} By 2009, though, this number had grown to 29.^{ix} At the time, the nascent Obama Administration decided to continue the program, but would revise the MOAs between existing and new state and local law enforcement partners to address what it and its critics saw as flaws in the program.^x These revised MOAs, among other things, articulated the program’s intention to identify and remove criminal aliens who are a threat to public safety or a danger to the community.^{xi} To this end, DHS announced a new prioritization scheme which placed those convicted or arrested of major drug offenses or violent crimes, including rape and murder in category 1 (or top priority); those convicted or arrested for minor drug offenses, larceny, fraud and other similar crimes in category 2; and those convicted or arrested for civil offenses and misdemeanor crimes in category 3 (or lowest priority).^{xii}

While both these revised MOAs and a June 2010 enforcement guidance issued by DHS Assistant Secretary John Morton^{xiii} underscore the fact that Immigration and Customs Enforcement (ICE) and its local partners may continue to dedicate resources on identifying and deporting non-criminal immigration law violators, they also make clear that a new prioritization system is to serve as the guidepost for interior enforcement actions under 287(g) and more generally.^{xiv} Indeed, according to the Obama Administration’s DHS, the very purpose of these federal/state/local partnerships is to enhance the safety and security of communities by addressing serious criminal activity committed by removable aliens.^{xv}

According to ICE, as of January 2010 there were 69 MOAs signed in 24 states, with over 1,200 state and local officers trained and certified under 287(g). ICE credits 287(g) with the identification of more than 200,300 potentially removable aliens.^{xvi} All told, 287(g) accounts for approximately 10 percent of individuals identified by DHS for removal.^{xvii}

Pursuant to 287(g), certified state and local officers, in turn, perform a number of immigration enforcement functions, including: (1) screening an individual for immigration status using DHS databases and through interviews of the individual with the purpose of ascertaining their status; (2) issuing detainers^{xviii} on an individual for up to 48 hours until custody is transferred to ICE to commence removal; and (3) issue a Notice to Appear (NTA), waging immigration charges against an individual for immigration offenses and thus initiating the removal process.^{xix}

Given the broad degree of immigration enforcement authority delegated to state and local law enforcement officers, coupled with the significant implementation and oversight weaknesses that plague the program, 287g has been widely-criticized by those both within and outside the Government. Indeed, reports and analysis conducted by the Governmental Accountability Office (GAO) and the DHS Office of Inspector General (OIG), among others, have similarly highlighted deep concerns with the program,^{xx} including: the creation of a trust chasm between immigrant communities and local police, which police associations across the country have echoed; increased racial profiling in jurisdictions where 287(g) is active; and inefficacy in targeting major offenders in keeping with the program’s stated intentions.^{xxi}

In 2009, the GAO found over fifty percent of those entities reviewed reported concerns about racial profiling and the targeting of low-level offenders instead of top priority offenders. Part and parcel to these concerns were the lack of necessary internal controls, supervision, and guidance regarding 287(g) authority, which helped create a vacuum in which racial profiling and other abuses were able to occur.^{xxii}

Similarly, in a March 2010 report, the DHS OIG issued a scathing review of the program, finding that: (1) ICE and its state and local partners were not in compliance with the terms of their MOAs; (2) ICE needed to enhance and extend supervision and oversight of the program, which were lacking; (3) ICE did not adequately collect data or analyze program impact; (4) ICE failed to adequately train local officers in immigration enforcement duties; (5) ICE needed to incorporate civil rights and civil liberties considerations in its application and selection process; and (6) ICE did not use local steering committees comprised of key community stakeholders to engage in the assessment of immigration enforcement activities in their communities.^{xxiii}

In a subsequent report in September of that same year, the OIG largely repeated its earlier findings and made recommendations that ICE establish mechanisms to adequately determine whether 287(g) was meeting its stated objectives.^{xxiv}

To its credit, ICE implemented select reforms to 287(g) in response to the OIG reports and recommendations. According to the agency, since the OIG audit was conducted “ICE has fundamentally reformed the 287(g) program, strengthening public safety and ensuring consistency in immigration enforcement across the country by prioritizing the arrest and detention of criminal aliens — fulfilling many of the report's recommendations.”^{xxv} These reforms included: implementing guidelines for ICE field offices, prioritizing the arrest and detention of criminal aliens; requiring that 287(g) partners maintain “comprehensive alien arrest, detention, and removal data;” strengthening the training of officers on program requirements; “deploy*ing+ additional supervisors to the field to ensure greater oversight;” and establish[ing] an internal advisory committee, including DHS Office of Civil Rights and Civil Liberties.^{xxvi} The question becomes, then, whether such reforms have meaningfully addressed the concerns raised by the OIG, among others.

More recent analysis suggests not. Research published in January 2011 found that the program has continued to fail to target, on a national level, serious criminal offenders. All told, in the first 10 months of 2010, of those detainees placed by 287(g) officers, only half were for Level 1 or 2 offenses; the other half were for Level 3 offenders who had committed low-level misdemeanors, traffic offenses, or non-criminal immigration law violations.^{xxvii}

Moreover, there is a striking disparity among jurisdictions in which detainees were issued on Level 1 offenders. Indeed, in jurisdictions like Colorado, 68 percent of detainees were placed on individuals with no criminal violations. Equally troubling, in jurisdictions like Cobb County, Georgia and Frederick County, Maryland, more than 60 percent of the detainees issued were for traffic offenders. And, despite the “reforms” made by ICE to the program following the 2009 OIG reports, researchers found no significant changes in the screening or placement of detainees in the jurisdictions where the program is active.

Finally, and significantly, there is concerning evidence of outmigration of Hispanics from, and “fear, distrust of police, and immigrants avoiding public spaces” in, select jurisdictions where the program is active.^{xxviii}

Secure Communities

Unlike 287(g), the second of these programs, Secure Communities, was not created through legislation. Instead, DHS created Secure Communities in 2008 as part of its overall enforcement strategy. Although not established through legislation, Congress has appropriated funds for the program, stating that the purpose of the funding is to “improve and modernize efforts to identify aliens convicted of a crime, sentenced to imprisonment, and who

may be deportable, and remove them from the United States once they are judged deportable.”^{xxix}

According to ICE, through Secure Communities, it is “improving public safety by working to identify, detain, and ultimately remove dangerous criminal aliens. . . .”^{xxx} ICE does so by “focusing first on those who have been charged with or convicted of the most dangerous crimes.” To this end, ICE established a three-tier system when it initiated Secure Communities. The system was intended to determine the threat levels of criminal aliens based on the types of crimes for which they were either charged or convicted, ranging from the most dangerous at Level 1 to nonviolent misdemeanors at Level 3.^{xxxi} As mentioned in the section on 287(g) above, in June 2010, ICE Assistant Secretary John Morton revised this three-level threat system. According to the June 2010 Morton memo, Level 1 offenses now consist of “aggravated felonies” as defined by INA § 101(a)(43) or two or more felonies; Level 2 offenses consist of any felony or three or more misdemeanor crimes; and Level 3 offenses consist of those which are punishable by a sentence of less than one year.^{xxxii}

ICE implements Secure Communities in partnership with the Department of Justice.^{xxxiii} It does so by “enhanc[ing] fingerprint-based biometric technology used by local law enforcement agencies during their booking process.”^{xxxiv} According to ICE, “this enhanced technology enables fingerprints submitted during the booking process to be checked against [Federal Bureau of Investigation (FBI)] criminal history records and DHS records, including immigration status, providing valuable information to accurately identify those in custody.”^{xxxv}

ICE maintains that Secure Communities is an information-sharing program, not a local immigration enforcement program like 287(g); the agency emphasizes that “Secure Communities does not authorize local law enforcement to enforce immigration laws.”^{xxxvi}

Yet, not unlike 287(g), prior to implementation in a given local jurisdiction, ICE first executes a Memorandum of Agreement. However, in the case of Secure Communities, that MOA^{xxxvii} is between ICE and the state agency responsible for Criminal Information Systems that links to the Federal Bureau of Investigation’s (FBI) National Crime Information Center (NCIC) Integrated Automated Fingerprint Identification System (IAFIS).^{xxxviii} In some states, ICE enters into an MOA with the state bureau of investigation, while in others it does so with the statewide police department or the state department of justice.^{xxxix}

Once the MOA is ratified between ICE and the state identification bureau, ICE then has authority to use Secure Communities in any state or local law enforcement agency within the state.^{xl} As a result, fingerprints which are taken at an individual’s arrest at a local booking facility and sent to the state agency with which ICE has entered an MOA, that agency then forwards the prints to both the FBI, as per usual protocol, and to DHS as per the terms of Secure Communities.^{xli} DHS, in turn, runs the fingerprints against the Automated Biometric Identification System (IDENT) – a repository of over 91 million prints for travelers, immigration benefit applicants, immigration violators, suspected fugitives, criminals, sex offenders, military detainees, and other persons of interest.^{xlii} In the event of a match with DHS immigration records through IDENT, ICE then determines whether to issue a detainer, requesting that the locality notify ICE when the individual’s case is resolved or dismissed, and to then hold that individual until ICE assumes custody, but no longer than 48 hours.^{xliii}

It is at this point in the process that ICE ostensibly employs the hierarchical priority system to determine whether the individual who is deportable should, in fact, be deported – placing top priority, and thus the bulk of ICE resources, on Level 1 criminals – or the “worst of the worst” in keeping with the long-articulated purpose of Secure Communities.^{xliv}

Despite its stated objectives, however, ICE’s own data makes clear that it has resoundingly failed to do so. In fact, according to ICE data, between October 2008 and April 24, 2011, Secure Communities achieved 104,802 removals and returns.^{xlv} Of these, only 26 percent were for Level 1 crimes and a mere 14 percent for Level 2 crimes.^{xlvi} A large bulk, or 31 percent, of those removed were for the low-Level 1 crimes.^{xlvii} And, a stunning

29 percent of removals were of individuals without any criminal convictions.^{xlvi} This means that 60 percent of those removed were non-criminals or low level criminal offenders. Thus, instead of successfully meeting its stated objectives, Secure Communities has largely failed - identifying and removing from the United States numerous non-criminals, individuals convicted of low-level crimes, and lawfully present individuals with prior convictions that now render them deportable. Without question, these are not the worst of the worst.

		FY2009	FY2010	FY2011 (10/01/10 - 04/24/11)	Cumulative (10/27/08 - 04/24/11)
Interoperability Submissions	Total	828,119	3,376,753	3,439,083	7,643,955
Removals and Returns	Criminal	10,728	36,098	27,732	74,558
	1.1	3,360	14,007	9,846	27,213
	1.2	1,520	6,040	7,280	14,840
	1.3	5,848	16,051	10,606	32,505
	Non-Criminal Immigration Violators	3,752	13,746	12,746	30,244
	Total	14,480	49,844	40,478	104,802

[Excerpt of ICE ERO Secure Communities Data as of April 24, 2011 and released for public dissemination]

Yet, DHS has repeatedly stated its intention to expand Secure Communities nationwide by 2013.^{xliv} It is on track to do so. As of April 26, 2011, Secure Communities boasted MOAs with 39 states,^l and active presence in 1253 local jurisdictions.^{li}

DHS stands to do so in the face of some significant opposition in numerous communities across the country. This is because DHS now maintains, after some serious vacillation on the issue, that the participation of local jurisdictions is mandatory.^{lii}

In the past year, various local jurisdictions, from Santa Clara, California to Arlington, Virginia have requested to opt-out of the program, though their states had ratified MOAs with DHS.^{liii} In August of 2010, DHS issued a memo with its policy on the process for opting-out.^{liv} Only a little over a month later, however, DHS explained that because Secure Communities is grounded in information sharing between ICE and the FBI, and not on state/local immigration enforcement, local jurisdictions are automatically incorporated into the program – and thus, cannot opt-out.^{lv} Yet, to-date ICE has not publicly explained the legal basis upon which it rests its stance that the program is mandatory.^{lvi}

In light of this, and other issues related to the implementation of Secure Communities, several organizations, including the Center for Constitutional Rights, filed suit to compel ICE to release documents on Secure Communities.^{lvii} These released documents reveal the vacillation within the agency regarding the voluntariness of the program.^{lviii} Of even greater concern, the documents allegedly reveal that ICE intentionally distributed misleading information about the program to facilitate its rapid implementation.^{lix} As a result, on April 28, 2011, California Democratic Congresswoman Zoe Lofgren, Ranking Member of the House Judiciary Subcommittee on Immigration, Policy, and Enforcement, formally requested that the DHS OIG and ICE Office of Professional Responsibility (OPR) to launch an investigation into what she characterizes as alleged “false and misleading statements to local governments, the public, and Members of Congress in connection with the deployment of the Secure Communities Program.”^{lx}

Mandatory or not, Secure Communities, like its 287(g) counterpart, has unquestionably changed the relationship between federal immigration enforcement and state and local law enforcement. In its current form, the program casts a wide net that captures in its fold virtually any immigrant who has come into contact with the criminal justice system, including victims of crime, low-level offenders, non-criminals, and the unlawfully present. Moreover, based on hard data and anecdotal evidence alike, community and legal advocates, and civil rights groups continue to denounce what they deem to be a clear pattern and practice in select jurisdictions of channeling immigrants into the criminal justice system through racial profiling and pre-textual arrests for the purposes of vetting them for their immigration status. Further, law enforcement officers have joined the chorus of Secure Communities critics, denouncing the program because it undermines trust between immigrant communities and the police – negatively impacting their ability to investigate crime, assist victims of crime, and ensure public safety.

Position of the U.S. Conference of Catholic Bishops

To address legitimate concerns surrounding immigration law enforcement in the United States, the USCCB believes that our country must pass comprehensive immigration reform laws to ensure the rule of law, while simultaneously ensuring that the law is rooted in the reunification of family and respectful of the human dignity of the immigrants in our midst.

In the absence of such reform, however, immigration law enforcement can neither cease completely nor continue unabated in its current status. The two pillar programs of DHS' interior enforcement strategy, 287(g) and Secure Communities, are rife with management and oversight failures; opportunities for civil rights and civil liberties abuses ranging from racial profiling to extended deprivation of liberty through misuse and abuse of detainers; an erosion of local law enforcement's critical relationship with immigrant communities; and the disproportionate deportation of non or low-level criminal offenders to those who are the purported targets of the programs – violent felons. Because of this, and because in many cases the individuals being apprehended, detained, and deported as a result of these programs are the very individuals who could and should benefit from comprehensive immigration reform, the USCCB believes that the following changes need to be made to these programs.

First, the USCCB calls on DHS to immediately develop and implement improved standards, training, and accountability and oversight mechanisms for 287(g). Local law enforcement officers remain largely unchecked in their use and, unfortunate abuse, of 287(g). DHS should require all participating entities to document their stop and arrest data by ethnicity, race, and offense and share such data with the Federal Government for analysis of potential civil rights and civil liberties abuses. DHS should use a post-conviction detainer policy for all priority level offenses, including level 3 offenses. DHS should work with DOJ to investigate accusations of racial and ethnic profiling. Finally, NGOs should be allowed to participate in the local steering committees to ensure that these key stakeholders are engaged in the critical oversight and review of the program at the local level. In its current form, 287(g) represents the greatest devolution of immigration law enforcement authority DHS has ever undertaken. By deputizing local law enforcement as immigration officers, with the concomitant immigration enforcement authority from which that flows, DHS has enabled civil rights and liberties abuses by jurisdictions that have historically and continue to exhibit little respect for the same, particularly among the immigrant population. The USCCB urges DHS to rethink this program and its harmful imprint on communities across the country.

Absent making these changes immediately, the USCCB believes that 287(g) should be phased out. Because 287(g) continues to be plagued by abuses and program failures, even after DHS has implemented measures to reform the program in response to two OIG reports, the program should and cannot continue in its current form. In the absence of true reform, the USCCB believes, as do numerous legal and policy advocates, that any new MOAs with state and local law enforcement agencies should be frozen and DHS should undertake the

termination of existing MOAs.

Second, the USCCB believes that Secure Communities should be frozen until such time that meaningful changes to the program are made. These changes include: (1) undertaking a comprehensive collection and analysis of data on the implementation of Secure Communities; (2) revamping the program so that a detainer determination is not made until the individual has been convicted of a crime that poses a threat to public safety, instead of upon arrest and booking; (3) implementing clear procedural safeguards and oversight mechanisms to curtail the propensity for abuse; (4) instituting and widely publicizing a confidential complaint process that is accessible; (5) issuing clear policy guidance on the legal basis for the mandatory nature of the program; (6) consulting with local jurisdictions who have expressed concerns about the program and adapt the program to address local needs, if DHS precludes opting-out; and (7) ensuring collaboration with the Department of Justice (DOJ) to screen for racial profiling and civil rights abuses. Even in the absence of a temporary freeze on the program, the USCCB does not believe that Secure Communities in its current iteration can or should be expanded to every jurisdiction nationwide by 2013, as DHS intends – particularly without articulating a clear and sound legal basis for making the program mandatory. Doing so would represent a knowing disregard for the very real and human damage the program has caused in jurisdictions throughout the country and which have been decried by legal advocates, government officials, and local law enforcement alike.

Finally, given their direct relation to both the 287(g) and Secure Communities programs, the USCCB calls upon DHS to issue clear detainer guidance which clarifies, at a minimum, that (1) detainers should be issued to persons convicted of crimes and not merely charged; (2) requires the severity of the criminal history to be taken into account when making the decision to issue the detainer and requires a standard of proof of removability be met prior to issuance; and (3) makes clear that an individual may not be held on detainer any longer than 48 hours and tracks local jurisdictions' compliance with this directive.

Authored by Cynthia Smith, Esq., Immigration Policy Advisor, United States Conference of Catholic Bishops

i Jeffrey S. Passel and D'Vera Cohn, *Unauthorized Immigrant Population, National and State Trends, 2010* (Washington, DC: Pew Hispanic Center, 2011), 1, <http://pewhispanic.org/reports/report.php?ReportID=133>.

ii Public Law 104-208.

iii Immigration and Nationality Act (INA), §287(g), 8 U.S.C. § 1357(g)(2000).

iv Section 287(g) authorized the Attorney General (AG) to undertake such agreements, but with the move of immigration enforcement responsibility to DHS from the Department of Justice (DOJ), that function now falls upon the Secretary of DHS.

v INA §287(g).

vi INA §287(g).

vii Randy Capps et al, *Delegation and Divergence: A Study of 287(g) State and Local Immigration Enforcement* (Washington, D.C.: Migration Policy Institute, 2011), 9-10.

viii *Id.* at 10.

ix *Id.* at 11.

x *Id.* (citing DHS, “Secretary Napolitano Announces New Agreement for State and Local Immigration Enforcement & Adds 11 New Agreements.”).

xi Cristina Rodriguez et al, *A Program in Flux: New Priorities and Implementation Challenges for 287(g)* (Washington, D.C.: Migration Policy Institute, 2010).

xii *Id.*

xiii See U.S. Immigration and Customs Enforcement (ICE), Memorandum from Assistant Secretary John Morton to All Ice Employees, *Civil Immigration Enforcement: Priorities for the Apprehension, Detention, and*

Removal of Aliens, Policy Number 10072.1 (June 30, 2010) (articulating three priority target populations for apprehension, detention and removal: (1) Priority 1: Aliens who pose a danger to national security or a risk to public safety, including those convicted of crimes, “with a particular emphasis on violent criminals, felons, and repeat offenders.” According to the Memo, for the purposes of prioritizing the removal of aliens convicted of crimes, ICE should refer to offense levels defined by the Secure Communities Program – Level 1 Offenders (highest priority): aliens convicted of aggravated felonies under the INA or two or more felony crimes; Level 2 Offenders: aliens convicted of any felony or three or more misdemeanor crimes; and Level 3 Offenders (lowest priority): aliens convicted of crimes punishable by less than one year; (2) Priority 2: Recent Illegal Entrants; and (3) Priority 3: Aliens who are fugitives or otherwise obstruct immigration controls.

xiv Capps et al, *Delegation and Divergence*, at 11-12.

xv See U.S. Immigration and Customs Enforcement (ICE), Fact Sheet: Updated Facts on ICE’s 287(g) Program, available at <http://www.ice.gov/news/library/factsheets/287g-reform.htm> (reaffirming that 287(g) program now requires “officers to maintain comprehensive alien arrest, detention, and removal data in order to ensure operations focused on criminal aliens, who pose the greatest risk to public safety and community”).

xvi See Immigration and Customs Enforcement, Fact Sheet: Delegation of Immigration Authority, 287(g), available at <http://www.ice.gov/news/library/factsheets/287g.htm>.

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xvii Capps et al, *Delegation and Divergence*, at 18.

xviii ICE relies upon detainers for both its 287(g) and Secure Communities programs. In simple terms, a detainer is a request from ICE to a local law enforcement agency to notify ICE prior to releasing an individual in custody, and then detain that person for up to 48 additional hours so that ICE may assume custody within that period if ICE determines the individual is deportable. There have been a number of concerns raised by legal advocates regarding the use of detainers by both 287(g) and Secure Communities. These include the lack of clear guidance on the detainer issuance and lifting process; abuse of the 48 hour limitation on detention; the lack of proof needed of removability prior to issuing a detainer; and the use of detainers for anyone charged with a crime without consideration of the severity of the crime.

xix Capps et al, *Delegation and Divergence*, at 13-14.

xx See generally, Aarti Kohl and Deepa Varma, *Borders, Jails, and Jobsites: An Overview of Federal Immigration Enforcement Programs in the U.S.* (Berkley Law Center, University of California, February 2011), 12-13.

xxi See *id.* at 15-17.

xxii See *id.*

xxiii See Department of Homeland Security, Office of Inspector General, *The Performance of 287(g) Agreements*, OIG-10-63 (March 2010), available at http://www.dhs.gov/xoig/assets/mgmttrpts/OIG_10-63_Mar10.pdf.

xxiv See Department of Homeland Security, Office of Inspector General, *The Performance of 287(g) Agreements Report Update*, OIG-10-24 (September 2010), available at http://www.dhs.gov/xoig/assets/mgmttrpts/OIG_10-124_Sep10.pdf.

xxv See ICE, Fact Sheet: Updated Facts on ICE’s 287(g) Program.

xxvi See *id.*

xxvii Capps et al, *Delegation and Divergence*, at 18-19.

xxviii See *id.* at 18-50.

xxix See, e.g., FY 2008 DHS Appropriations Act (Pub. L. No. 110-161, 121 Stat. 1844, 2365), available at http://www.ice.gov/doclib/foia/secure_communities/appropriationutilizationplanfy09.pdf.

xxx Immigration and Customs Enforcement, *Secure Communities, Secure Communities: A Modernized Approach to Identifying and Removing Criminal Aliens Brochure*, available at <http://www.ice.gov/doclib/secure-communities/pdf/sc-brochure.pdf>.

xxxi See Kohl and Varma, *Borders, Jails, and Jobsites*, at 18.

xxxii See Immigration and Customs Enforcement, Memorandum from Assistant Secretary John Morton to All Ice Employees, *Civil Immigration Enforcement: Priorities for the Apprehension, Detention, and Removal of Aliens*, Policy Number 10072.1 (June 30, 2010).

- xxxiii See ICE, Secure Communities, Secure Communities: A Modernized Approach to Identifying and Removing Criminal Aliens Brochure.
- xxxiv Id.
- xxxv Id. (emphasis in original).
- xxxvi Id.
- xxxvii See Kohl and Varma, Borders, Jails, and Jobsites, at 23 (stating that the Secure Communities MOA’s list their legal authority to include: (1) Immigration and Nationality Act (INA) provisions regarding identification, detention, arrest and removal of aliens, namely 8 U.S.C. § 1226(c) (regarding the Attorney General’s power to detain aliens); (2) 8 U.S.C. § 1226(d) (allowing information sharing with localities regarding individuals guilty of “aggravated felonies” with the limited exception of sharing immigration information based on the request of a state governor); (3) 8 U.S.C. § 1226(e) (limiting judicial review of Attorney General actions); 8 U.S.C. § 1227(a)(2) (defining which crimes, e.g., crimes of moral turpitude, lead aliens to become deportable); (4) 8 U.S.C. § 1228 (creating special removal proceedings in local detention facilities for aliens convicted of crimes leading them to become deportable); and (5) 8 U.S.C. § 1105 (permitting ICE to access federal criminal databases such as NCIC solely in order to make determinations on visa applications or to admit the alien to the United States)).
- xxxviii See id.
- xxxix See id.
- xl See Muzaffar Chrishti, et al, Unanswered Questions Surround ICE’s Secure Communities Program (Washington, DC: Migration Policy Institute, March 2011).
- xli See Kohl and Varma, Borders, Jails, and Jobsites, at 23.
- xlII See id.
- xlIII See ICE, Secure Communities, Secure Communities: A Modernized Approach to Identifying and Removing Criminal Aliens Brochure. See also Kohl and Varma, Borders, Jails, and Jobsites, at 23.
- xliv Immigration and Customs Enforcement, ICE Fiscal Year 2008 Annual Report, available at www.ice.gov/doclib/news/library/reports/annual-report/2008annual-report.pdf, p. 5.
- xlV ICE ERO Secure Communities Statistics, Released on April 29, 2011 and made available for public dissemination.
- xlvi Id.
- xlvII Id.
- xlvIII Id.
- xlIX Chrishti, et al, Unanswered Questions.
- l Id.
- li ICE ERO Secure Communities Statistics, Released on April 29, 2011 and made available for public dissemination.
- liI Chrishti, et al, Unanswered Questions.
- liII Id.
- liV See Kohl and Varma, Borders, Jails, and Jobsites, at 23-24.
- liV Chrishti, et al, Unanswered Questions.
- liVI Kohl and Varma, Borders, Jails, and Jobsites, at 23-24.
- liVII Chrishti, et al, Unanswered Questions.
- liVIII Id.
- liX Id. See also, Letter from Congresswoman Zoe Lofgren (D-CA) to the Department of Homeland Security Office of Inspector General and the Immigration and Customs Enforcement Office of Professional Responsibility (OPR), April 28, 2011 (Requesting an Investigation into alleged “false and misleading statements to local governments, the public, and Members of Congress in connection with the deployment of the Secure Communities Program”), available at <http://www.docstoc.com/docs/78191508/Lofgren-letter-to-DHS-IG> (last visited, May 6, 2011).
- liX Zoe Lofgren Letter to DHS OIG and ICE OPR.

PARISH SOCIAL MISSION AND MINISTRY

[from *Communities of Salt & Light: Reflections on the Social Mission of the Parish*, a statement of the U. S. Catholic bishops, www.usccb.org/sdwp/saltandlight.htm]

1. Social justice is an integral part of evangelization, a constitutive dimension of preaching the Gospel and an essential part of the church's social mission.
2. The pursuit of justice and peace is an essential part of what makes a parish Catholic.
3. There has been a tremendous growth of education, outreach, advocacy and organizing in parishes. But in some parishes, the social justice dimensions of parish life are still neglected, underdeveloped or touch only a few parishioners.
4. We need to build local communities of faith where our social teaching is central, not fringe; where social ministry is integral, not optional; where it is the work of every believer, not just the mission of a few committed people and committees.
5. When social mission and ministry is an integral part of the entire parish, it is woven into every aspect of parish life: worship, formation and action.
6. Worship that does not reflect the Lord's call to conversion, service and justice can become pious ritual and empty of the Gospel.
7. Preaching that ignores the social dimensions of our faith does not truly reflect the Gospel of Jesus Christ.
8. Our social doctrine must also be an essential part of the curriculum and life of our schools, religious education programs, sacramental preparation and Christian initiation activities.
9. Our parishes need to encourage, support and sustain lay people in living their faith in the family, neighborhood, marketplace and public arena. The most challenging work for justice is not done in church committees, but in the secular world of work, family life and citizenship.
10. Parishes are called to reach out to the hurting, the poor and vulnerable in our midst in concrete acts of charity.
11. Catholic social teaching calls us to change the structures which deny people their dignity and rights as children of God. Service and action, charity and justice are complementary components of parish social ministry. Neither alone is sufficient; both are essential signs of the Gospel at work.
12. Parishes need to promote a revived sense of political responsibility calling Catholics to be informed and active citizens, participating in the debate over the values and vision that guide our communities and nation.

Assessing Parish Social Ministry

Anchoring Social Ministry: Prayer & Worship

1. In what ways does our parish worship reflect Christ's call to conversion, to service, and to working for justice?
2. During the liturgy, in what ways is the gospel's call to build peace, work for justice, and care for the poor regularly reflected in the general intercessions, in homilies, in our celebrations of special feast days and holidays, and at other appropriate times?
3. How do our sacramental celebrations help us renew our commitment to reconciliation throughout our lives and rededicate ourselves to Jesus' message of love and justice, especially for those in need?
4. What opportunities for prayer, scripture study, and reflection on our Christian vocation does our parish offer? How is our social mission incorporated into these activities?
5. In what ways are our social ministry efforts clearly rooted in Scripture and spirituality, and connected to liturgy and prayer?

Sharing the Message: Preaching & Education

1. How effectively does preaching at our parish reflect the social dimensions of our faith?
2. In what ways is our rich heritage of Catholic social teaching integrated into: our school curriculum; our religious education program; our sacramental preparation program; our Christian initiation ministry; our ongoing religious formation and enrichment for adults?

Supporting the "Salt of the Earth": Family, Work, Citizenship

1. Sustaining Christian marriage and shaping family life around gospel values can be difficult in our culture. What concrete and practical support does our parish offer to: married couples and to those preparing for marriage (counsel, retreats, small faith communities); parents (parenting skills workshops, support groups)?
2. An important opportunity for living our faith is through our work, in everyday decisions and actions, in

the way we treat co-workers and customers. How does our parish support our members in practicing Christian values in the workplace?

3. In what ways are parishioners providing leadership in unions, community groups, professional associations, and political organizations? How does our parish support them as they live their faith in these leadership roles?

Serving the "Least of These": Outreach & Charity

1. In what ways is our parish serving those in need?
2. How do parishioners become aware of these opportunities for service and action?
3. How effectively have we involved our parish community in our social efforts?
4. What direction do our service programs provide to our parish efforts in advocacy—in changing the conditions that create poverty and suffering?

Advocating for Justice: Legislative Action

1. How does our parish help parishioners become better informed on public policy issues that affect the poor and vulnerable?
2. In what ways do we encourage our members to become more active citizens, exercising their right to vote and participating in public life?
3. What opportunities does our parish provide for parishioners to speak and act effectively in the public arena on behalf of the poor and vulnerable, to bring our values to debates about local, national, and international priorities?
4. How effectively have we involved our parish community in advocacy efforts?

Creating Community: Organizing for Justice

1. What community organizations exist in our local community or diocese?
2. How is our parish participating in or supporting such efforts?

Getting to the Heart of the Parish

Ask: Why do we organize in parishes?

Answer: Parishes have inherent organizational structures and a community with shared values. We need to use that, otherwise we're going door-to-door and using the parish for a list of names. If we aren't paying attention to the existing patterns of relationships, we're missing the key assets of our communities. Today we're testing our own understanding of our institution.

Principles: * Organizing shifts the patterns (re-weaves the web) of relationships within our institution.
 * Get to the heart of the institution.

The goal of organizing in institutions is capitalizing on what we call "relational culture."

Relational culture: Any institution has a variety of ways in which people are already in relationship. Our opportunity in organizing is to engage with those people who are already in relationship, understand the institution, capitalize on those relationships and mobilize the institution for positive change in the greater community.

Last session we talked about power. Today we're going to do a power analysis of our church/school and make a plan for getting to the heart of the institution.

Fill in heart worksheet then "How do you get to the heart."

Star people with whom you have already done a one-to-one.

Reflect...How did it go? Were you able to fill it in? What new ideas do you have for your one-to-ones now? What is your plan?

THINKING STRATEGICALLY ABOUT BUILDING A FOLLOWING

The Heart of Our Work: What Makes Your Parish Organizing Committee Beat

The name of my organizing committee is:

WHAT? What are the different ways people get together in your parish, school and neighborhood?

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

WHO? Who are the “hearts” of your parish, school and neighborhood? (i.e. who is involved with what you named above? Who are the people that others automatically gravitate towards? Who has history?)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

HOW? How can we creatively engage those in our parish, school and neighborhood?

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

PENSAMIENTO ESTRATÉGICO ACERCA DE LA CREACIÓN DE SEGUIDORES

El corazón de nuestro trabajo: qué es lo que hace que lata su comité organizador local

Mi comité organizador se llama:

Mi comité organizador está basado en un(a) _____ (nombre de la escuela, iglesia, barrio)

¿CUALES? Cuáles son las diferentes formas como se reúne la gente en su escuela, iglesia, barrio? (es decir, escuela: desempeño de los niños; hora de dejar y pasar a recoger; iglesia: servicio, horario, ministerios; barrio: sobre la seguridad y la apariencia del barrio; convivios, BBQ—asar carne)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

¿QUIENES? Quiénes son los “corazones” de su escuela, iglesia, barrio? (es decir, aquellos quienes estén participando en lo que mencionó anteriormente? ¿Quiénes son las personas a las que los otros automáticamente se sienten atraídos? ¿Quién lleva tiempo ahí?)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

¿COMO? Cómo podemos ser creativos para involucrar a los miembros de nuestras escuelas, iglesias, barrios?

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

HOW DO YOU GET TO THE HEART?

...THINKING STRATEGICALLY ABOUT YOUR RELATIONSHIPS IN YOUR PARISH OR DIOCESE:

Leader of the Institution (Pastor/Bishop)

Decision-Making Body (e.g. Parish Council):

Key Contacts:
1. _____
2. _____
3. _____
4. _____

Associate Pastor(s):
1. _____
2. _____
3. _____

Key Staff:
1. _____
2. _____
3. _____
4. _____

Important Group & Contacts:

Informal Leaders (Who are the people who don't have a formal leadership position but hold power in your parish, diocese or community):
1. _____ 4. _____
2. _____ 5. _____
3. _____ 6. _____

¿CÓMO LLEGAR AL CORAZÓN?

...PENSANDO ESTRATEGICAMENTE SOBRE SUS RELACIONES EN SU PARROQUIA O COMUNIDAD:

Líder de la Institución (Pastor/Obispo):

Cuerpo que Toma Decisiones (por ej. Consejo Parroquial)

Contactos Principales:
1. _____
2. _____
3. _____
4. _____

Pastor(es) Asociados
1. _____
2. _____
3. _____

Personal Principal:
1. _____
2. _____
3. _____
4. _____

Grupo Importante y Contactos:

Líderes Informales: (Quienes son las personas que no tienen un papel formal pero que tienen poder en su parroquia o comunidad):
1. _____ 4. _____
2. _____ 5. _____
3. _____ 6. _____

Secular Quotes

“We cannot seek achievement for ourselves and forget about progress and prosperity for our community... Our ambitions must be broad enough to include the aspirations and needs of others, for their sakes and for our own.”

– Cesar Chavez

“To face the monumental eclipse of hope, we need a “politics of conversion”...a chance for people to believe that there is hope for the future and a meaning to struggle...The politics of conversion proceeds principally on the local level—in those institutions in civil society still vital enough to promote self worth and self affirmation. It surfaces on the state and national levels only when grassroots democratic organizations put forward a collective leadership that has earned the love and respect of and, most important, has proved itself accountable to these organizations. This collective leadership must exemplify moral integrity, character and democratic statesmanship within itself and within its organizations.”

– Cornel West

Scripture

I Corinthians 12:15-20

If the foot should say, "Because I am not a hand, I do not belong to the body," it would not for that reason cease to be part of the body. And if the ear should say, "Because I am not an eye, I do not belong to the body," it would not for that reason cease to be part of the body. If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body.

I Corintios 12:15-20

Si el pie dijera: "Como no soy mano, no soy del cuerpo", no por eso dejaría de ser parte del cuerpo. Y si la oreja dijera: "Como no soy ojo, no soy del cuerpo", no por eso dejaría de ser parte del cuerpo. Si todo el cuerpo fuera ojo, ¿qué sería del oído? Si todo el cuerpo fuera oído, ¿qué sería del olfato? En realidad, Dios colocó cada miembro del cuerpo como mejor le pareció. Si todos ellos fueran un solo miembro, ¿qué sería del cuerpo? Lo cierto es que hay muchos miembros, pero el cuerpo es uno solo.

SESSION 8: CREDENTIAL TRAINING

Session #8 Overview

- **Purpose** – Further developing a powerful credential that sheds light on our purpose, vision and values, which in turn elevates our authority to act in support of JFI
- **Training** – Credential
- **Readings** – JFI Primary Objectives; Excerpts from *Strangers No Longer: Together on a Journey of Hope*
- **Catholic Social Teaching** – Life and Dignity of the Human Person
- **Organizing Principles** – Power respects power
- **Homework** – Readings for Session 10 and continue loving thy neighbor through relational visits with a focus on using a meaningful and powerful credential

Session #8 JFI Meeting Sample Agenda

1. Welcome, Purpose and Introductions
2. Opening Prayer/Reflection
3. Discuss JFI materials
 - JFI Priorities
 - DREAM Act Resources
4. Brief Review of last week's training
5. Report Back – How many strategic relational visits conducted and how did they go?
6. Credential Training
7. Next Steps
 - Readings for next meeting
 - Continuing to love thy neighbor; further hone your story and credential as you do more relational visits
8. Closing Prayer/Reflection

Session # 8: Credential Training: Collective Ownership of our Organization That Leaders Can Use

Notes, prep, materials

Training Core Content	<p>JFI Readings & Discussion – Excerpts from <i>Strangers No Longer: Together on a Journey of Hope</i></p> <p>Personal credential – who I am personally – 2 min. w/ out interruption, hone it- what’s key, practice</p> <p>Credential for Parish Organizing Committee (POC) – develop and practice in dyads, with group</p> <p>Bi-lingual – how do you explain to someone very different from you, -with power people</p> <p>Role plays—how you talk about yourself evokes different responses/attitudes</p>	
Principles	Power respects power	
Scriptures	<p>Acts 22: 1-10 (Paul’s credential of himself)</p> <p>John 1:21-23 (Jesus—who are you?)</p>	
Faith-based quotes	<p>“If one suffers, all suffer.”</p> <p>-1 Corinthians 12:26</p> <p>From <i>Faithful Citizenship: A Community of People</i></p>	
Additional Quotes and Resources	<p><i>“Brothers and sisters: If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing... humbly regard others as more important than yourselves, each looking out not for your own interests, but also for those of others”.</i></p> <p style="text-align: center;">- Philippians 2:1-4</p>	
Icebreakers	Use a bad/wrong credential	
Readings	Excerpts from <i>Strangers No Longer: Together on a Journey of Hope</i>	
Catholic Social Teaching	Life and Dignity of the Human Person	

Excerpts from *Strangers No Longer: Together on the Journey of Hope*

The following excerpts are from *Strangers No Longer: Together on the Journey of Hope*, a joint statement from the Catholic Bishops of Mexico and the United States.

Why We Speak

- We speak as two Episcopal conferences but as one Church, united in the view that migration is necessary and beneficial. At the same time, some aspects of the migrant experience are far from the vision of the Kingdom of God that Jesus proclaimed: many persons who seek to migrate are suffering, and, in some cases, dying; human rights are abused; families are kept apart; and racist and xenophobic attitudes remain. (Page 1, Paragraph 2)
- As pastors to more than sixty-five million U.S. Catholics, we witness the human consequences of migration in the life of society every day. We witness the vulnerability of our people involved in all sides of the migration phenomenon, including families devastated by the loss of loved ones....and children left alone when parents are removed from them. (Page 1-2, Paragraph 4)
- Migrants and immigrants are in our parishes and in our communities. In both our countries, we see much injustice and violence against them and much suffering and despair among them because civil and church structures are still inadequate to accommodate their needs. (Page 2, Paragraph 5)

To Whom We Speak

- We speak to migrants who are forced to leave their lands to provide for their families or to escape persecution. We stand in solidarity with you. We commit ourselves to your pastoral care and to work towards changes in church and societal structures that impede your exercising your dignity and living as children of God. (Page 3, Paragraph 9)
- We speak to public officials in both nations, from those who hold the highest offices to those who encounter the migrant on a daily basis. We thank our nations' presidents for the dialogue they have begun in an effort to humanize the migration phenomenon. (Page 3, Paragraph 10) We ask our presidents to continue negotiations on migration issues to achieve a system of migration between the two countries that is more generous, just, and humane. (Page 48, Paragraph 104)
- Finally, we speak to the peoples of the United States and Mexico. Our two nations are more interdependent than ever before in our history, sharing cultural and social values, common interests, and hopes for the future. Our nations have a singular opportunity to act as true neighbors and to work together to build a more just and generous immigration system. (Page 3, Paragraph 12)

Catholic Social Teachings

- All persons have the right to find in their own countries the economic, political, and social opportunities to live in dignity and achieve a full life through the use of their God-given gifts. In this context, work that provides a just, living wage is a basic human need. (Page 15, Paragraph 34)
- The Church recognizes the right of sovereign nations to control their territories but rejects such control when it is exerted merely for the purpose of acquiring additional wealth. More powerful

economic nations, which have the ability to protect and feed their residents, have a stronger obligation to accommodate migration flows. (Page 15, Paragraph 36)

- The Church recognizes that all goods of the earth belong to all people. When persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive. Sovereign nations should provide ways to accommodate this right. (Page 15, Paragraph 35)
- Those who flee wars and persecution should be protected by the global community. This requires, at a minimum, that migrants have a right to claim refugee status without incarceration and to have their claims fully considered by a competent authority. (Page 16, Paragraph 37)
- Regardless of their legal status, migrants, like all persons, possess inherent human dignity which should be respected. Government policies that respect the basic human rights of the undocumented are necessary. (Page 16, Paragraph 38)

POLICY RECOMMENDATIONS

Globalization and Economic Development

- Now is the time for both the United States and Mexico to confront the reality of globalization and to work toward the globalization of solidarity. Both governments have recognized the integration of economic interests through the North American Free Trade Agreement (NAFTA). It is now time to harmonize policies on the movement of people, particularly in a way that respects the human dignity of the migrant and recognizes the social consequences of globalization. (Page 31, Paragraph 57)
- The creation of employment opportunities in Mexico would help to reduce poverty and would mitigate the incentive for many migrants to look for employment in the United States. The implementation of economic policies in Mexico that create living wage jobs is vital, especially for citizens without advanced skills. (Page 32, Paragraph 61)

Family-Based Immigration

- The U.S. legal immigration system places per-country limits on visas for family members of U.S. legal permanent residents from Mexico. Spouses and parents thus face a difficult decision: either honor their moral commitment to family and migrate to the United States without documentation, or wait in the system and face indefinite separation from loved ones. This is an unacceptable choice, and a policy which encourages undocumented migration. A new framework must be established that will give Mexican families more opportunities to legally reunited with their loved ones in the United States. (Page 33-34, Paragraphs 65-66)

Legalization of the Undocumented

- A broad legalization program of the undocumented would benefit not only the migrants but also both nations. Legalization represents sound public policy and should be featured in any migration agreement between the United States and Mexico. In order to ensure fairness for all nationalities, the U.S. Congress should enact a legalization program for immigrants regardless of their country of origin. (Page 35, Paragraphs 69-70)

Employment-Based Immigration

- In order to prevent future abuse of workers, any new temporary worker program must afford Mexican and other foreign workers wage levels and employment benefits that are sufficient to support a family in dignity; must include worker protections and job portability that U.S. workers have; must allow for family unity; must employ labor-market tests to ensure that U.S. workers are protected; and must grant workers the ability to move easily and securely between the United States and their homelands. It must employ strong enforcement mechanisms to protect worker's rights and give workers the option to become lawful permanent residents after a specific amount of time. Reform in worker programs must be coupled with a broad-based legalization program. (Page 36-37, Paragraphs 72, 75)

Enforcement Policies

- Alarming, migrants often are treated as criminals by civil enforcement authorities. Misperceptions and xenophobic and racist attitudes in both the United States and Mexico contribute to an atmosphere in which undocumented persons are discriminated against and abused. Reports of physical abuse of migrants by U.S. Border Patrol agents, the Mexican authorities and, in some cases, U.S. and Mexican residents, are all too frequent, including the use of excessive force and the shackling of migrants' hands and feet. (Page 39, Paragraph 80)
- In order to address these excesses, both governments must create training mechanisms that instruct enforcement agents in the use of appropriate tactics for enforcing immigration law. We urge the U.S. and Mexican governments to include human rights curricula in their training regimens so that immigration enforcement personnel are more sensitive to the handling of undocumented migrants. (Page 41, Para. 85)
- We urge both the U.S. and Mexican enforcement authorities to abandon the type of strategies that give rise to smuggling operations and migrant deaths. Care should be taken not to push migrants to routes in which their lives may be in danger. We also urge more concerted efforts to root out smuggling enterprises at their source using a wide range of intelligence and investigative tactics. (Page 43, Paragraph 89)

Due Process

- In 1996, the U.S. Congress eviscerated due process rights for migrants with the passage of the Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA), which authorizes the detention and deportation of migrants for relatively minor offenses, even after they have served their sentences. We urge the U.S. Congress to revisit this law and to make appropriate changes consistent with due process rights. We also urge the Mexican government to honor the right to due process for all those who are in the country, specifically documented and undocumented migrants who do not now enjoy due process and who may be removed from the country for arbitrary reasons. (Page 44, Paragraphs 92-93)

Protection of Asylum Seekers

- We restate our long-held position that asylum seekers and refugees should have access to qualified adjudicators who will objectively consider their pleas. We urge both countries to take a leadership role in the Regional Conference on Migration (Puebla Process) and to work with our Central American neighbors to ensure that asylum seekers and refugees throughout our hemisphere have access to appropriate due process protections consistent with international law. (Page 46, Paragraph 99)

Consequences of September 11

- The terrorist attacks of September 11, 2001, have placed national security concerns at the forefront of the migration debate and have added another dimension to the migration relationship between the United States and Mexico. We urge both nations to cooperate in this area, but not to enact joint policies that undermine human rights, reduce legal immigration, or deny asylum seekers opportunities for protection. (Page 46, Paragraph 100)

Pastoral Recommendations

- The Church should encourage these broad-based efforts to provide both a comprehensive network of social services and advocacy for migrant families. A special call is issued for lawyers in both our countries to assist individuals and families in navigating the arduous immigration process and to defend the rights of migrants, especially those in detention. (Page 22, Paragraph 44)
- Ideally, local parishes should ensure that sacramental preparation is available to people on the move, making special provisions for them given their transitory lives of following work wherever it leads. (Page 23, Paragraph 47)
- Careful and generous cooperation between dioceses is important to provide priests and religious who are suited for this important ministry. Guidelines for their training and reception by the host diocese must be developed jointly with the diocese that sends them. (Page 25, Paragraph 50)

Conclusion

- We recognize the phenomenon of migration as an authentic sign of the times. We see it in both our countries through the suffering of those who have been forced to become migrants for many reasons. To such a sign we must respond in common and creative ways so that we may strengthen the faith, hope, and charity of migrants and all the people of God. (Page 47, Paragraph 102)
- We ask our presidents to continue negotiations on migration issues to achieve a system of migration between the two countries that is more generous, just, and humane. We call for legislatures of our two countries to effect a conscientious revision of the immigration laws and to establish a binational system that accepts migration flows, guaranteeing the dignity and human rights of the migrant. (Page 48, Paragraph 104)
- We stand in solidarity with you, our migrant brothers and sisters, and we will continue to advocate on your behalf for just and fair migration policies. We commit ourselves to animate communities of Christ's disciples on both sides of the border to accompany you and your journey so that yours will truly be a journey of hope, not of despair, and so that, at the point of arrival, you will experience that you are strangers no longer and instead members of God's household. (Page 49, Paragraph 106)

Credential

Webster's Definition – *“Testimonials showing that a person is entitled to credit or has a right to exercise official power.”*

When we think about our public officials and representatives, they usually have advanced degrees, a great deal of experience and fancy titles that make them the “experts,” and all of those things are part of their credential.

But who is the expert when it comes to our own life experiences and the systems and structures that either present us with opportunity or cause pain and injustice in our lives? We are! Everyone has something they can teach us or a story we can learn from, just as we have so much to teach and share with others.

Meanwhile, for those of us that choose to deeply engage in intentionally loving thy neighbor through one-to-one visits, and house and community meetings, we become leaders and often experts regarding the hopes, concerns and issues that exist within our communities.

When we meet with other community members and explain to them that we are working in the parish with the pastor in support of the Justice for Immigrants Campaign of the United States Conference of Catholic Bishops, that is a powerful credential that will help us as we work to set up 1 to 1 meetings with other parishioners and community members.

In addition, when we meet with our public officials or representatives, we will want to share the credential above and share how many intentional visits we have conducted as a committee. If you can say your committee has met with over 100 people (or more) in your parish who also expressed the same concerns you are addressing, this is a very powerful credential that shows you are a true community leader.

Our “representatives” are supposed to represent the people they serve, but how often do they take part in listening campaigns to get a true sense of what the majority of people in the communities care about? Who do you think most of our officials and representatives are listening to these days? This is one reason why our work is so important and why we need to take back our communities and advocate for policies and laws that respect our Catholic values.

Remember Webster's Definition of credential – testimonials showing that a person is entitled to credit or has a right to exercise official power.

Credential Training

1. Talk today some more about this term credential which we taught in the one-to-one training
 - a. Definition: Webster's – testimonials showing that a person is entitled to credit or has a right to exercise official power.
2. Key teaching on this today is:
 - a. The notion that how you talk about yourself and your JFI Parish Organizing Committee (POC) will evoke different responses depending on how you do it.
 - b. There isn't one credential – more the notion of being bi-lingual – using different language with different people.
 - c. In public arena – as this POC begins to do research and meetings with elected officials, school or city officials – the principle of POWER RESPECTS POWER applies. If we are serious about moving from the world as it is to the world as we want it to be, we have to be serious about credentialing.
3. Let's start with a brief role plays:
 - a. Ask for volunteer – Staff does role play –City Official: (we are a church group who cares a lot and has some questions)
4. What doesn't work in this example and what would make it stronger? – List
5. Elements of a good credential
6. Practice in groups of two.
 - a. One of you practice a credential with a fellow parishioner/ parent
 - b. One of you practices a credential with a public official you hope to meet with regarding one of the issues raised in your one-to-one process.

Credential Work Sheet

1. Where did you get the person's name?

2. Why should this person meet with you? What's the purpose of the visit?

3. Who do you represent?

- Your Parish Organizing Committee (POC)
- Your Parish and/or Diocese
- The Justice for Immigrants Campaign of the USCCB
- PICO

4. What is the purpose of your organization?

5. Why should you be respected?

- Your personal story/values
- One-to-ones
- Research
- Action
- Results

Scripture

John 1:21-23

They asked him, "Then who are you? Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

John replied in the words of Isaiah the prophet, "I am the voice of one calling in the desert, 'Make straight the way for the Lord.'"

21--¿Quién eres entonces? --le preguntaron--. ¿Acaso eres Elías? --No lo soy. --¿Eres el profeta? --No lo soy.
22--¿Entonces quién eres? ¡Tenemos que llevar una respuesta a los que nos enviaron! ¿Cómo te ves a ti mismo?
23--Yo soy la voz del que grita en el desierto: Énderecen el camino del Señor!* --respondió Juan, con las palabras del profeta Isaías. (Juan 1:21-23)

Acts: 22: 1-10

"Brothers and fathers, listen now to my defense." When they heard him speak to them in Aramaic, they became very quiet.

Then Paul said: "I am a Jew, born in Tarsus of Cilicia, but brought up in this city. Under Gamaliel I was thoroughly trained in the law of our fathers and was just as zealous for God as any of you are today. I persecuted the followers of this Way to their death, arresting both men and women and throwing them into prison, as also the high priest and all the Council can testify. I even obtained letters from them to their brothers in Damascus, and went there to bring these people as prisoners to Jerusalem to be punished.

"About noon as I came near Damascus, suddenly a bright light from heaven flashed around me. I fell to the ground and heard a voice say to me, 'Saul! Saul! Why do you persecute me?'"

" 'Who are you, Lord?' I asked."

" 'I am Jesus of Nazareth, whom you are persecuting,' he replied. My companions saw the light, but they did not understand the voice of him who was speaking to me.

"What shall I do, Lord?' I asked."

"Get up,' the Lord said, 'and go into Damascus. There you will be told all that you have been assigned to do.'"

1 "Padres y hermanos, escuchen ahora mi defensa."

2 Al oír que les hablaba en arameo, guardaron más silencio. Pablo continuó:

3 "Yo soy judío, nacido en Tarso de Cilicia, pero criado en esta ciudad. Bajo la tutela de Gamaliel recibí instrucción cabal en la ley de nuestros antepasados, y fui tan celoso de Dios como cualquiera de ustedes lo es hoy día.

4 Perseguí a muerte a los seguidores de este Camino, arrestando y echando en la cárcel a hombres y mujeres por igual,

5 y así lo pueden atestiguar el sumo sacerdote y todo el Consejo de ancianos. Incluso obtuve de parte de ellos cartas de extradición para nuestros hermanos judíos en Damasco, y fui allá con el fin de traer presos a Jerusalén a los que encontrara, para que fueran castigados.

6 "Sucedió que a eso del mediodía, cuando me acercaba a Damasco, una intensa luz del cielo relampagueó de repente a mi alrededor.

7 Caí al suelo y oí una voz que me decía: 'Saulo, Saulo, ¿por qué me persigues?'

8'¿Quién eres, Señor?

9Los que me acompañaban vieron la luz, pero no percibieron la voz del que me hablaba.

10'¿Qué debo hacer, Señor?

-Paul gains respect by speaking in the native tongue of the Jews as well as telling his history and what he's done/accomplishments.

Catholic Social Teaching

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. Each person has been created in the image of God. Each person is of indisputable value. This belief is the foundation of all the principles of our social teaching. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Vida y dignidad de la persona humana

"Nuestra fe en la santidad de la vida humana y la inherente dignidad de la persona es el fundamento de todos los principios de nuestra enseñanza social". Cada persona ha sido creada a imagen de Dios. Cada persona es de inestimable valor. Todas las leyes sociales, prácticas e instituciones deben proteger, no minar, la vida y la dignidad humana –desde la concepción hasta la muerte natural. Las naciones deben de proteger el derecho a la vida encontrando medios cada vez más eficaces para prevenir y resolver conflictos por los medios pacíficos. Creemos que cada persona es preciosa, que las personas son más importantes que las cosas, y que la forma de medir el valor de cada institución es si amenaza o mejora la vida y dignidad del ser humano.

SESSION 9: CUTTING ISSUES & CONDUCTING RESEARCH ACTIONS

Session #9 Overview

- **Purpose** – Learning to turn problems into issues that have winnable solutions we can work to achieve; understanding how to plan research actions that help us cut issues
- **Training** – Research Action Role Play
- **Readings** – Moving from one-to-ones to Action; Action Development & Rules for Research Actions
- **Catholic Social Teaching** – The Dignity of Work and the Rights of Workers
- **Organizing Principles** – Go in dumb come out smart; who do you love; truth is established with two or more witnesses
- **Homework** – Readings for Session 11; Always continue loving thy neighbor and continuing the relational visits

Session #9 JFI Meeting Sample Agenda

1. Welcome, Purpose and Introductions
2. Opening Prayer/Reflection
3. Brief review of last week's training
4. Report Back – How many relational visits conducted and how did they go, especially with the credential focus?
5. Discuss Readings – Issue Development, Cutting Issues and Research Actions
6. Cutting Issues & Conducting Research Actions Training
7. Next Steps
 - Readings for next meeting
 - Continuing to love thy neighbor through relational visits
8. Closing Prayer/Reflection

Session # 9: Cutting Issues and Conducting Research Actions

Notes, prep, materials

Training Core Content	Readings & Discussion – Issue Development; Moving from One-to-ones to Action; Action Development; and Rules for Research Actions Research Action Role Play Evaluate after the Research Action	
Principles	Go in dumb, come out smart; Who do you love; No permanent allies, no permanent enemies.	
Scriptures	Matthew 18:19-20	
Faith-based quotes	St. Thomas More: “Lord, give me the grace to bring about the things that I pray for.”	
Additional Quotes and Resources	Matthew 10:25 Is it enough for the disciple to be like the teacher?	
Icebreakers	Modeling a bad research action with poor responses from the official or representative which evades the question or changes the subject. It is good for folks to practice how to deal with this!	
Catholic Social Teaching	The Dignity and Rights of Workers	

Issue Development

Issue development is one of the most fundamental concepts in organizing. Issue development is the process of moving from a problem to an issue. Oftentimes problems feel overwhelming and paralyzing. On the other hand, people can resolve issues. Through issue development:

- Local congregations are able to exercise their power in public life;
- Victories are defined;
- Leaders develop skills of analysis and strategic thinking.

Issue development principles

People act out of their own self-interest, but self-interest changes

Self-interest is that which is important to a person and/or a community, and is what motivates people to get involved or take action. The Latin roots of interest – “inter” and “esse” – mean “between” and “to be.” Perhaps the root definition suggests that “self-interest” can only be realized when one is among others. There are many things that are important to each person. Family, financial well-being, health, caring for others, faith, personal growth and development – might all be on a person’s list of what is important. The list differs from person to person.

Your job is to uncover what is important to the people you meet and understand why it is important to them. Leaders become involved in organizing for a variety of reasons, but as you listen you will usually discover the complexity of what is important to them. Self-interest rests on a continuum. At one end of the spectrum is self-interest that is individualistic or “selfish” and at the other end is self-interest that is “altruistic.”

Most people have self-interests that fall all along the continuum. Self-interest that drives community organizing is shared self-interest compatible with the common good. Self-interest changes and is never static. For example, what was important to me as a parent of young children is different than what is important to me now as a parent of adult children. A pastor new to a congregation will have a different set of self-interests than a pastor who has established his/her ministry in the congregation.

This principle reminds us of the importance of self-interest to community organizing – and of understanding how it works. Organizing is about people; people are about the issues. Although there is always much work to be done and many important issues to tackle – *your priority as an organizer should always be on supporting the people with whom you work*. Your role is to assist leaders in building strong and unified organization capable of taking action on their issues. Issues facing leaders ignite their passions. The people we are organizing ignite our passions. This principle reminds us that people should never be a means to an end rather, they are the purpose of our work. The greater the distance between you and the problem, the more you can philosophize about it.

Organizing brings ordinary people into the public arena. Leaders naturally take positions that reflect their experience and interests. But these positions can run contrary to more established ideas (the status quo). Frequently, debates about resource allocation or policies are framed by elites who do not necessarily share the same perspective or urgency as our people.

For example, the editorial staff of the local newspaper (who have never lived in gang-ravished neighborhoods) may decry a call for stronger policing by the local community. Likewise, neighbors living in gang controlled turf want police response today – not months from now after the city completes a public safety “study.” Entry

into the public square will always surface critics and result in tension. Help your leaders understand that their positions on problems may evoke controversy or be met with a lack of urgency from public officials. This should not be a surprise if we recognize that clarity and urgency usually dissipates with distance from the problem.

This principle helps us to understand that people who do not live with the tension and consequence of certain issues can afford to philosophize about what should be done. Push a problem and you get the issue; push an issue and you get the values. As we identify problems through our one-to-one work, we strive to identify or “cut” an issue through our research. Cutting an issue polarizes the debate over what should be done to resolve that problem by placing very specific action steps in front of the public and decision-makers. Decisions reflect values. However, not everyone in our community values the same things. This diversity of values sets the scene for competing self-interests that must be reconciled within the public policy arena. If we examine a particular position on an issue we may reveal the underlying values sustaining that stance.

For example, speeding traffic threatens the safety of my children. The well-being of my family and all families in the neighborhood is the value driving my concern over traffic. The hesitancy that we may encounter from the city to regulate the traffic reflects a value as well. Push their resistance and you will discover that they value ease of traffic management, or the allocation of resources to other communities or other projects, more than they value safety in my neighborhood. Organizing focuses the debate in “values language” and surfaces value conflicts. Public officials will never speak in values language – rather they will try to define the problem with neutral language – number of vehicles, average speed, etc. This principle reminds us to always push to clarify what values are at work.

Recommended next steps

The PICO’s principles in this chapter are meant to support you in the work of supporting local organizing. Reflect upon these principles each day. They will help guide you – and remind you of the importance of your role as a PICO organizer. Before continuing to the next chapter, take a few minutes to read the list of principles again:

- People act out of their own self-interest, but self-interest changes.
- Organizing is about people; people are about the issues.
- The greater the distance between you and the problem, the more you can philosophize about it.
- Push a problem and you get the issue; push an issue and you get the values.

Moving from One-to-ones to Action

As the listening campaign winds down, the Planning Committee meets to prepare an LOC agenda. The objective of this LOC meeting is for leaders to discuss the concerns they heard from the community and to select a problem for research. During the research phase, a small leadership team explores the problem to determine if a winnable issue can be “cut” and moved all the way to action. Before this work begins, it’s important that all leaders understand the difference between a “problem” and “issue.”

Problems vs. Issues

During the listening campaign, leaders have heard about many problems in the community during one-to-ones and house meetings. For purposes of organizing, we define something as a “problem” when it meets the following criteria:

- Vague: Unclear, confusing, ambiguous, indistinct and lacking details or specifics
- Not Urgent: Seemingly widespread, not personalized, and does not require immediate response
- Overwhelming: Complex in nature, large in size and scope
- Lacks accountability: No one in particular can be held accountable for the situation
- Lacks a clear next step: Due to all of the above, there is nothing specific that can be done and at times may feel paralyzing

Many of the concerns that emerge during the one-to-one visits can be defined as “problems.” Leaders will often hear about “gang violence” or “drug dealing” or “youth safety.” The LOC can’t do anything about the overwhelming problem of gang violence. However, it might be able to do something about a problem in Poplar Park. For example: Groups of kids have been hanging out in Poplar Park after school. On several occasions recently, kids have gotten into fights that resulted in two neighborhood teenagers being hospitalized.

This very real story allows us to look more deeply at a “problem” to move us closer to an “issue.” What is an issue? For purposes of organizing, we define something as an “issue” when it meets the following criteria:

- Specific
- Immediate
- Impacts many people
- Polarized
- Identifiable targets
- Winnable

Specific: Ideally, there is a place and time associated with the issue. Kids hang out after school on weekdays from 3-6 pm.

Immediate: There is a sense of urgency attached to it – it’s something that’s happening now (or recently) – not last year. For example: Two kids were hospitalized within the last month due to gang related violence.

Impacts many people: Everyone in the congregation/community can relate to (or is experiencing) the problem. Although the next-door neighbor’s barking dog troubles Mrs. Smith, that’s something important to Mrs. Smith, but it’s not an issue.

For example: Many families in our community live near Poplar Park and are concerned about the rise in youth violence.

Polarized: An unjust situation exists and there are clear choices about how to resolve the issue. These choices often reflect different priorities and values. For example: Families in a neighborhood value safety in their community and desire more police patrols but no response was forthcoming because city officials value investing police resources downtown.

To better understand this concept, consider taking a look at the German philosopher Hegel and the Hegel Dialectic. According to Hegel there are two opposing sides – “thesis” (the community) and “antithesis” (the person/system with the power to change the condition). When the two sides come together and interact, a new position is formed – “synthesis.” When “position A” interacts with “position B” a new position results, which is “position C” (a merger of the two positions).

We define this dialectic as building a new relationship with the person responsible for the issue. When we organize an “Action,” not only is the condition addressed, but a new relationship is also formed.

Target: In a polarized issue there is someone with the authority and responsibility to do something about the problem. Oftentimes, the “target” represents a system which is acting in ways detrimental to the community and sometimes the entire system is broken, and can’t be fixed with one “Action.”

An Action might deal with one particular piece of the systemic flaw, and the target is that person with the authority to correct the particular condition. What this suggests is that the “target” may not always be the top decision-maker of a given institution. For example: when dealing with safety issues, you might choose to invite our the captain in charge of vice (drugs), rather than the chief for two reasons:

- The captain is going to be the one to implement the change; therefore the LOC needs to be in relationship with her.
- If the captain says “no,” you have a person you can go to (the chief).

However, there could be a strategic reason for inviting the chief (who will probably also bring the captain). The LOC might determine that the community’s feeling of disrespect by the Police Department suggests that the presence of the chief will be symbolically important to heal the wounds of anger and mistrust. The “target” is called our “invited guest” at a public Action.

Winnable: The LOC can do something about the problem. Minimally, one step can be taken to address the condition. For example, as in the problem with Poplar Park, a “win” might be creating a safe environment for kids to play after school (and building a relationship with the police and the parks and recreation department).

This might then lead to future actions addressing questions of safe parks and quality programming. The first time an LOC goes through this process, it’s helpful if it can achieve a visible “win,” such as a stop sign or new playground equipment (as opposed to a new affordable housing policy). It gives leaders more confidence and improves the LOC’s credential if they can point to something concrete that they’ve delivered to their community.

Conduct Training on Problems vs. Issues

At the LOC meeting, you or a veteran trainer offers a training to help leaders understand and distinguish between a problem and an issue. During the training discussion of what constitutes an issue, you might discover that leaders have concerns or questions about the notion of polarization, particularly the first time through the

process. This is a wonderful opportunity to explore the role of “tension” in organizing. Just as you did in the self-reflection activity in this chapter, ask leaders to reflect on their experiences and perceptions of tension.

Questions you might pose include:

- When do you experience tension?
- How do you respond to tension? Why?
- Is there any value in tension? What? (How could we not feel tension over “X” condition?)
- As an LOC and faith community, how might we use the tension most productively?

LOC Discussion & Decision

In the lead up to the LOC meeting, the Planning Committee should also prepare an overview of all the concerns that have emerged during the course of the listening campaign, and with some quantitative analysis that clarifies what concerns were heard most often. The LOC should be paying attention to emerging concerns during the listening campaign. The LOC might want to designate someone to keep track of the concerns and the number of people who have identified each problem. At the LOC meeting, time is allocated for selecting a problem/potential issue using the “problem vs. issues” framework. Again, it’s helpful if the Planning Committee can either make a recommendation and/or lead the discussion of the themes that have emerged (having previewed the information with the organizer).

As with all LOC meetings, the more one-to-one work which has been done with leaders prior to the meeting, the deeper the discussion. As an organizer, try to touch base with as many LOC members as possible before the meeting and before the decision is to be made. This allows leaders to begin their discernment process well before the LOC meeting, gives you a heads up to potential concerns or questions, and allows for a deeper and often more productive dialogue.

Leaders often feel passionately about the problems that have emerged in their 1-1s and will advocate for them. The meeting’s chair (or you) should be prepared to lead the LOC through a decision-making process.

This includes examining:

- Themes that emerged from the listening campaign.
- Clusters of problems. These may be problems that naturally or logically seemed connected by one common denominator (such as youth hanging out; low performing schools; summer jobs for kids, etc.).
- What might be “winnable.” Leaders often look to you, the organizer, for your experience on what’s winnable. It’s important that you anticipate this question and have talked it through with more experienced organizers and your director before the meeting. (This is especially important the first time around, when the LOC is building a public reputation.)
- The consequences of choosing one problem over another. For example, it might be more winnable to go after getting a stop sign. However, if there is an overwhelming problem with an increase in gang violence, there might not be a choice.

Ultimately, leaders have to negotiate this with each other. However, this process is not a question of saying “no” to any of the problems. Our intention is to address them all, the question is in which order they’ll be addressed. At this point, it’s what the LOC is going to say “yes” to first. Ideally, the LOC reaches consensus at the meeting. If consensus can’t be reached, go around the room and ask each person to share their thoughts (with a time limit) and then vote.

Action development

Action is to the organization as breathing is to the body. It is essential, vital, and affirming to the organization and its members. Why?

- Action inspires. Leaders learn that when they invest in their people, their people will respond. It inspires the larger congregation (or community) who experience the power of a united voice.
- Action provides proof of the congregation's claim to care about the well-being of its members.
- Action enhances a congregation's place in the public life of a community, as the institutional voice enters the public debate about what's important.
- Action can deliver real transformation and change to a community.
- Action is an opportunity for leadership development. LOC leaders learn to analyze systems, develop strategies, hold public officials accountable, and deepen their understanding of their own skills and those of other leaders.

Action Development Principles

No permanent allies; no permanent enemies; only permanent interests. As we organize and move to Action, we strive to “cut” an issue through our research. Cutting an issue not only breaks down a problem into smaller more specific and focused pieces, but also polarizes the debate over what should be done to resolve that problem by placing very specific action steps in front of the public and decision-makers leaving them with very clear options that require a simple yes or no answer.

A public position by a decision-maker within this debate is largely established by a particular self-interest that rests upon a certain set of values. Inevitably, you will encounter officials that oppose your position. While there may be tension in the encounter, it is important to recognize that these same officials may be our strongest allies on other issues.

By understanding the competing interests at play, you can best strategize your campaign. You may also discover that your campaign will be supported by the strangest of bedfellows – and may be opposed by previous allies. This principle reminds us to not personalize the art of politics and that political power is used primarily to further specific interests – not to support or oppose individual people or groups.

The Action Is in the Reaction

Newton first postulated that any action has an equal and opposite reaction. This rule of physics also applies to public life. When you move an action, you will provoke a reaction. The reaction points the way for you to respond. And thus, the public discourse moves toward resolution. Issue campaigns move step-by-step – rarely do we organize a public action and win everything we looked for in one fell swoop. With this in mind, it is important that you can articulate what reaction you are looking for with your public meeting. How might a public official's respect for a large turnout change opportunity? How might favorable press coverage create momentum? How might polarization of the value debate create opportunity? This principle reminds us that PICO actions are not final events. Actions provoke reaction, which in turn creates opportunity for us to organize another action.

Rewards Go to Those Who do the Work

There are many rewards to be found in organizing. However, they are unlike the rewards of money and status in the dominant culture, and with thoughtful reflection leaders find many intangible yet meaningful rewards in community organizing.

For example, public roles and recognition in PICO actions might bring peer recognition, more confidence when speaking in public, and improved self-esteem. There are ample opportunities for you to reward hard work. When the media calls for a quote, whom do they talk with? When you have a public action, which person has a role in the action? Who do you consult with to develop new strategies?

Reward people who have:

- Done one-to-one visits
- Gone on research actions
- Used the phone to mobilize people to come out.

In helping to plan meetings of the LOC, establish expectations that only those who have done one-to-one visits have the authority to speak. By rewarding those who have done the work you send a clear message that those who participate in the organizing process have the opportunity for a role and to be recognized. And, by only choosing those who have worked, you send a message that leadership is earned, not bestowed. This principle reminds us that it is important to reward the people who have done the hard work of organizing.

Relationships are Reciprocal

As we organize, we engage with leaders in a wonderful journey. We find both privilege and responsibility in this journey. This also holds true for leaders. As organizers we learn as well as we teach. In fact, our ability to acknowledge what we receive and learn from our leaders strengthens us and contributes to our own professional development. This principle reminds us that strong relationships are always two-ways: both individuals receive as well as give. This also true in the public arena. Powerful political relationships often have a reciprocal nature.

Introduction

In this section we look at the three parts of the research action:

- The preparatory meeting
- The research action
- Debriefing the research action

The information in this chapter, as throughout this Guide, is offered as a starting point for your learning and exploration as a new PICO organizer. It is designed to support your mentoring relationship with your director.

Self-Reflection

Before you read the next section, take a moment to reflect on the following questions:

Research is about discovery. However, our own point of view can sometimes get in the way of listening to new ideas.

- Can you think of a time when you were trying to solve a problem and your own “baggage” got in the way?
- What were the consequences?
- What could you have done differently?

Write a half- to one-page reflection in your journal to later discuss with your director.

The Preparatory Meeting

The “prep meeting” is a critical step in ensuring a successful research action. During this meeting, committee members discuss and decide upon their objectives including:

- What they hope to learn during the research action
- What questions to ask the person they will visit

The committee also assigns roles:

- Chair
- Person(s) delivering testimony
- Questioners
- Note takers

If you have a committee of inexperienced leaders, encourage them to meet at least 1-2 days before the actual research action meeting. Leaders need time to internalize their role. It’s difficult for new leaders to skillfully chair a research action if they have only a half a hour before the meeting to prepare. As leaders acquire more experience, they may schedule the prep meeting an hour before the visit with the official.

Scope out a suitable coffee shop or congregation setting for the prep meeting, nearby the office where you’ll be meeting. Ideally, a leader should chair the prep meeting and, following opening remarks and prayer, turn it over to the organizer. This is a wonderful teaching opportunity. It’s a time where leaders are thinking together and with the organizer – so don’t rush it.

First, walk through the basic questions leaders might want to ask and then assign the questions. Next, ask each leader to review:

- His/her question
- Why we are asking the question
- What we might learn
- How he/she will respond to the other person (with a follow-up question or a comment)

Lastly, ask your leaders what impression they hope to leave with the person being visited. Typically leaders will say “a disciplined group”, “we are connected to the community,” “well organized,” “caring,” “interested in learning,” etc. Their descriptions should then guide the behavior of the research committee. For example, how will the other person know we are “disciplined”?

Rules for the Preparatory Meeting

1. If a leader isn't at the prep meeting, he/she shouldn't speak during the research action.
2. If your team doesn't show up for the preparation, postpone the research action. If there is only the organizer and one leader, that doesn't constitute a “team,” since the organizer should only be speaking on rare occasions.

The Research Action Agenda

The research action agenda should allow for the greatest opportunity for leaders to engage with the person they are visiting.

Typical agenda (outline)

1. Credential and introductions (Chair)
2. Purpose of meeting (Chair)
3. Testimony (Representative of group experiencing the pain)
4. Questions for person visited (Leaders)
 - ◆ What is her role and responsibilities to whom does she report?
 - ◆ Does she understand the problem?
 - ◆ What are some possible solutions?
 - ◆ Any additional resources? Are there other people we should be talking to?
5. Response or questions (Person visited)
6. Summary and next steps (Chair or designated leader)

Typical agenda (details)

- 1) Credential and introductions (Chair)
 - Example: *“We are the St. Stephen’s Organizing Committee. We represent the 500 families of our congregation. Over the past 4 months, we visited 175 families in our congregation and our community to understand their concerns. We heard a number of concerns, but one in particular that brings us here today – the closing of the senior citizen center in our community. We are a part of a larger organization, the [PICO Federation name], which is comprised of 15 congregations representing over 22,000 families. Before we go any further, we’d like to introduce ourselves.”*
- 2) Purpose of meeting (Chair)
 - Example: *“As I mentioned, over half the people we visited raised concerns over the closing of the*

senior citizen center, which plays such an important role in our community. We have over 50 members of our congregation who use the center regularly, plus several-hundred community members who depend on the center. We are here today to understand more about why this problem exists, what can be done to address it, and to take that information back to our organization.”

“We have several people here today who will share briefly about the importance of the center in their lives.”

3) Testimony

- Testimony should be about 1 minute. It should come from people who are experiencing the pain – in this case, a senior citizen or a family member of a senior citizen.

4) Questions for person visited (Leaders)

- What is her role and responsibilities, and to whom does she report? We want to develop leaders’ understanding of the chain of command within the institution.
- Does she understand the problem? Does she even know there is a problem and, if yes, what’s her understanding of why the problem exists?
- What are some possible solutions?
- Explore if there is anything currently being done or planned. If yes, how definite are those plans. If not, what could be done. Leaders can test out some of their ideas. Also, it’s a time to test the imagination of the person we’re visiting. Ask, “If resources were not an obstacle, what could you imagine being done to address the problem?”
- Any additional resources? Are there other people we should be talking to?

5) Response or questions (Person visited)

- Give the person an opportunity to ask any questions of the committee.

6) Summary and Next Steps

- The chair or a designated leader summarizes some of what was learned during the meeting. He also clarifies any follow-up steps, such as getting copies of documents that the person has agreed to give to the research committee. The chair also confirms that the person is willing to meet with us and/or our LOC/congregation. It’s important to always leave with the door open. Lastly, the chair thanks the person and lets her know that the committee will be taking the information back to the LOC and deciding on how best to proceed. This educates the official about how the LOC works: that it is an accountable, democratic organization.

Rules for research actions

1. No deal cutting. Many officials would prefer to solve a problem meeting with five to six leaders rather than face 200 people at an action. The Research Committee has not been given the authority to broker a solution. And if they did, they’d deny the congregation the opportunity to own or celebrate a potential victory. Also, if a commitment is made to a committee, it is the committee who will be held accountable if the commitment is not realized, not the official.

2. Keep the discipline. The research team needs to stay focused and on message. Avoid getting swept away by buzzwords (i.e., “You people”). Stay cool and absorb the information and this person’s point of view. All that we learn, whether explicitly or implicitly, will help to explain why the community is experiencing the problem and what can be done about it. This information helps us determine a particular cut on an issue or highlights good potential targets for further research. The team also needs to respect the chair and defer to him/her during the meeting. We can’t expect the official to respect the chair if the team does not.

Debrief meeting

Debriefing research action is crucial. It provides a forum for leaders to examine their efforts, share their frustrations, anger, surprises, and crystallize what they learned that will be helpful to the LOC. If possible go back to the same coffee shop, to meet immediately after outside of the meeting place. Assume you have 10-15 minutes for the debrief session, before leaders start peeling away.

Questions to pose to your leaders include:

- How did we do?
- How was the clarity of credential and purpose?
- How was the quality of the testimony?
- How was our capacity to listen, engage and probe?
- What impression did we leave of the organization/congregation?
- What did we learn?
- What is our understanding of why the problem exists and what can be done?
- What contradictions or surprising information did we uncover?
- What are our impressions of the person visited?
- What are our next steps?

Follow-up tasks

Before closing the debrief, be sure to ask leaders to volunteer for followup tasks, including:

- Write up notes from the meeting
- Give the research report at the LOC
- Write a thank you note to the person visited

Research lessons

The Research Committee feeds its lessons back to the LOC in the form of reports at regular LOC meetings. Over the course of research actions, leaders develop and uncover many things, including:

- A greater understanding of how the system works
- Whether the system is simply not functioning according to policy or whether new policies and or resources need to be created
- Who has the power to correct the condition
- How the LOC can best use its power to create the largest ripple effect, thereby resolving the problem

Name of Parish or Diocese, Parish or Local Organizing Committee (LOC/POC)

A Member of the USCCB Justice for Immigrants Campaign and the PICO National Network

Sample Research Action Agenda

Directions: Read through this sample agenda, assign roles for each piece and have everyone prepare and practice their parts.

1. Introductions, Purpose of Meeting, Credential

A Credential is the authority we have to be at the meeting: who we are, what we represent and work we have done that brings us to this meeting. Example: We are members of _____ parish/diocese which is a member of the Justice for Immigrants (JFI) Campaign and the PICO National Network. Justice for Immigrants is part of the United States Conference of Catholic Bishops' campaign to support of more humane and just immigration policies. The PICO National Network is the largest faith based community organizing network in the nation, organizing communities for change in 150 cities and 17 states across the country. Together, JFI and PICO are working together to engage in grassroots parish organizing in support of immigrants and their families.

We have recently completed over _____ one-to-one visits with members of our parish/diocese and with our neighbors to better understand our community concerns and to invite folks to organize and get involved in the Justice for Immigrants Campaign. We are now in the process of researching solutions to the top concerns that we've surfaced.

Purpose: One of the top local concerns from our one-to-one visits is a new fear of police resulting from the new "Secure Communities" (SCOMM) Program. This program has actually created fearful and divided communities, where immigrants and even legal permanent residents and naturalized citizens are scared of racial profiling and scared to call their local and state police authorities. We have found that even reporting a crime can lead to fingerprinting that can result in the arrests of the victims of crimes rather than the arrest of criminals. It is extremely concerning that folks who have not committed a crime can have their fingerprints sent to ICE. The SCOMM program requires local and state police authorities to send in fingerprints to the feds PRIOR to any criminal conviction. This is one piece that has helped ensure that a huge percentage of immigrants being detained and deported are not criminals and their only offense is being here without proper documentation. One of our main concerns is that fact. Meanwhile, we even have someone here to share her personal testimony:

Sample Testimony: Hello, my name is _____ and I'm here to share the story of my good friend and neighbor who was arrested unfairly as a result of SCOMM. Her name is Maria and she was having some marital problems. Just about a month ago, her husband had been drinking, completely lost his temper and started beating her quite brutally. When she called the police for help, the police suspected her of being undocumented so they took her fingerprints and sent them into ICE. Next thing we knew, they detained her and she is now going through deportation hearings even though she has never committed a crime here in the US, and her children are now without their mom and living with her unstable husband. Now, almost everyone in our neighborhood is afraid to calling the police to report crimes, even when they are violent. As a result, crime and abuse is increasing as dangerous criminals benefit from the fear and divisions SCOMM has created between our community members and our local and state police authorities. We believe a first step in looking at solutions to this problem is to talk with you and learn more about your agency's perspective on this problem.

2. Sample Questions:

- In what ways do you see SCOMM affecting our communities and relationships?
- How has this program affected your agency and your work?
- Has anyone else shared the same concerns that we are lifting up with you?
- Do you think your agency would opt out of SCOMM if they were able?
- We would like to stay in relationship with you and your agency, is it possible that we could plan to meet again in the near future?
- Who else should we meet with to raise these concerns and learn more about this issue?

3. Adjourn and Evaluate

Parish Research Action Role Play

Background

The Problem: The families in your parish and community are deeply concerned about growing tensions between local police and your community as well as divisions that are growing between immigrants and non immigrants. This seems to be a direct result of the Secure Communities program which was recently implemented in your town. Much of the work that your parish has done to build positive relationships between immigrants and non immigrants in your community are being eroded as well as the relationships between the community and the local police. Many immigrants are now afraid to call the police even to report crimes, especially since one woman from your parish called the police to report spousal abuse and is now in deportation proceedings as a result. In addition, there is an increase in racial profiling and many immigrants are being pulled over for no reason or under the guise of a DUI check. This has resulted in very few DUI arrests, but has mainly been used to check immigrants for their identification and has resulted in a large numbers of cars being impounded and deportation proceeding being issued among undocumented immigrants.

Cutting Issues & the Research Action: After speaking with many people in your community and brainstorming with your Parish Organizing Committee (POC) viable issue cuts that may help resolve the problems detailed above, you set up a meeting between several members of your POC and your local sheriff and deputy to conduct a research action. The purpose is to further explore what the Sheriff and Deputy believe might be possible to resolve the problem and to further explore the questions and issue cuts your POC developed in your last planning meeting. Sample questions include:

Sample Questions

- In what ways do you see SCOMM affecting our communities and relationships?
- How has this program affected your agency and your work?
- Has anyone else shared the same concerns that we are lifting up with you?
- Do you think your agency would opt out of SCOMM if they were able?
- Do you have the authority to choose not to fingerprint those who call the police to report crimes or those who commit only minor offenses including traffic violations?
- If fingerprints are sent to DHS, do you know that you have the authority to choose whether or not you want to comply with ICE detainers?
- We would like to stay in relationship with you and your agency; is it possible that we could plan to meet again in the near future?
- Who else should we meet with to raise these concerns and learn more about this issue?

YOUR TASK FOR THIS ROLE PLAY

Please assign one person for every section of the Research Meeting Agenda that is typed in Bold. You must assign a different person for every role. Please note that we are usually only given about 20 to 30 minutes to meet with our public officials so some times have been suggested and a timekeeper should help you keep time. NOTE: We will only role-play the agenda items, which are in BOLD. It is often good to make the role play challenging by ensuring that the “representatives” respond in challenging ways at least once or twice by changing the subject, not answering a question properly, or responding in unexpected ways. This keeps everyone on their toes and prepares them for the unexpected.

HAVE FUN!!!!

The Research Action Agenda

Meeting CHAIR _____

1. Welcome & Introductions of Leadership and Officials
2. Opening Prayer Reflection / Song
3. Purpose of the Meeting - Issues to be Addressed
4. Credential _____
5. Research Report
6. Testimony _____
Please prepare two people to share their testimonies – (One to two minutes for each testimony)
7. Questions to Guest Officials – Several different members of you POC can ask these questions
Question and Response from Officials (2 minutes each)
8. Summary _____ IF TIME.
9. Next Steps
10. Closing Prayer / Reflection
11. Adjourn.

TIMEKEEPER: _____

*Always take time to process and evaluate the research action afterwards with your team.

Catholic Social Teaching

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. Each person has been created in the image of God. Each person is of indisputable value. This belief is the foundation of all the principles of our social teaching. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Vida y dignidad de la persona humana

"Nuestra fe en la santidad de la vida humana y la inherente dignidad de la persona es el fundamento de todos los principios de nuestra enseñanza social". Cada persona ha sido creada a imagen de Dios. Cada persona es de inestimable valor. Todas las leyes sociales, prácticas e instituciones deben proteger, no minar, la vida y la dignidad humana –desde la concepción hasta la muerte natural. Las naciones deben de proteger el derecho a la vida encontrando medios cada vez más eficaces para prevenir y resolver conflictos por los medios pacíficos. Creemos que cada persona es preciosa, que las personas son más importantes que las cosas, y que la forma de medir el valor de cada institución es si amenaza o mejora la vida y dignidad del ser humano.

Scripture

Matthew 18:19-20

“19 Again, [amen,] I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. 20 For where two or three are gathered together in my name, there am I in the midst of them.”

SESSION 10: ACTION!

Session #10 Overview

- **Purpose** – Preparing our JFI committees to host large events that we call the “Action” to put our faith into action and to move forward on more fair and humane immigration policies
- **Training** – Action!
- **Readings** – Action Day Details; Program Team Roles
- **Catholic Social Teaching**
- **Organizing Principles** – Power is taken not given; Power is the ability to act; Define the situation, control the outcome; No permanent allies, no permanent enemies

Session #10 Sample Agenda:

1. Welcome, Purpose and Introductions
2. Opening Prayer/Reflection
3. Brief Review of last week’s training
4. Report Back – How many relational visits conducted and how did they go?
5. Discuss Readings –Action Day Details, Program Team Roles, Action Agenda
6. Pre-Action Imagine Training
7. Ideas for Action Plan & Sample DREAM Act Action Agenda
8. Action Role Play/Practice
9. Next Steps
10. Closing Prayer/Reflection

Session # 10: Action!

Notes, prep, materials

Training Core Content	Readings & Discussion – Actions Pre-Action Imagine Training Sample DREAM Action and elements of a powerful event Action Role Play/Practice Evaluation	
Principles	Power is the ability to act; Power is often organized money or organized people; Who do you love; No permanent allies, no permanent enemies.	
Scripture	Psalm 11: 3,5,7	
Faith-based quotes	Rabbi Jack Riemer: A Sabbath Prayer	
Additional Quotes and Resources	Prayer of St. Francis of Assisi	
Icebreakers		
Catholic Social Teaching	The Life and Dignity of the Human Person	

Scripture

Psalm 11:3, 5, 7

When the foundations are being destroyed, what can the righteous do? The LORD examines the righteous, but the wicked and those who love violence his soul hates. For the LORD is righteous, he loves justice; upright men will see his face.

Cuando los fundamentos son destruidos, ¿qué le queda al justo? El Señor examina a justos y a malvados, y aborrece a los que aman la violencia. Justo es el Señor, y ama la *justicia; por eso los íntegros contemplarán su rostro.

This verse illustrates the need for a foundation in the Lord to remain righteous. Similarly, the principles of parish organizing are the foundation needed to do justice.

A Sabbath Prayer

We cannot merely pray to you, O God, to end war;
For we know that You have made the world in a way
That man must find his own path to peace.
Within himself and with his neighbor.

We cannot merely pray to You, O God, to end starvation;
For You have already given us the resources
With which to feed the entire world,
If we would only use them wisely.

We cannot merely pray to You, O God, to root out prejudice;
For You have already given us eyes
With which to see the good in all men,
If we would only use them rightly.

We cannot merely pray to You, O God, to end despair,
For You have already given us the power
To clear away slums and to give hope,
If we would only use our power justly.

We cannot merely pray to You, O God, to end disease;
For You have already given us great minds
With which to search out cures and healing,
If we would only use them constructively.

Therefore we pray to You instead, O God,
For strength, determination and will power,
To do instead of just pray,
To become instead of merely to wish.

– Rabbi Jack Riemer

Prayer of St. Francis of Assisi

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.

For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

Pre-Action Planning - Imagine Training

Ask the members of your Parish Organizing Committee to imagine that we organized an amazing action in support of JFI that was truly successful; what would it look like? Then, with a flip chart for scribing, ask them to name all of the things that would need to take place for the action to be a true success. Many of the things folks should name include:

- Great turnout – lots of people attending the action
- Media turnout and coverage; media interviews with your parish leaders
- Turnout from public officials and key stakeholders or power people
- Solid commitments from public officials or movement forward (even if you don't achieve your end goal, sometimes just creating the tension, lifting up the issue in a powerful way, and baby steps in the right direction can be a great start)
- Powerful testimonies, research, prayers and reflections
- Commitments from the crowd to get and stay involved
- Creative components like music, skits, and poetry that keep the crowd engaged
- An energized crowd that was truly engaged and cheering on your cause
- A diverse crowd representing immigrants and non-immigrants as well as folks from all different backgrounds, ages, socioeconomic statuses, etc.

Then ask the POC to brainstorm all of the things they need to do to ensure that these things transpire. Scribe everyone's ideas and recommend breaking up into smaller sub-committees to cover the different areas. For example, you may want to have a committee that focuses on media, one that focuses on logistics, and one that focuses on turnout. Have the POC break up into their sub-groups and report back to the larger group the tasks they have developed to achieve their goals. Because turnout is so critical, you may want to do another training focusing on turnout and how everyone is going to help the turnout sub-committee reach their turnout goals. Go back to Sessions four and seven and use the tools provided to help with this work.

THE TRANSFORMATIONAL POWER OF ACTION:

The goal of parish organizing is to change and transform relations and persons so that the collective life of the community serves everyone in the best way possible.

How will our action change and transform you, your parish, your community, JFI and our greater community as we collectively express our vision of the world as we would like it to be?

1. What brought you to parish organizing? _____

2. How have you been transformed by parish organizing? _____

3. What does this action mean to you? _____

4. What does this action mean to the people with whom you are in relationship? _____

5. What does this action mean to your parish/school? _____

6. What does this action mean to JFI? _____

EL PODER TRANSFORMATIVO DE LA ACCIÓN:

La meta de la organización en la parroquia y la comunidad es cambiar y transformar las relaciones y las personas de tal forma que la vida colectiva de la comunidad sirva a todos de la mejor manera posible.

¿Cómo nuestra acción te cambiará y transformará a tí, a tu comunidad, tu parroquia, JFI y a nuestra comunidad más grande, cuando expresamos colectivamente nuestra visión del mundo en relación a como nos gustaría que fuera? ¿Cómo hablarás a los demás sobre la acción cuando los invites a venir?

1. ¿Qué te hace venir a organizar? _____

2. ¿Cómo has sido transformado al organizar? _____

3. ¿Qué significa la acción para ti? _____

4. ¿Qué significa la acción para la gente con quien estás en una relación? _____

5. ¿Qué significa la acción para tu iglesia/escuela? _____

6. ¿Qué significa la acción para JFI? _____

Some Ideas for Action Turnout Plan

One-to-ones - Talk to everyone you know, talk to people you don't know. Re-connect with old contacts; invite everyone to attend your Action.

Mass Announcements - Write pulpit announcements give them to all mass celebrants. Announcements are made at all masses in your parish.

Window Signs - Handed out at churches after masses. These signs can be given/mailed to people who are called through the phone-banking. All leaders display signs in their windows at home/cars, etc.

Phone Banking - Get POC to dedicate two Sunday nights to making calls to about 2,000 people on your contact list.

Fliers - One-page flier with issue summary on one side, and information about time/place, etc. on the other side. Fliers should be translated into Spanish or other languages as necessary. Mailed out to everyone (leaders/funders/allies, etc., ASAP). Fliers stuffed in bulletins the two Sundays prior to the Action. Need to know the numbers necessary for copying.

Bulletin Announcements - Bulletin announcements submitted to all parishes. Run every Sunday the month before your Action.

The Pastor - Meet with the Pastor and key leaders at least one month before Action. Leaders meet to prep beforehand. Encourage Pastor to attend Action.

Slide Show - Make a presentation to as many church groups as possible.

Pastoral Letter - A Letter written from the pastor to all parishioners asking them to attend the Action and describing what the "deal" will be for that afternoon (church service, means to feed participants, get on bus, action from 2:30 - 4:00, get on buses to come back to church, feel good for having done something for your community) is extremely helpful.

Buses - If you have multiple parishes and schools participating or invited to your action, reserving buses from other parishes and schools to your action and back is extremely helpful for turnout.

Bus Sign-In Sheets - Leaders from each parish receive bus sign-in sheets (or attendance sign-in sheets for churches with no buses) for the number of people they have committed to turnout.

Timeline - Date by which buses need to be filled.

Follow-up calls - Leaders make follow-up calls to everyone who has committed to coming during the week prior to the Sunday Action.

Action Training Notes

I. Goals of an action: Remember relationship: We are JFI

A. What do you want your people to experience in coming to an action? Key: Give our people a positive experience of putting their faith into action. As a result of the action we want them to experience that:

1. They are not alone in facing problems.
2. Their concerns can be addressed.
3. They feel part of a community.
4. They feel they made a difference by coming.
5. Something valuable was accomplished or set into motion.
6. Their faith can be put into action.
7. A community meeting can be short and productive.

II. If this is what we are setting out to do, what must occur in our action to achieve this?

A. One key element is having clearly defined objectives, or, what we call “proposals” in an action.

III. Key elements of an action:

- A. Inform about our work.
- B. Gain community involvement/participation.
- C. Set out clear proposals to those who can implement them.
- D. Get the agreement of those who can implement proposals to do so.

Sample DREAM Act Action Agenda

Sample Agenda and Elements of a Powerful Event

You may want to include several key components in your Action agenda to help ensure your event is meaningful and powerful including:

1. **An opening and closing prayer and/or reflection** that connects to the moral calling to support immigrants and DREAM Act-eligible youth. Make sure that this prayer and/or reflection connects the values and the prophetic voice of the Church to the work we are doing to support our immigrant brothers and sisters.
2. **Introduction and Sharing:** A brief introduction of who you are and who you represent (your Committee/ Parish/Diocese, etc.), and what motivates you to work in support of Justice for Immigrants and our DREAM Act eligible youth.
3. **Testimonies/ Stories:** Find at least two or three DREAM Act eligible youth or friends and allies (teachers, pastors, social workers, etc.) who can share their stories about how this issue affects them at your event. Make sure they are prepared and that their testimonies are brief (preferably less than two minutes long). It is important that their presentation is heartfelt and clearly depicts the injustices that undermine core Catholic values. Connecting an otherwise political issue to a human face and a personal story can truly change hearts and minds. The human face of suffering may be some of the best education our parishioners can receive. We must make sure, however, to protect people and let them know the risks that they may be taking if they choose to share their stories. It is important to give people the option to use a pseudonym, to speak behind a screen, or have friends or family members share their stories on their behalf. The testimonies of our DREAM students and youth are often the most compelling for those that are on the fence regarding the immigration issue.
4. **JFI Research, Messaging and Values** – Please refer to the JFI website (www.justiceforimmigrants.org) and the JFI Parish kit to view all of our DREAM Act resources as well as tools for organizing, updated issue briefs, statements from the Bishops regarding immigration and much more. Here are some quick links:
 - Myths and Facts about the DREAM Act: <http://www.justiceforimmigrants.org/documents/DREAM-Act-Myths.pdf>
 - DREAM Act Questions and Answers:
<http://www.justiceforimmigrants.org/documents/dream-act-qa.pdf>
 - UCLA report regarding the economic benefits of supporting our DREAM Act-eligible students: <http://www.justiceforimmigrants.org/documents/no-dreamers-left-behind.pdf>
 - Cardinal Roger M. Mahony: The DREAM Act is Essential for Our Country's Future
5. **PINS** – This is when you ask people with the means to do so if they will take a specific action to support your cause. It is always important to invite public officials, representatives and others that you want to support your cause to your event. These people have the power to help make the changes you are seeking. In this case, it will be ideal to invite your members of Congress so that you can publically ask them if they will support the DREAM Act. It will also be fantastic if you could turn out some White House officials to ask them if they will work with you to stop the deportation of DREAM Act-eligible students. There are also many local and state targets that can do more to support the DREAM Act or provide administrative relief as well. You could, for example, ask your city council members, university presidents and/or state representatives to pass proclamations or resolutions in support of the DREAM Act and/or to send a letter to the President and the administration urging them to stop deporting DREAM-eligible youth. If they agree, those types of actions will gain more media attention and will also further public education and support for this issue. Be creative, think outside the box, and decide what pins make the most sense for your organization given your environment and your relationships.

6. Call to Action – It is always powerful when you can get everyone at the event taking action in support of the work you are doing. The simplest task is asking everyone to go to the JFI website and send an electronic postcard to President Obama asking him to protect vulnerable populations, including DREAM Act eligible youth and parents of citizen children, from deportation. Another option would include asking participants to call, write letters or even visit with their representatives to garner more support for our DREAM youth. You might want to consider raising money for your local JFI committee and passing around a basket. The most committed call to action might be to ask everyone to join a JFI committee that will meet on a monthly basis in support of Justice for Immigrants.

*Do not hesitate to be creative and include music, poetry, skits and all ages and backgrounds into the planning and pieces of your agenda.

To encourage leadership development and to truly engage the community, we often have many different people take different pieces of the agenda. This approach creates ownership, unity, inclusivity and teaches ordinary people how to be powerful in a public way. It is also much more exciting to see real people from the community take these roles and show their leadership. The small mistakes and imperfections are what make us human and special. However, with practice and preparation (make sure to practice the entire agenda at least once or twice with everyone that is participating), missteps will not take away from the power of what is being presented, but will make it real, genuine and sacred.

We are “the salt of the earth and the light of the world.” Thank you for your participation in the DREAM Sabbath events!

Parish Action Role Play/Practice

Prior to your Action, you will want everyone in your POC who is leading a part of the agenda to come together to practice the entire agenda through at least once if not two or three times. At this point you should already know and be able to fully articulate:

The Problem: What are the broader problems in your community that you have been working to resolve?

The Issue: What are the issue cuts and solutions that your POC has agreed upon (after several research actions) that will help alleviate the broader problem(s) you have identified in your community?

Your Proposal and Pinning Questions: Make sure that the entire POC has thought through your Proposal and Pinning Questions for your guest official/targets for your action.

Targets – Guest Officials: Try to make sure that your guest officials or their representatives can attend your action and will be present to hear your testimonies and questions and answer your pinning questions.

When you have all of these pieces clearly articulated and agreed upon, then you are ready to assign roles and have people practice their parts of the agenda. Please read over the sample DREAM Act agenda to get some ideas about what a powerful event or action can look like.

The Action Agenda

Meeting Chair _____

1. Welcome & Introductions of Leadership and Officials
2. Opening Prayer Reflection / Song
3. Purpose of the Meeting - Issues to be Addressed

4. Credential _____

5. Research Report

6. Testimony _____

Please be prepared for two Testimonies – (One to two minutes for each testimony)

7. Proposals to Guest Officials (For the purpose of this role-play, two people will have the opportunity to pin the same decision maker.

Proposal and Response from Officials (two minutes each)

8. Summary _____ (If Time)

9. Next Steps

10. Invitation to join an evaluation after the meeting

11. Closing Prayer / Reflection

12. Adjourn

TIMEKEEPER: _____

GROUND RULES FOR THE MEETING

1. Please be respectful and courteous to each other.
2. Please be respectful of meeting moderators and public officials.
3. Please respect the agenda and timelines for the meeting. In particular, please respect the timekeeper.
4. If you have a piece on your agenda that gives time for members of the crowd to stand up and share open testimony you will want to ask folks to:
 - a) Please speak in turn and do not interrupt other speakers.
 - b) Please limit your time in sharing concerns, comments and thoughts, etc. to one minute, so that others will have an opportunity to contribute.
 - c) Only take one opportunity to speak so that others will have an opportunity to speak.
 - d) Use this open testimony as a time to describe their experience, thoughts and concerns for our community. Open Testimony is not a question/answer session, and no questions will be answered by meeting leaders or officials during testimony.

Actions

Definitions and Reflections

Action is the oxygen of this organizing. Simply stated, relationship without action is no more our business than action without relationship. The scriptures tell us that faith without deeds is dead and our particular contribution to deeds is in the realm of social action.

Now our definition of what constitutes an “action” for an organizing committee or for a federation is quite clear.

An action is the culmination of the work that results from the execution of our organizing model. Specifically this means the formation of an organizing committee which conducts a campaign of relational one-to-one meetings with regular leader-run meetings to report on visits and build leadership skills. The LOC chooses one or more priority issues which they then research until they feel they can articulate a plan of action which includes a power analysis identifying people in public positions to address their concerns.

This work should result in leader capacity demonstrating:

- Movement from problem to issue
- Research which points the way toward solutions to identified problems
- Power analysis that forwards leader understanding of the public figures capable of addressing the problem.

An action brings all of this work to a culminating point which must have the following elements demonstrating a level of execution of our model.

- Turnout that reflects the one-to-one campaign, size of unit, etc.
- Credential
- Faith Reflection (if in a faith context)
- Clear statement of problem to be addressed
- Research report
- Targets
- Demands / Proposals / Pinning

To repeat, an action with these elements demonstrates that leaders have not only done the critical relational work but have also wrestled with choosing, researching and crafting an actionable issue. For an organizer, actions challenge us to teach, prod, challenge and think with leaders to act publicly in a manner that they have in most cases never done. It exhilarates, teaches, challenges and develops leaders to act in the public square like no other activity. It also exposes all of the strengths, weaknesses and creativity that organizers and leaders have.

Other Forms of Public Meetings and Tactical Action

Are there other forms of action and organization building meetings which should be valued and utilized in the building of our organization?

Of course - Action is in the reaction.

A good action can either lead to an outright win or in many cases to a more prolonged campaign which may entail:

- Press conferences
- Demonstrations
- Testimony before committees, councils and commissions

- Negotiations and power meetings.
- Press work, op-eds
- Legal strategies

There are also times in an organizational year when we utilize community-building meetings and educational forums:

- Educational meetings
- Forums
- Annual meetings
- House meetings
- Faith retreats

These kinds of meetings and tactics can also provide needed “oxygen” to our work and great value. However, many organizers place the highest premium on action as described in the first part of this discussion

Acciones

Definiciones y reflexiones

Debido a que MOP se ha vuelto cada vez más complejo y estratificado, me preocupa que en algunos casos nos estemos volviendo descuidados con nuestras definiciones, criterios y normas para algunos de los componentes más básicos de nuestro trabajo y profesión.

La acción es el oxígeno de este trabajo. Para decirlo de manera simple, las relaciones sin acciones no son más pertinentes a nuestra actividad que las acciones sin relaciones. Las Sagradas Escrituras nos dicen que la fe sin hechos se muere y nuestra contribución particular a los hechos es en el campo de la acción social.

Ahora nuestra definición de lo que constituye una “acción” para un comité organizador o para una federación está bastante clara.

Una acción es la culminación del trabajo que deriva de la ejecución de nuestro modelo de organización. Específicamente, esto significa la formación de un comité organizador que lleva a cabo una campaña de reuniones con un representante con reuniones comunes de líderes permanentes para informar sobre visitas y desarrollar aptitudes de liderazgo. El LOC (comité organizador local, por sus siglas en inglés) elige uno o más temas prioritarios que después investiga hasta que considera que puede articular un plan de acción, que incluye un análisis de autoridades que identifique personas que ocupen cargos públicos para abordar sus inquietudes.

Este trabajo debe traducirse en la capacidad del líder para demostrar:

- Progreso de problema a resultado
- Investigación que señale el camino hacia las soluciones de los problemas identificados
- Análisis de autoridades que promueva la comprensión del líder de los personajes públicos capaces de abordar el problema.

Una acción lleva todo este trabajo a un punto culminante que debe tener los siguientes elementos que demuestren el nivel de ejecución de nuestro modelo.

- Concurrencia que refleje la campaña con un representante, tamaño de unidad, etc.
- Credencial
- Reflexión de fe (si es en un contexto religioso)
- Planteamiento claro del problema a abordar
- Informe de investigación
- Objetivos
- Exigencias / Propuestas / Precisiones

Reiterándolo, una acción con estos elementos demuestra que el líder no sólo llevó a cabo el trabajo fundamental de relación sino que también lidió con la elección, investigación y elaboración de un problema procesable. Para un organizador, las acciones nos desafían a enseñar, estimular, poner a prueba y pensar con los líderes para que actúen públicamente de una manera que en muchos casos nunca antes emplearon. Esto estimula, enseña, desafía e impulsa a los líderes a actuar en público como ninguna otra actividad. Además expone todas las fortalezas, debilidades y creatividad que los organizadores y líderes pueden mostrar.

Otras Formas de Reuniones Públicas y Acciones Tácticas.

¿Hay otras formas de reuniones de desarrollo de acción y organización que se pueden valorar y utilizar en el desarrollo de nuestra organización?

Por supuesto. La acción está en la reacción.

Una buena acción puede conducir a la completa victoria o en muchos casos a una campaña más prolongada que puede llevar a:

- Conferencias de prensa
- Demostraciones
- Atestaciones ante comités, consejos y comisiones
- Negociaciones y reuniones con autoridades
- Publicaciones y editoriales (“op-eds”)
- Estrategias legales

También hay veces en un año institucional en que utilizamos reuniones para el desarrollo de la comunidad y foros educativos.

- Reuniones educativas
- Foros
- Reuniones anuales
- Reuniones domiciliarias
- Retiros religiosos

Este tipo de reuniones y tácticas también puede proporcionar el oxígeno necesario para nuestro trabajo y gran valía. Sin embargo, en PICO le damos mayor importancia a la acción como se describió en la primera parte de este análisis.

ACTIONS / PUBLIC MEETINGS GUIDELINES

You do not want to plan an action until after:

- You've done your one-to-ones's
- You've prioritized issues.
- You've completed or nearly completed research
- You are ready to act.

General steps taken to action:

1. Begin planning about 30-90 days ahead of time depending on size of action.
2. Set a date.
3. Plan and approve proposals you will make to officials.
4. Decide on "officials / guests" to invite and invite them.
5. Plan and approve agenda
6. Typical Agenda (Select leaders for every agenda item)
7. Committees
 - Arrangements
 - Media
 - Agenda - leaders running meeting, invite officials. & prep. officials ahead.
 - Turnout - everyone - but a committee can put together the strategy.
8. Action Planning Meeting - One and a half to two weeks prior to action.
 - Approve agenda
 - Turnout
 - Approve agenda leaders
9. Role play with everyone involved with meeting.
10. Action
 - Floor Team
 - Leaders

BASIC MODEL FOR ACTION AGENDA

1. Welcome & Introductions of Leadership and Officials
2. Opening Prayer Reflection / Song
3. Purpose of the Meeting - Issues to be Addressed.
4. Credential – Who we are, number of visits we completed
5. Research Report
6. Testimony
7. Proposals to Guest Officials
 - Opening Comments by Guest Officials
 - Pinning Questions/Proposals and Guest Response
8. Summary
9. Next Steps
10. Invitation to join an evaluation after the meeting.
11. Closing Prayer / Reflection
12. Adjourn.

Pray for the Dream

Thousands of hard working young people who were brought to the United States as children want to go to college and live the American Dream, but can instead be detained and deported to countries they've never known.

The DREAM Act could stop the injustice by giving students who have grown up and graduated from high school in the United States the opportunity to earn legal status through higher education or military service.

President Obama also has the executive authority to protect vulnerable populations including DREAM Act eligible students and parents of citizen children from unwarranted detention and deportation.

Take Part in DREAM Events!

- Plan a vigil or public event between Sept. 18 - Oct. 9 in support of our DREAM students and youth.
- Incorporate petitions, prayers and homilies in support of our DREAMers into the Masses on Sunday, September 25th. After Mass share personal stories of DREAMers.



As Catholics, we support the DREAM Act because we believe in protecting the dignity of every human being, allowing everyone to reach their God given potential

Go to www.justiceforimmigrants.org to send an electronic postcard to President Obama asking him to protect innocent DREAM youth from deportation



Dear Monsignor/Father,

I/We (*depending on who is sending the letter*) invite you to participate in the “Pray for the DREAM” (Sunday/Weekend) on September 25th, which is being promoted by the U.S. Conference of Catholic Bishops’ (USCCB) Justice for Immigrants (JFI) Campaign, in support of our immigrant students and youth that are eligible for the DREAM Act. As many of you know, the DREAM Act would provide a pathway to citizenship for young people who came to the US with their parents. It is the hope of the JFI campaign that parishes across the country will plan events and/or connect their Masses, prayers and homilies to continue the call in support of the DREAM Act.

We aspire to put a human face on an otherwise political issue through personal stories and testimonies, to educate our parishioners about this critical issue. It is important to ensure that our Catholic values are an essential component of the on-going national dialogue concerning innocent and hard working youth that are eligible for the DREAM Act. We are a country of immigrants seeking a way of life that is supported by our longstanding Catholic traditions and highlighted in our U.S. Constitution.

In that light, I ask for your help in making our “Pray for the DREAM” Sunday on September 25, 2011 a success, so that we can help raise awareness about the DREAM Act and the Justice for Immigrants Campaign. The involvement of the faithful is essential for the success of this endeavor and this initiative would be a valuable tool in the process of inviting your parishioners to understand, embrace and live out the Gospel.

Please go to www.justiceforimmigrants.org to find more information about the DREAM Act and to send an electronic postcard asking the President to protect vulnerable populations including DREAM Act eligible youth and parents of citizen children from deportation.

I thank you, once again, for your support and cooperation. Your ministry to God’s people, especially those who live on the margins of our society, is a clear reflection of the ministry of Jesus as He fed the hungry, clothed the naked, and welcomed the stranger.

Sincerely yours in the Lord,

Sample Pulpit Announcement:

Today we are participating in the “Pray for the DREAM” Sunday sponsored by the U.S. Conference of Catholic Bishops’ (USCCB) Justice for Immigrants Campaign.

Right now, thousands of hard-working young people who were brought to the United States as children or infants want to go to college and pursue the American dream, but instead can be detained and deported to countries they have never known.

The good news is that a bill known as the DREAM Act could stop this injustice. The DREAM Act gives students who have grown up and graduated from high school in the U.S an opportunity to earn legal status and citizenship through higher education or military service.

Meanwhile, President Obama also has the executive authority to protect vulnerable populations including DREAM Act eligible youth and parents of citizen children from detention and deportation.

Our Catholic tradition believes in respecting the dignity of all human beings, allowing everyone the opportunity to reach their God given potential.

This is why the USCCB’s Justice for Immigrants Campaign is sponsoring the “Pray for the DREAM” Sunday. Please view the bulletin inserts and go to www.justiceforimmigrants.org for more information.

FOR IMMEDIATE RELEASE

September __ 2011

Contact: _____ Phone Number: _____

Pray for the *DREAM* Sunday

Your diocese/ parish/organization, in partnership with the U.S. Conference of Catholic Bishops' (USCCB) Justice for Immigrants Campaign, is holding a candlelight or prayer vigil/press conference/Mass/etc. to support immigrant youth who desire to become Americans through the DREAM Act.

WHO: Students, families, faith leaders and representatives with **your city/diocese/parish**, in partnership with the USCCB's Justice for Immigrants campaign. Students, families and clergy from ____ who are **insert their involvement**, including:

Insert names, brief bios of local spokespersons and clergy leaders

WHAT: "The Pray for the *DREAM* Sunday": **Your diocese/parish/organization's** families, youth and clergy are joining with parishes from across the country to host **candlelight or prayer vigils/events/Masses/etc.** in support of our immigrant youth. This includes supporting the DREAM Act and asking President Obama to show moral leadership and vision by protecting vulnerable populations including DREAM Act eligible youth from detention and deportation.

WHEN: **Time**, Sunday, September 25th, 2011

WHERE: **Location**

VISUALS: Clergy, members of religious communities, students, families, candles and signs saying "ready to serve" and "I want to be a teacher, nurse, doctor, etc."

More Information: Thousands of hard working young people who were brought to the United States as infants or children want to go to college, but instead can be detained and deported to countries they have never known. The DREAM Act would stop the injustice by giving students who have grown up and graduated from high school in the U.S the opportunity to earn legal status through college or military service. As Catholics, we support the DREAM Act because we believe in protecting the dignity of every human being, allowing everyone to reach their God given potential.

Background on your organization

PART III:
APPENDIX



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MEDIA OUTREACH

Media Outreach Tips

A primary goal of the Justice for Immigrants campaign is to educate the Catholic community and the broader community about the Church's teachings on migration and the treatment of immigrants. This effort includes heightening public awareness of the immigration reality in the United States and the need for comprehensive reforms to our nation's immigration laws and policies. The Campaign must also dispel the myths and misinformation disseminated by restrictionists. If the Campaign is to be effective in raising the awareness of the public and providing accurate information, media outreach will play a vital role.

There are two important resources at the (arch)diocesan and national levels you should draw upon to develop and execute your media outreach strategy: the (arch) diocese communications office and the website www.justiceforimmigrants.org.

What follows are some ideas for organizing and implementing an effective media strategy.

1. Establish a Media Relations Committee

It will be important to identify and designate people to be responsible for developing and implementing a media outreach plan. The establishment of a Media Relations Committee is one good way to do this. The following is a description of some of the functions of a Media Relations Committee.

- Interface/coordinate with the (arch)diocesan Justice for Immigrants Campaign coordinator and/or the (arch)diocesan communications office. These offices can assist in developing and implementing a media outreach strategy and should be regularly engaged.
- Develop and test messages, conduct/arrange training on working with media, and identify spokespersons.
- Become familiar with media contact feature of Justice for Immigrants' website.
- Inventory media outlets and contacts.
- Conduct outreach with media to create opportunities to promote the Campaign's goals.

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20017



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- Regularly submit letters-to-the-editor and op-eds to local newspapers.
- Coordinate media strategy within the parish, including the mobilization of parishioners to write letters and contact media.

2. Develop a Media Strategy

Step One: Planning

- Start by defining the issue that is the impetus for this strategy. In this case, describe the recent immigration-related developments in your community and the history of the issue in your community. The summary of the issue should be one or two paragraphs and serves as a way to start focusing on your strategy.
- Conduct an informal analysis of the media coverage on immigration issues to date. Identify the direction you see the coverage taking, gauge the public's perceptions on immigration, and decipher any coverage patterns that may be present. When developing a media analysis, it will be helpful to find any polls or studies on the public's attitude that may apply and focus on national and regional trends.
- Analyze the issue. Issues may be put into particular categories based on their level of urgency and importance. In some regions in the United States immigration may be an issue of high importance and high urgency, because of the numbers of immigrants in that region and the public perception of that phenomenon, or pending legislation. In other areas around the country, immigration may be an issue characterized by low urgency, but high importance, suggesting the need for a pro-active media strategy. Consider how this issue is framed and perceived in your region.
- "Crisis" level issues require your media outreach committee's full attention. The strategy will need to be both reactive and pro-active. All media outlets should be targeted and the aim should be to obtain frequent and balanced coverage.
- In areas where immigration is an issue with less urgency, there is typically low media interest. Thus, it is important to build relationships and educate the media. The focus of this strategy consists of feature stories or pieces. Columnists are very important in this effort to put this low profile issue higher on the priority list.
- Next, after putting immigration into a framework, identify the goals. Are you aiming to inform the public or respond to public criticisms? Create a statement of your goal(s) for the issue.

Step Two: Think Strategically

- Create a strategy for achieving your goals.



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- A pro-active approach aims to generate coverage on your issue, from your perspective.
- A "Hard News" strategy makes news with events, press conferences, rallies, etc.
- A "Soft News" approach generates a deeper understanding with media coverage- as it attempts to showcase the issue through feature stories and interviews on radio or TV programs. The soft news strategy is more successful with the "buy-in" of an editor or producer with an interest in the issue.
- "Educate the Media" strategy operates under the assumption that immigration is a complicated issue, and that media may require some background to write thoughtful pieces or produce positive shows. With this strategy you may want to host an educational conference and invite targeted media.
- The aforementioned strategies may be used individually, or combined, to formulate an overall media strategy.
- Vital to your strategic planning is the evaluation of your target audiences. Who needs this information? Audiences can be segmented by their age, gender, education level, income, their interests and opinions.

Step Three: Implement your Plan

- Formalize your Media Relations Committee. Identify roles and assign responsibilities to individuals. Determine how this Committee relates to and coordinates with the parish's Justice for Immigrants Campaign. There should be one person responsible for approving all activity on behalf of the Committee.
- Designate a spokesperson. It is useful to assign one person to the task of interfacing with the media. This individual should be very knowledgeable on the goals of the campaign. It may be necessary to designate technical experts that the spokesperson may refer media to in order to answer specific questions. [The (arch)diocesan and national Justice for Immigrants Campaign staff might be a resources to you for this purpose.] Another consideration will be the need to communicate in more than one language.
- Messaging is a very important aspect of implementing your media plan. A message is a one or two sentence statement that is understandable, retainable, and suggests an action. Suggestions for messages for the Justice for Immigrants Campaign will be regularly featured on the website, www.justiceforimmigrants.org.
- Consider the material you may need to support your media strategy, such as statistics. Create or obtain fact sheets, background pieces, questions and answers, and other tools to use internally and to distribute to the media.



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- An important tool that needs to be created is a Media Kit. A media kit is designed to be distributed to members of the media at news conferences, campaign launches, and other major announcements.

Media Kits usually contain the following:

- A news release
- Backgrounders (one-page, provides context, chronology and explanation to support the media event)
- Fact Sheets (one-page, hard facts- not opinion)
- Biographies of speakers, or newsmakers (summary of credentials and experiences of the speakers)
- Questions and Answers (frequently asked questions and answers, designed to save time at the media event)
- A visual (it's a nice idea to provide a copy of the Justice for Immigrants' logo or a photograph that the print media can include in their coverage)

Step Four: Evaluate the Success of your Media Strategy

- Conduct polling and focus group analyses to find out where your constituencies stand on immigration. Polling offers quantitative results to show the range of opinions and awareness of the issue. Focus groups will expose your group to the depth of the public's feelings and perceptions, and offer a forum for testing alternative messages and materials.
- Conducting polls and focus groups is vital at the outset of the campaign. The results of such research will guide your messaging used throughout the campaign and serve as a basis to measure the impact of your media outreach efforts.
- The aforementioned research can be costly. Local universities and colleges may serve as a cost effective resource. Additionally, informal surveys and focus groups sometimes offer a better picture of the issue climate than no research at all.
- Monitor the media throughout the campaign. Make sure to collect any coverage that you receive. It is important to monitor the media so that you may adjust your plan accordingly. If the coverage on the issue is inaccurate on a consistent basis, you may need to implement some additional educational programs.
- Complete an evaluation of your efforts at critical junctions in the campaign, especially at the



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conclusion. Determine where the media plan was successful, when it failed, and opportunities to improve. This evaluation will be useful to future endeavors.

Helpful Hints

In many grassroots efforts like the Justice for Immigrants Campaign, capable and dedicated novices are left to the task of media relations. The following tips are intended to help those who may not have a lot of experience working with the media.

1. *How to Compile a Useful Media List*

Creating a media list is a useful activity to take place in the planning stage. The goal of a well-developed media list is to make a comprehensive list of media available to call upon when implementing a media plan.

- Include all major newspapers in your area, and major weekly newspapers with a circulation of 10,000 or more. Be certain to include ethnic and “targeted readership” newspapers (African-American, Hispanic, women, etc.), which tend to be weekly newspapers.
- Be sure to take advantage of new media, including Facebook, YouTube and Twitter. These forms of social media will allow you to reach a diverse audience that might not otherwise be exposed to your message.
- Develop a list of state/local specialty publications/magazines that might be interested in Justice for Immigrants and the topics that are associated with the campaign’s efforts.
- Include television and radio stations with news, public affairs, or current event-focused talk shows.
- Monitor your state/local newspapers and keep an updated list of reporters who are covering your issues. Look for the by-lines (the credited reporter) and add them to your press list. Update media lists on a regular basis (please note that there is a high rate of turn over in the news business). Verify that you have proper contact names (i.e., assignment editor, religion reporter, editorial page or op-ed editor, features editor, etc.). Obtain correct spelling of names, telephone numbers, and e-mail addresses. You may want to ask the individuals how they prefer to receive information.
- Check and see if there is a local wire service bureau (Associated Press, Reuters, Cox) in your area. They will probably be interested in covering immigration issues from a local perspective.
- Your list should include college, university and community newspapers, church bulletins, ethnic newsletters, women’s organization’s newsletters, etc.
- Include organizations that might be interested in hearing about Justice for Immigrants- they may



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include information about the campaign in their own newsletter.

- Include newspapers' community calendars. Nonprofit events or projects get free listings, but you will need to mail an announcement of a campaign event to the community calendar at least a week or two in advance.

Note: For a listing of media outlets and contact information, see website [HTTP://capwiz.com/justiceforimmigrants/dbq/media](http://capwiz.com/justiceforimmigrants/dbq/media).)

2. *How to Write an Effective News Release*

When your Justice for Immigrants Campaign is holding an event, a press conference, a forum, or any number of events, the news release will be an important tool.

- Make certain that the news release includes WHO, WHAT, WHEN, WHERE, WHY, and sometimes HOW in the first paragraph. Make sure the verbs are active and the subject concrete. Cover the most important facts first and follow with details.
- Give your news release a catchy headline, i.e., "Saying the nation's immigration system is broken and badly needs repair," U.S. Catholic bishops and leaders..." Write a headline as if it were the headline you would like to see published with your article in a newspaper. Write a lead (opening) sentence that draws the reader instantly to the rest of the story.
- Be sure to include a contact name and telephone number on the top right hand corner of the page. List a phone number that will be answered by a live person even if that means both home (evening) and work (daytime).
- Include the date of your release on the upper left-hand corner of your release. Write FOR IMMEDIATE RELEASE: and under that, the date (July 1, 2005).
- Include a good quote from your organization's spokesperson. Be sure to include this person's exact title. Sentences should be short and to the point.
- Proofread your news release at least twice. If it looks disorganized or is badly written, your organization's image may suffer.
- Limit your news release to one or, if necessary, two pages at most.
- At the end of your news release, write "-30-" or "###" which indicates that there are no more pages in your news release.
- If you expect congressional action on your organization's issue or know of an upcoming event that



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you wish to respond to in advance, write an advance news release and email it to your media contacts ahead of time. This will allow you to respond immediately to an event and maximize your coverage. It also provides a greater likelihood that the newspapers will include quotes from your news release in their coverage of an event/vote/etc., in their editions the following day.

- Timing is everything. If your news release concerns an event (conference, forum, news conference, etc.) sponsored or organized by your group, it should be emailed to your media contacts at least a week or two weeks in advance of the event. If the release concerns a current event, send it to reporters as quickly as possible - - the same day if possible. Too long of a delay between an event and your response costs you in credibility. Always remember that you're competing with numerous other organizations and events in city/state. The earlier you get your news release out about your event, the greater the possibility that your event will be chosen among all others for news coverage.
- If your news release concerns an event, be sure to send your news release to the newswire "day books". A "daybook" is a daily computer print-out listing of news events scheduled for a given day, the times and locations of the events, the sponsoring organizations or individuals, and the contact names and phone numbers for more information on the event. All of the news wire services have them, and they are read in every media outlet by news directors/assignment editors. The Associated Press, UPI, and Reuters "daybook" editor's names and contact information are an important addition to your organization's media list. If your event is not listed in the "daybooks," it doesn't exist as far as news directors/ assignment editors are concerned.
- After sending the news release, make follow-up calls to specific reporters. Assuming you have already identified specific reporters to your issue, this task should be easy. Call them, make sure that they have received your release, and ask if they plan to cover your event, or quote from your release in their article. The call is often the deciding factor in the reporter's decision to cover your event.

3. *List of Possible Media Initiatives*

Part of implementing your media strategy will undoubtedly require you to utilize one or more of the following media initiatives.

- Appearance on a talk show or talk radio show. Many talk shows and talk radio shows have a large audience and provide a spotlight for your issue. Make sure you fill the spot with your most appropriate spokesperson for the opportunity.
- Letter-to-the-editor. This is your chance to talk about the issue in your own words. Be careful to keep a lid on your emotions, a well-written and focused letter will be more likely to be published.
- Guest editorial. The guest editorial or "op-ed" (opposite editorial) page is a coveted spot. Contact the editor and discuss the potential for publishing your story. A guest editorial should be succinct, well-researched, and timely.



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- Editorial Board Meeting. This is an opportunity for your campaign to supply a newspaper's editorial board with on-the-record background on your issue. The meeting should last 45 minutes to an hour. Typically, the meeting will result in a news article or editorial featured in their newspaper. It is important to come to such a meeting well prepared; as a poor appearance can damage your relationship with that newspaper and result in unfavorable coverage or no coverage at all. Prepare a five minute opening and then open the floor to discussion.
- News Conference. This is a focused effort to create a media event in order to communicate a new and/or important message.
- Media availability session. A spokesperson may make herself/himself available for interviews at an event. This is less formal than a news conference.

4. *How to Organize and Hold a News Conference*

- News conferences are a fast way to get your message across to the greatest number of media outlets. However, they are not the only way, and they are not always the most effective way. In fact, there may be too great a reliance on news conferences as our only media strategy. One-on-one meetings with reporters, editorial board meetings, being a guest on TV or radio public affairs shows, or placing op-eds in newspapers are just as effective. Some "media center" cities like Washington, New York, and Los Angeles, have had their fill of news conferences, and tend not to respond to them. Washington alone has roughly 2,500 news conferences per year. The exception is when your news conference may be "piggy-backed" to a "hot" or "breaking" story that is already generating a great deal of media interest.
- If you decide to stage a news conference, start planning for it several weeks in advance of the actual date of the event. Decide where to have it, who will speak, how many individuals will speak, how long their statements will be, how their statements will be complementary, how much time will be allotted for reporters' questions, and how long the news conference will last overall.
- If you are aiming for TV coverage in particular, and you should, try to have your news conference in a place that will provide dramatic visuals. A rule of thumb to remember is that unless you get TV to cover your news conference, it didn't happen as far as the public is concerned.
- Send a media advisory out to all daily newspapers, radio and television stations, and the "daybooks" wires a week in advance of your news conference. A media advisory is a brief, one page description of the event. Be certain to include the heading "media advisory," TO: (news assignment editor, name of newspaper, radio station, or TV station), FROM: (your organization's name, address, phone number, email address, and media contact person), DATE: (date you are sending the advisory), EVENT: (news conference on immigration policy, date/time, location, and address of event). Follow that with a brief description of the issue your news conference will address. Then, list the scheduled speakers for the news conference.



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- To the extent possible, limit the speakers to three or four people: your campaign's spokesperson, and two or three others spokespersons that represent the campaign's views or who can provide important and compelling background, such as an immigrant. Reporters have tight deadlines to meet, and they hate to sit through long press conferences lasting more than one hour. Also, ask each speaker to limit their remarks to two to three minutes, and no longer than five minutes.
- Create "media kits" for your news conference. The "media kit" should consist of the news release (see "how to write an effective news release"), one-page biographies of the speakers, a one-page fact sheet about the issue, and any other very important information that you want to share with the press. Make sure to have enough kits available for all press participants and keep extras at your office for media who request one later.
- Try to hold your news conference in the morning, between 10 am and noon. That allows reporters to meet their deadlines for daily newspapers, and for primetime TV and radio newscasts at 5 or 6 pm. Try to start on time, reporters hate to wait for late news conferences.
- To the extent possible, do not hold your news conference on the same day as another "breaking" event, such as a State House, County Council, City Council, or School Board session, or a Governor's, Mayor's, or Congressman's news conference. The exception to that is if you're trying to "piggy-back" on an issue that is being discussed in those sessions that relates to your issue.
- Have a "media sign-in sheet" at your news conference. This can be a lined tablet. Ask reporters to fill in their names, the media they represent, address, phone number and email address. That way you have a permanent record of who attended your news conference. This sheet will also help you in building an effective media list; you'll know whom to contact the next time you stage a media event, or if you want your organization's spokesperson to be interviewed on a specific issue.
- With the sign-in sheet in hand, you may then monitor the local radio and TV stations to see if those who sent reporters to your news conference use any footage on their newscasts. If you know which TV/radio outlets came to your event, you may tape the radio or TV newscasts at home, and have a video or audio record of how a given outlet covered your event. You should also read your local newspapers the following day to see how they covered your event. Sometimes the newswire services will send a reporter to cover a news conference, so even if your local dailies didn't send anyone, they may still publish the article based on the wire service article.
- If certain media you'd hoped would cover your event didn't make it, call up the media outlets and offer to send them a press kit, and to arrange a follow-up interview with the organizations' representatives who participated in the news conference.
- It is becoming increasingly common to hold a call-in media conference, which allows press organizations who are not able to be physically present to be part of the event and ask questions where applicable.



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5. *How to Prepare For and Give an Effective Media Interview*

When a reporter first calls or when you make contact with a reporter for a story, establish a rapport:

- Be polite, honest, helpful, and friendly.
- Don't automatically agree or refute.
- Stress the fact that you need information first, before you can help.
- Keep your tone professional. Stay calm.
- Avoid "off-the-record."
- Don't say anything you don't want printed or broadcast.
- Find out what the story is- Don't get drawn into an interview prematurely.

10 Questions You Should Ask the Reporter on Initial Contact:

1. Confirm reporter's name.
2. Confirm what media outlet he or she represents.
3. Ask what the story is that they are writing.
4. Determine the reporter's angle on the story, or the approach. Ask the reporter what triggered the story.
5. Ask the reporter if he or she is talking to other sources.
6. Ask the reporter how much they know about your issue or organization.
7. Invite the reporter to look at the Justice for Immigrants website to learn more about the issue. Additionally, you may offer background material via email.
8. Ask for a deadline.
9. Ask if you could call the reporter back in order to give yourself time to prepare.
10. Don't forget to ask for the reporter's phone number.

Once You Agree to an Interview...

- Never give a media interview without reading the morning's newspapers. You will need to be very well informed.
- Be sure to watch the TV program, listen to the radio program, or read the newspaper that will be interviewing you. Get to know the style and the format of the those media outlets.
- Go in prepared to focus on no more than two or three primary messages to make during the interview. For each point, be sure to have two or three facts to back them up. Do not let the reporter's or moderator's questions get you off track. Keep coming back to your major points. Don't forget the reason you are there. Be prepared for the difficult questions. If you're a guest on a radio program, or are being interviewed by a radio reporter in your office, you may want to keep a fact sheet with statistics or anecdotes that could reinforce your points or to refute misinformation. In addition, remember to turn the focus of the interview back onto your two or three major messages.

- Listen carefully to the reporter's questions. Always answer by coming back to the main points you



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want to make. Never answer with a simple "yes" or "no." Never say "no comment." It makes you sound guilty of something. The easier you make it for the reporter/moderator, the more likely he or she will interview you again.

- Don't use technical jargon. Be friendly. Avoid long sentences. Remember, you want to be quoted.
- Never get upset or lose your temper with a reporter/moderator. You want the media on your side. Maintain a sense of humor. If the reporter/moderator is antagonistic, use your charm. Keep cool.
- You represent your Justice for Immigrants Campaign. Don't give personal opinions that might compromise the effort. Never go off the record unless you have a good working relationship with the reporter, know the reporter well, and trust the reporter. Some reporters do not respect "off the record" anymore, and may print or report whatever you told them, even if it was said in confidence.
- If you are appearing on a television program, don't dress too "flashy;" it will distract the viewer from your message. Stripes, checks, and whites are no good on TV. Men and women should wear solid colors and dark business suits. Women should not wear dangling jewelry. Don't fidget on camera. If you're seated at a table or desk, don't play with any papers, pens or pencils; the camera reveals all, and it makes you appear nervous. Even if you are nervous, you must appear calm and collected. As some microphones are on at all times. Assume you are on camera and "on mic" until they tell you that you aren't!
- Maintain good eye contact with reporters. Ignore the camera. Speak clearly and distinctly in a normal conversational tone.
- Remember, you know more about the issues than the reporter/moderator. You've got the upper hand! If the reporter/moderator wants facts and figures you don't have, tell him or her you'll get back to them and continue making your important points. If you are not sure about a fact or figure, don't use it! You want the media to see you as a reliable source of facts.
- If possible, try to obtain an audio or video recording of your performance if you appear on radio or television. Get others to review and critique your performance. Correct mistakes for the next interview.
- Frequently, you may be paired with someone who has an opposing view on a radio or television talk/call-in or interview program. Producers like to do this because they feel it provides "balance," that "both sides" of an issue are presented at the same time on the same program. Often, such spokes persons will try to prevent you from making your points, presenting your arguments, or attempt to distort or misinterpret what you're saying. If the reporter/moderator refuses to intervene, you may cut off your opponent by saying forcefully but politely, "Excuse me, but you were given plenty of opportunity to state your (or your organizations') position, now allow me the courtesy to do the same." You may also say, "No, I did not say that, what I SAID was..."



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SAMPLE OP-ED

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The Catholic Church Supports a Humane and Comprehensive Solution to the Immigration Issue

The national immigration debate has generated much discussion about the impact of immigrants on our land. While there has been much talk about the economic, social, and enforcement aspects of the issue, we also should understand that immigration is a humanitarian, and, ultimately, moral issue as well. In order to see the full picture, we must examine the impact of a broken immigration system on our fellow human beings, the migrants themselves.

Each day in Catholic parishes, social service programs, hospitals, and schools the human consequences of an immigration system are apparent. Families are separated; migrants exploited by unscrupulous employers and smugglers; and human beings, desperate to survive, perish in the American desert. Moreover, as our nation benefits from the hard work of undocumented workers, we do not extend them basic workplace or legal protections at the same time some scapegoat them for our social ills.

Because of its harmful impact on human life and human dignity, the U.S. bishops have stated that the status quo is immoral and have called for comprehensive reform of the U.S. immigration system.

The bishops' prescription for mending the system is to emphasize legality over illegality through the creation of legal avenues for migration and the extension of legal status and a path to citizenship to undocumented immigrants in the United States. This includes rigorous enforcement of the laws, to be sure, but suggests a more comprehensive approach which reforms all aspects of the system.

While Catholics and others of good will may disagree with this remedy, it represents, in the view of the U.S. bishops, the most effective, humane, and practical approach to solving our immigration crisis.

Some Catholics and other commentators have argued that undocumented workers and their families should not receive legal status because they live outside the law and are "law breakers." Before rendering judgment, we must consider that U.S. immigration policy is so incongruent that it creates conditions which encourage illegal immigration and law breaking.

For example, while the federal government has spent billions on border enforcement the past fifteen years, during the same period the number of undocumented



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in the nation has more than doubled. This is primarily because, once they arrive in the United States, almost eighty percent of male migrant workers find jobs with U.S. companies.

This powerful magnet of available employment induces the flow of immigrants into this country. Since we use their labor and do not penalize those employers who hire them, are we not complicit in this lawbreaking?

To compound matters, U.S. immigration law fails to provide legal channels for these workers to migrate safely and legally. Work visas for low-skilled workers are absurdly small compared to demand – 5,000 per year in the permanent system and 66,000 per year in the temporary one. Family unity visas can be even more scarce, with waiting times as long as ten years for Mexican immediate family members to be reunited.

Second, we must consider both the intent and effect of the lawbreaking, two mitigating factors often considered in U.S. courts. The intent of immigrant workers is to work and support their families and the effect is that they support the U.S. economy by working in important industries in need of laborers.

For example, leaders in the home building industry estimate that, if the undocumented workforce left the United States, housing construction would be delayed six to eight months and housing costs would increase 30 to 40 percent. In the health care industry, immigrant workers are relied on heavily to provide care to the elderly and other infirm patients. According to the Department of Labor, the demand for foreign-born workers in these industries and others will increase dramatically in the years ahead.

Given these realities, it is important that the U.S. immigration system be changed to reflect the contributions of immigrant workers and to protect their rights. By providing undocumented workers legal status and a path to citizenship, they would be better able to assert their rights in the workplace, improving working conditions and wages for all workers, including U.S. workers.

Comprehensive immigration reform is a humane solution to our immigration crisis as well, because it enables immigrants and their families to remain together and to fully contribute their talents to their communities without fear. It also would help reduce the deaths of migrants who die in the desert.

Perhaps most importantly, our elected officials must examine the root causes of migration and work with sending countries to create jobs for migrants in their home communities. This is the long-term solution to our immigration crisis that the erection of a 700-mile border fence, recently passed by Congress, will not provide.

The issue of immigration elicits strong opinions and emotions on both sides. It is time to tone down the rhetoric and focus on solutions. It is imperative that both parties and both chambers of Congress work hard to produce a bill which creates an immigration system predicated on the rule of law but which upholds values which all Americans cherish—hard work, opportunity, and compassion.

**Summary of Catholic Social Teachings
Resumen de las Enseñanzas Sociales Católicas**

<p>Life and Dignity of the Human Person The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. Each person has been created in the image of God. Each person is of indisputable value. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.</p>	<p>Vida y dignidad de la persona humana "Nuestra fe en la santidad de la vida humana y la inherente dignidad de la persona es el fundamento de todos los principios de nuestra enseñanza social". Cada persona ha sido creada a imagen de Dios. Cada persona es de inestimable valor. Todas las leyes sociales, prácticas e instituciones deben proteger, no minar, la vida y la dignidad humana -desde la concepción hasta la muerte natural. En nuestra sociedad, atacan a la vida humana directamente por el aborto y la eutenasia. El valor de la vida humana es amenazada por la clonación, las investigaciones sobre las celulas del tallo del cerebro, y el uso de la pena de muerte. La enseñanza Católica también nos llama a evitar la guerra. Las naciones deben de proteger el derecho a la vida encontrando medios cada vez más eficaces para prevenir y resolver conflictos por los medios pacíficos. Creemos que cada persona es preciosa, que las personas son más importantes que las cosas, y que la forma de medir el valor de cada institución es si amenaza o mejora la vida y dignidad del ser humano.</p>
<p>Call to Family, Community, and Participation The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.</p>	<p>Llamado a la familia, la comunidad y la participación "La forma en que organizamos nuestra sociedad - en lo económico y lo político, en leyes y normas- afecta directamente la dignidad humana y la capacidad de los individuos para crecer en comunidad". Somos seres sociales. Realizamos nuestra dignidad y potencial humano en nuestras familias y comunidades. La familia es la célula básica de la sociedad; debe ser sostenida. El gobierno tiene la misión de proteger la vida humana, promoviendo el bien común de cada persona y defendiendo el derecho y deber de todos a participar en la vida social.</p>
<p>Rights and Responsibilities The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.</p>	<p>Derechos y deberes "La tradición católica enseña que la dignidad humana se puede proteger, y que se puede lograr una comunidad saludable, sólo si se respetan los derechos humanos y se cumplen los deberes". La Iglesia defiende la responsabilidad personal como también los derechos sociales. El derecho a la vida es fundamental e incluye el derecho a comida, vestido, abrigo, descanso, cuidado médico y servicios sociales esenciales. Toda persona tiene el derecho a criar una familia y el deber de sostenerla. La dignidad humana requiere la libertad religiosa y política, y el deber de ejercer estos derechos por el bien común de todos.</p>

<p>Option for the Poor and Vulnerable A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.</p>	<p>Opción por los pobres e indefensos "La enseñanza católica proclama que una prueba moral básica es cómo prosperan los miembros más indefensos". La Iglesia no opone un grupo social contra otro sino más bien sigue el ejemplo de nuestro Señor que se identificó con los pobres e indefensos. (cf. Mt 25:31-46). Dar prioridad a los pobres e indefensos fortalece la salud de toda la sociedad. La vida humana y la dignidad de los pobres están en peligro. Los pobres tienen prioridad en nuestros recursos personales y sociales.</p>
<p>The Dignity of Work and the Rights of Workers The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.</p>	<p>La dignidad del trabajo y derechos de los trabajadores "El trabajo es más que una forma de ganarse la vida; es una forma de participación continua en la creación de Dios". Los trabajadores tienen derechos a trabajo decente, salarios justos, condiciones de trabajo seguras, formación de sindicatos, protección contra la incapacitación, seguridad de jubilación e iniciativa. La economía existe para la persona humana; la persona humana no existe para la economía. El trabajo tiene prioridad sobre el dinero.</p>
<p>Solidarity We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that "if you want peace, work for justice."¹ The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.</p>	<p>Solidaridad "Somos una familia humana, cualesquiera sean nuestras diferencias nacionales, raciales, étnicas, económicas e ideológicas". La Iglesia habla de un bien común "universal" que se extiende más allá de las fronteras de la nación hacia la comunidad global. La solidaridad reconoce que el destino de los pueblos de la tierra están entrelazados. La solidaridad requiere que las naciones ricas ayuden a las más pobres, exige respeto por las culturas diferentes y justicia en las relaciones internacionales e insta a las naciones a vivir en paz unas con las otras.</p>
<p>Care for God's Creation We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.</p>	<p>Preocupación por la Creación de Dios "Debemos mostrar nuestro respeto por el Creador cuidando bien de la Creación". Responsabilidad por la tierra y todas sus criaturas (incluso los seres humanos) es un reto complejo. Los seres humanos son parte de la Creación y cualquier cosa que hacemos a la tierra también nos afecta a nosotros. Tenemos que vivir en armonía con el resto de la Creación y conservarla para las generaciones futuras.</p>