INTERCOMMUNITY PEACE & JUSTICE CENTER

a matter of spirit

This issue: Immigration

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The Church's Call for Immigration Reform

Jill Marie Gerschutz Bell

Several years ago a college senior told me that she disagreed with the Church's stance on immigration. I encouraged her to continue reading and discerning. A few months later, the young woman emailed to ask what she could do to promote immigration reform. "I just found out that Juana is undocumented; I've worked with her for more than a year in my community service work, and I just know that if there were a way for her to be here legally, she would have taken it. Please, tell me what I can do for Juana."

This thoughtful student's position on immigration shifted completely as a result of her relationship with one undocumented woman. How many people of good faith have, because of one transformative relationship, sought to confront injustice? In the case of our outdated immigration system, this push for change is based upon a relationship in which the U.S. citizen wants to see his or her friend live in dignity as a full participant in American society, protected from our often draconian enforcement policies.

...what are the just relationships between newcomers and our communities?

The Vision of CST

Rather than emphasizing national security and economic cost-benefits, Catholic Social Teaching (CST) emphasizes human dignity and the common good. Practicing authentic development, participation, good stewardship, economic justice, subsidiarity and solidarity as a church will bring us closer to God's Kingdom. Given the many competing tensions between the common good and individual needs, between justice and law, what are the just relationships between newcomers and our communities? What do we owe one another, not only to avoid doing harm, but also as co-creators in God's kingdom? What are the implications of this for our government's policies and our own community life?

The Church calls upon communities to aspire to conditions in which all people can thrive and become the people God called them to be. John Paul II asserted in *Sollicitudo Rei Socialis* that "authentic development" is well-rounded. On a personal level, authentic development would provide everything one needs to become the person God intended. CST further asserts that people have the right to migrate – or not to migrate – in search of authentic development. It respects the right of governments to protect borders and calls upon them to protect their people.

The concept of authentic development applies to those of us in the developed world as much as those in the developing world. John Paul II noted that solidarity enables us to overcome not only the dehumanizing underdevelopment from which many migrants flee, but also the "overdevelopment which tends to reduce the person to an economic unit in an ever more oppressive consumer network."[1] Applying this exhortation to our immigration policies would require a significant rethinking of trade, enforcement, our visa system and our basic economic structures.

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Family at immigration rally at U.S. capitol

U.S. trade policies, especially the North American Free Trade Agreement, have spurred migration to the U.S. because small scale farmers in Mexico cannot compete with U.S. agro-business. A trade policy that acknowledges the economy exists for the people, not the other way around, would seek to protect workers at home and abroad.

This reality of globalization combined with the dearth of visas for unskilled workers compels many migrants seeking work or family unification to risk the dangerous three-day trek through the Sonora desert. This abomination would be significantly mitigated by a more generous visa system that more accurately reflects the U.S. economic reality. Before the current recession, as many as 500,000 additional workers annually in the U.S. were gainfully employed but without documentation.

In Biblical time, hospitality was considered a virtue

The significant contributions of migrants, whether in construction, agriculture, hospitality or the service industries, are often welcomed by employers and consumers alike. An authentic development for the U.S. would acknowledge the significant contributions of migrants and would foster undocumented migrants' full participation in all other aspects of life: cultural, civil, political and social. A path to legal work for future workers and a path to legalization for the undocumented would right the relationship between workers and the U.S.

Despite all that migrants have contributed, the prevailing public opinion suggests that Americans eschew them. Complaints about migrants using public services not only miss the point that migrants do pay for these services through taxes, but also that good stewardship calls us to be generous with God's gifts to our nation. The increasingly vitriolic debate has furthered anti-immigrant policies in dozens of states and increased deportations by the Obama and Bush administrations.

Migrants are the face of globalization today. As host communities, we have three options for our relationships with newcomers: xenophobia and exclusion; marginalization and discrimination; or solidarity and integration.[2] The Church played a critical role in the integration of Catholic migrants in past generations and has the opportunity to do so again today.

The Church's Response

The U.S. Conference of Catholic Bishops and more than one dozen other national Catholic agencies have sought since 2005 to improve U.S. immigration policies through the Justice for Immigrants campaign. CST considers migration from the perspective of God's one human family. But until we as Church live as that family in solidarity, our prophetic words will continue to fall on deaf ears.

Do we share a vision for a Church that facilitates right relationships between newcomers and migrants? In Biblical times, hospitality was considered a virtue. Henri Nouwen offered a particularly appropriate perspective of right relationships that emphasizes participation and subsidiarity:

Hospitality is not to change people but to offer space where change can take place. To convert hostility to hospitality requires the creation of the friendly empty space where we can reach out to our fellow human beings and invite them to a new relationship. The paradox indeed is that hospitality asks for the creation of an empty space where the guest can find his own soul.[3]

Do we strive for this hospitality today? It will only be through personal relationships of solidarity that our policies change. Rev. Shay Auerbach, S.J., has noted that when he became pastor of a multicultural parish in Raleigh, NC, he began to facilitate ownership by keeping the Spanish version of the texts in the pews alongside the English version. At Jesuit High in Portland, OR, students offer ESL courses to the physical plant staff and others in their community. This kind of integration assistance also creates community, helps students to give back, and exposes them to migrants' reality.

Brooklyn Bishop Nicholas DiMarzio, an outspoken advocate of a more just immigration policy, upholds the Trinity as a model of integration.[4] Reflecting "unity in diversity,"[5] the Trinity appreciates the unique gifts of all three unique members. Now is the time for us as church to creatively welcome new gifts to our corporate body as we negotiate the 21st century. ~

[1] Pope John Paul II, Ecclesia in Asia, 1999

[2] Pep Buades Fuster, S.J., Jesuit Migration Service-South America, 2007.

[3] Henri J.M. Nouwen, The Dance of Life, Ave Maria Press, 2005.

[4] Bishop Nicolas DiMarzio, "John Paul II: Migrant Pope Teaches on Unwritten Laws of Migration,"

[5] USCCB, Welcoming the Stranger Among Us: Unity in Diversity (2000)

Push & Pull of Global Migration

Mary DeLorey

Mary DeLorey is Catholic Relief Services' Strategic Issues Advisor for Latin America and the Caribbean.

Today, as in the past, migration flows reflect the "signs of the times." Migration is closely linked to economic, social and political realities that influence the decision, and often the necessity, for people to migrate.

Push—Why do they leave?

It is necessary to analyze current economic migration in the context of globalization. Globalization, characterized by interconnected and interdependent economic, technological, and social relations, has created levels of wealth barely imagined in the past. However, the benefits are not equitably distributed within or between countries due to the lack of accepted regulatory or ethical frameworks. Free trade agreements—promoted as a panacea to deliver economic benefits for all, increase employment, and reduce migration—have fallen short, particularly in terms of their impact on the rural poor.

The liberalization of trade makes it possible for goods, capital and entire employment sectors to cross borders. Yet workers cannot legally migrate across borders to areas where jobs have been created, or away from where they have been lost.

For example, in the period following the approval of the North American Free Trade Agreement, Mexico lost over 2 million agricultural jobs, leading to small farmers migrating to urban areas or across borders. Continued U.S. agricultural subsidies and cuts in support to farmers by the Mexican government complicated the situation. The price of corn was driven below the cost of production, leaving farmers with a crop literally not worth harvesting. Mexican migration to the U.S. increased by 1.5 million from 2000 to 2005 alone.

Pull—Why do they Come?

Economic migrants come seeking jobs. Many developed countries—with aging populations and low or declining birth rates—have experienced a substantial decline in young workers entering the work force. Without considerable adjustments, including immigration, these demographic changes have the potential to reduce economic growth, undermine viability of social security funds, and create significant labor gaps.

Despite this economic demand, the public in many receiving countries remains concerned that immigration will negatively impact labor markets, reduce job opportunities, or decrease wages. However, studies consistently demonstrate that immigrants have relatively little negative impact on wages or employment. Migration generally promotes economic dynamism with a positive net economic impact in receiving communities.

Responsibility & Response

The factors compelling large numbers of people to migrate need to addressed. Responsibility for addressing root causes rests first with countries of origin and the need to create viable opportunities. However, most countries, particularly those with limited economic or political power, are heavily impacted by international economic and trade policies, use or misuse of natural resources, and geopolitics beyond their control. There is a shared responsibility to promote more equitable development, especially in light of the impact of economic and foreign policies on developing countries.

National migration policies need to be aligned with reality. They should recognize the economic benefits and necessity of migrants for labor markets of destination countries. Legal migratory channels that more adequately respond to mutual economic, labor, and security needs of countries of origin and destination should be promoted.

Restrictive migration policies result in few avenues for legal or safe migration. With little recourse to protection, legal representation or basic services, the migrant experience can become a litany of abuse and exploitation, including extortion, kidnapping, violence and even death. Regardless of legal status, migrants like all persons possess inherent human rights that should be protected. If migrants are exploited marginalized or kept in a second class status, the rights of all are threatened and our nations diminished.

Migration is not only an economic, social, and legal issue; it has a human face and, ultimately, is a moral issue. We need an approach that both reduces the necessity to migrate, and protects those who have little choice but to do so. The long-term goal needs to be equitable development, so that migration is a choice, not a necessity. ~

49% of international migrants are women

214 million people live outside of their country of birth

1/3 of migrants move between developing countries

Migrants would be the 5th most populous country

Sources: International Organization for Migration & United Nations

Mary McCauley was working as a Pastoral Associate at St. Bridget's Parish when immigration officials conducted one of the largest raids in history, arresting 398 immigrants in Postville, Iowa.

Postville: Taking a Stand, Touching Hearts

Mary McCauley, BVM

What happened on May 12, 2008?

That was the day that Postville as a town was shattered and its history changed forever. And yet it was on that day, amidst the roar of sirens and the sound of helicopters and the sight of Immigration and Customs Enforcement (ICE) agents armed with guns, that the Holy Spirit inspired me to say, "Tell anyone who is afraid or alone to come to the church."

By 7:00 p.m., we had over 400 men, women and children just pouring into St. Bridget's. The church and hall became their home. They were too afraid to be in their own homes for fear that ICE agents would arrest and deport them.

Huge numbers of advocates came to our rescue. It was a day of great sadness for people whose families were separated, but it also called people to speak up for justice.

How did the community respond?

We offered pastoral presence and support—cleaning the bathroom, preparing 3 meals a day, and providing medical, legal and financial assistance. People from 49 of our 50 states donated to pay for food, utilities and rent for the families. We also interviewed every single person that was willing so we could have a running record of exactly what happened.

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Postville rally

In the days that followed we held prayer rallies and marches. The purpose was to raise awareness, advocate for reform, and at the same time empower them to speak for themselves. Up until that moment, the women who had GPS devices on their ankles kept their slacks pulled down. They were so embarrassed they had been arrested. But when we went to the rally in Waterloo, they rolled their slacks up and carried signs that said, "We are not criminals. We are mothers. We came to work. We came to feed our families."

How have you been transformed by Postville?

It has certainly given a focus to my retirement that I would never have thought of. I am a real advocate now for immigration reform. All I've been trying to do is put a human face on the issue. There's a constant gnawing within me to take a strong public stance.

I get very irritated when I see the lack of movement for immigration reform or so many deportations, so what Postville has done is given me this desire to act. Yet it has also caused me to be very sad because I don't see the change coming. It's at times like that I have to give myself a nudge and get back on track and recognize that this is a significant issue and we have a monumental task. The only way to do it is through small steps and chipping away at it.

Where do you see possibilities for reform?

The critical need is telling the story, getting the human face out there, trying to touch hearts so that they want to transform a law. Possibly if they can hear, not only the Postville story but innumerable other stories, hearts will be touched and laws transformed.

Luke 17:10 reads, "So with you, when you have done all that you have been told to do, say, 'We are unworthy servants; we have done no more than our duty.'" I think in this whole issue of respect for the person and immigration reform we are really unworthy servants doing no more than our duty. It is our duty to call for justice and be a voice for the voiceless and respond to the needs of people who are purely the victims of circumstances of their lives. It's not really a heroic act on our part to move for comprehensive immigration reform. We're doing no more than is already our duty. ~

It's not really a heroic act on our part to move for comprehensive immigration reform.

Most arrested in Postville served 5 months in prison and were deported, the majority to their home village of El Rosario, Guatemala. William Toj had borrowed $7,000 for the trip to Postville. He had hoped to pay for his mother's cancer treatment with his earnings, but was arrested on his first day at the plant. After being deported, he is struggling to repay the loan. "It was all for nothing. I just got my family more in debt. You earn just six dollars a day here working from seven until four. It's not even enough to pay the interest on my loan."

~from Guatemala: In the Shadow of the Raid

Southern Hospitality: A Model for Every Church

PJ Edwards

It started for me in 2008. Our parish, St. Thomas the Apostle experienced radical growth, with a dramatic increase in Latino parishioners. By 2007, the parish was 2.5 times larger than in 2000 with 6,000 registered families—43% Latino, 39% White, 13% African American and 5% Asian.[1] We had outgrown our capacity and were constantly crowding each other. If we had been a homogenous group, there still would have been tension. Throw in different languages, cultures, and ways of worship and you've got yourselves a concoction for conflict.

Externally, our parish is in Cobb County, Georgia, where police and elected officials boast of anti-immigrant policies and enforcement. The state has devised an effective method of rounding up immigrants by requiring proof of legal status, not simply residency, for drivers licenses. The penalty for driving without a license is now two days mandatory detention, during which time officials check immigration status. Local officials turn over record numbers of immigrants to federal immigration officials.

Travelers Together

With the 2008 presidential election coming up, my wife Amy and I knew that we needed a better understanding of this complex issue. We attended a viewing of a short film, "The Invisible Chapel," about one community's response. We were shocked that the atmosphere was less than congenial at the discussion afterwards. Amy decided we needed to take this film back to our parish and use it for dialogue.

We collaborated with Catholic diocesan staff to develop an immigration experience that included the film and a presentation. Knowing that one session would not solve all the challenges we faced, we committed to organizing a "Travelers Together" campaign with education, advocacy and direct service alongside recent immigrants. Dialogue sessions brought together U.S.-born and immigrant parishioners. Today, you will find the Travelers Together ministry organizing sessions for various religious denominations, non-profits and business leaders, planting seeds of acceptance and changing attitudes.

Praying with our Feet

In 2009, we organized the Holy Thursday leg of the inaugural "Holy Week Pilgrimage for Immigrants." We would walk eight miles from the church to Marietta Square, adjacent to the county courts and sheriff's office. Initially, we hoped to get 50 parishioners to make this journey. It is important to understand that this type of advocacy is not common in our area. That day, 525 prayed with their feet.

It was empowering for our immigrant parishioners to see the police they fear on a daily basis now protecting them. Our group was not always popular with passersby. When someone would get too aggressive verbally or with their vehicle, the police handled the situation quickly and with tact.

Upon arriving at Marietta Square, U.S.-born parishioners washed the feet of recent immigrants. It was incredibly moving—you could *feel* the solidarity. At the end, we took the hands of another pilgrim, looked into their eyes and sang in Spanish, "I love you with the love of Jesus. I see in you the face of God." We did this repeatedly, switching partners. You felt certain God was with us. The event created cohesion in the larger parish community and gave us the trust to overlook cultural and language barriers that often get in the way. The pilgrimage has become an annual event with growing numbers every year.

Advice to Parishes

In Georgia, the struggle for immigration reform seems hopeless. I think of the fishes and loaves story where Jesus tells the confused and anxious disciples to feed the crowd themselves. Ultimately, the disciples do their job with what they have. Jesus handles the miracle of multiplication.

Washing feet of recent immigrants

How do you bring recent immigrants and the U.S. born together as one community? It starts with a few brave people willing to see things from the perspective of the "stranger." From my privileged status, the injustice and suffering was invisible. Once I had friends in marginalized communities, however, I had almost no choice but to learn, love, and advocate. ~

[1] Marquardt, M. Living 'Illegal,' the Human Face of Unauthorized Immigration

PJ Edwards is a former business executive who now focuses his efforts on social justice education and advocacy. He is a plaintiff in the case against implementation of HB 87, Georgia's anti-immigrant bill.

Andrea Black is the executive director of the Detention Watch Network, a national coalition working to reform the U.S. immigration detention and deportation system.

Detention Explosion

Andrea Black

Since the late 1990s, the number of people held in immigration detention has exploded. On any given day, Immigration and Customs Enforcement (ICE) detains over 33,000 immigrants at a cost of $1.7 billion per year. This is more than triple the number of people detained in 1996. Families, lawful permanent residents, survivors of torture, asylum seekers, and other immigrants languish in a detention system so massive that it has led to rampant due process and human rights abuses.

Mandatory Detention

Immigrant families, many with small children, are kept in jail-like conditions …

The unprecedented surge in detention is largely attributable to legislation signed into law by President Clinton in 1996. Asylum seekers, lawful permanent residents with previous criminal convictions, and certain non-citizens are now subject to mandatory detention. At least 60% of the 363,000 people detained in 2010 were subject to mandatory detention. More than 80% have no legal representation.

People held in immigration detention are not serving criminal sentences, but are awaiting a decision of whether they can remain in the U.S. legally. Yet they are held in prisons or local jails. Almost half are detained in private for-profit prisons which benefit financially at the expense of family unity, human rights and due process.

It is not uncommon for torture survivors, human trafficking victims, and other vulnerable groups to be detained for months or even years, further aggravating isolation, depression and other problems associated with past trauma. Immigrant families, many with small children, are kept in jail-like conditions, while pregnant and nursing women report problems with accessing proper health care and nutrition.

Abuse & Neglect

Immigrant advocates frequently receive complaints such as lack of access to necessary medications; shackling; discipline through segregation, tasers and denial of meals; inability to visit with family; and denial of access to religious services. Countless women have reported sexual abuse while in detention. More than 126 immigrants have died in detention since 2003. Many of these deaths were caused by a lack of timely and adequate medical care. Nearly one-fifth have been suicides.

Despite its status as the nations' second largest jailer, ICE operates without independent oversight or enforceable standards. Instead, it relies on internal standards which do not carry the force of law. Compliance varies greatly among the network of 250 federally operated detention centers, local jails, and private for-profit prisons. For profit-contractors are not directly supervised by ICE, resulting in little oversight and accountability.

Broken System

As a result of concerted advocacy, litigation, grassroots organizing and media attention, ICE acknowledged in 2009 that the detention system is fundamentally broken. The agency promised a range of reforms to move away from its network of jails toward a less punitive model of detention and greater accountability. Almost two years later, while there has been some progress, many detained people still suffer human rights violations.

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Under arrest at detention center protest

The skyrocketing growth of the detention population—spurred by an expansion of local police immigration enforcement—is not only compromising the agency's ability to accomplish its reform agenda, but in fact is hastening the dangerous merger of the criminal justice and immigration enforcement systems. ICE has announced plans to build several new detention centers to house populations that ICE itself considers low-risk, populations that ought to be released outright. Private prison contractors, with terrible human rights records and deep political ties to policy makers, are building these new facilities.

We have a responsibility to uphold our core values as Americans: dignity, human rights, and due process of law. It is time to reduce our dependence on detention and begin to create a more humane system consistent with American values and international human rights norms. ~

The High Costs of Detention

Susan Francois, CSJP

Adriana's* immigration detention experience began when she was rear-ended in a traffic accident. Local police who responded discovered that she had a deportation order. Her lawyer had failed to inform her that she had lost her pending immigration case and was going to be deported.

Even though she did not have a criminal history, Adriana was immediately taken to the Northwest Detention Center in Tacoma, WA. That's where Jorge Barón, Executive Director of the Northwest Immigrant Rights Project (NWIRP), met her. "We identified that because she had been a victim of severe domestic violence, she may be eligible for one of the protections available, but it would be a difficult case," said Barón. In the meantime, she would need to spend 2 to 3 months in detention away from her 7 year old daughter, a U.S. citizen. "She almost gave up because the prospect of being detained and not knowing was too much." She persevered, however, and after 2 and a half months in detention, with the help of NWIRP lawyers, she was reunited with her daughter and granted permission to remain in the country.

Detention of people facing deportation proceedings has become the default, says Barón. "Reliance on detention increases the likelihood of an incorrect outcome. People are more likely to just give up because they don't see any hope when they are detained."

Barón has witnessed a "huge expansion" in the number of people detained in recent years, many in private for-profit detention centers like the one in Tacoma. This is problematic. "One, it dilutes accountability. Second, you get this incentive for these very large corporations to perpetuate the system and spend a significant amount of money to lobby for continuing the expansion of the system."

The general public seems largely unaware of our immigration detention system. "I will talk to people in Tacoma who say, 'I didn't even know there was a detention center here.' And here you have the 4th largest immigration detention center in the country, a mile from downtown." Education of the public is key, as is advocacy.

"You can still have a deportation process, but do we need to keep them detained while cases are pending?" asks Barón. He points to the high costs of detention at a time when drastic cuts are being considered to things like health care and education. "It's such a waste of resources, and it has this human cost that is very disturbing. I think we can do better."

Susan Francois is a Sister of St. Joseph of Peace and editor of A Matter of Spirit

Take Action

- Join a local visitation program, organized by faith communities across the country, to support those facing deportation in detention centers. (Visit www.detentionwatchnetwork.org to find a group near you).
- Write your members of Congress. Share your concerns about spending $1.7 billion per year on immigration detention during our fiscal crisis.

*Name changed for privacy

Largest Immigration Detention Centers

Facility	*# of Detainees*
1. Central Arizona Detention Center (Florence, AZ - CCA)	**3,000**
2. South Texas Detention Complex (Pearsal, TX - GEO)	**1,904**
3. Stewart Detention Center (Lumpkin, GA - CCA)	**1,524**
4. Northwest Detention Center (Tacoma, WA - GEO)	**1,500**

Immigration Resources

Books

Kerwin, Donald and Jill Marie Gerschutz. *And You Welcomed Me: Migration and Catholic Social Teaching*. Lexington Books, 2009.

Marquardt, Marie Friedmann. *Living "Illegal": The Human Face of Unauthorized Immigration*. New Press, 2011.

Films

Abused: The Postville Raid
www.abusedthepostvilleraid.com
97 minute documentary.

The Other Side of Immigration
www.theothersideofimmigration.com
55 minute documentary.

Websites

IPJC Annotated Immigration Resources
www.ipjc.org/links/immigration.htm
Continuum of action, websites & tool kits

Dream Activist
www.dreamactivist.org
Migrant youth-led, social media hub for the movement to pass the DREAM Act

Immigration Policy Center
www.immigrationpolicy.org
Research, reports and analysis

Justice for Immigrants
www.justiceforimmigrants.org
Catholic Network for immigration reform

Nick Mele is a member of the National Council of Pax Christi USA who is passionate about nonviolence and justice for immigrants.

"The Harvest Is Plentiful" – Just Farming

Nick Mele

Most of us hear Jesus' lament about the lack of laborers to harvest the fields as a call to evangelize, but for many of our farmers, Jesus' words are the literal truth—there are not enough workers to bring in their crops. Every year, between 500,000 and 750,000 farm workers transition to other work. In the current climate of uncertainty about immigration justice, fewer are willing to come as undocumented workers. Out of millions of visas issued by the U.S. State Department every year, around 5,000 visas go to "unskilled" workers, i.e., farm workers. Every farmer who grows labor-intensive crops says the work requires high skill levels, yet the classification of farm work as unskilled and the small number of visas granted each year point to structural injustice that causes human suffering and puts an economic squeeze on growers and workers alike.

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An employee at Broetje Orchards inspects apples

More than 70 percent of the food we eat has been touched by undocumented workers on its way from seed to supermarket, according to Cheryl Broetje of Broetje Orchards in Prescott, WA. "Our emphasis seems to be only on enforcing the laws rather than on how we are treating human beings, created in the image of God," she notes. For decades, Cheryl and her husband Ralph have treated their workers as human beings, providing a living wage, educational opportunities, and a housing community that includes a church and recreational facilities. Even a brief visit to their farm makes clear their commitment to their workers. Most labor-intensive farms have camps for their workers that range from un-insulated wooden shacks with communal shower and toilet facilities and perhaps one bare light bulb per dwelling to insulated but still bare bones housing. The Broetje's workers live in Vista Hermosa, a settlement with substantial houses, mowed lawns, recreational facilities, and a church.

... the Broetjes decided to find out why these men were traveling so far to work.

Resources for Farm Workers

Eva Madrigal came with her family to the U.S. as a child and began working at various farms at an early age. Today, she is Director of Snake River Housing, the entity which manages the Vista Hermosa community. Eva and her husband were both able to complete their GEDs and get additional education with the support of the Broetjes. Four of their five children have completed college.

Eva's work managing the housing community involves her in counseling and networking farm workers and their families with needed resources. The Broetjes "care for their employees and give as much as they can. More than anything else it is the spirit and the love with which they give it."

Understanding the Exodus

Their early formation as Christians—which taught them to respect each human being as a child of God—and a dream of helping poor children started Ralph and Cheryl Broetje on their path of servant leadership. When changing conditions resulted in an overnight influx of Latino workers just as U.S.-born migrants left farm work, the Broetjes decided to find out why these men were traveling so far to work.

"We went to Mexico over Christmas in 1983 to find out why they were coming here, and that began our spiritual formation for real," explained Cheryl. "We made numerous trips to Mexico, tried to understand the causes of this exodus, and learned many things, like that the water table in the south of Mexico has been depleted, lack of roads to markets, violence and oppression, especially among indigenous people. Somebody had left a copy of Paul VI's 1969 instruction on migrants. The line I remembered was 'The right to work and feed the family precedes the right of a nation to establish borders and control exit and entrance to and from that nation.' That line gave us the moral permission—God called us to a mission and these were the people that God called to help us." ~

Grassroots Leadership Spotlight

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Rosalinda Guillen

Nick Mele

"We need leaders who believe that the earth is holy, who believe in human rights, and who believe equity can be achieved," says Rosalinda Guillen, executive director of Community to Community Development (C2C), a women-led grassroots organization based in Whatcom County, WA. C2C works for a just society and healthy communities. "We need to provide potential leaders the space and learning so they can express their beliefs."

As a former farm worker and long-time organizer for the United Farm Workers of America, Guillen has experienced the justice issues and problems of developing leaders. She has been a leader herself on the complex issues related to farm worker and immigrant justice, sustainability, and empowerment of true grassroots leaders.

Guillen believes "the task for potential leaders is not self-empowerment but to understand one's place in the big picture and how to move everybody forward." She collaborated with a group of sixteen women from the Native American, Latina and Anglo communities to form C2C in 2003. Together, they continue the work of identifying common goals and actions among people from marginalized communities and those that believe in sustainability with social justice as a way of life. ~

Show me the suffering of the most miserable;
So I will know my people's plight.

Free me to pray for others;
For you are present in every person.

Help me to take responsibility for my own life;
So that I can be free at last.

Grant me courage to serve others;
For in service there is true life.

Give me honesty and patience;
So that I can work with other workers.

Bring forth song and celebration;
So that the spirit will be alive among us.

Let the spirit flourish and grow;
So we will never tire of the struggle.

Let us remember those who have died for justice;
For they have given us life.

Help us love even those who hate us;
So we can change the world.

~By Cesar E. Chavez (1927-1993)

Immigration: Reflect and Engage

This is the fourth issue of *A Matter of Spirit* dedicated to the complex topic of immigration. Since our first immigration issue in 1994, hopes for comprehensive reform have risen and waned. How might you, personally and communally, engage the impasse we experience with immigration justice today?

Human Face: *"Possibly if they can hear, not only the Postville story but innumerable other stories, hearts will be touched and laws transformed."* – Mary McCauley, BVM

- Research your own family's immigration story. Gather friends for a meal and share immigration stories.
- Who are your immigrant neighbors? Build mutual relationships with immigrants in your parish, workplace and community.

Solidarity: *"Catholic Social Teaching considers migration from the perspective of God's one human family. But until we as a Church live as that family in solidarity, our prophetic words will continue to fall on deaf ears."* – Jill Marie Gerschutz Bell

- Read the stories of Postville and St. Thomas the Apostle on pages 4 and 5. How might your community act in solidarity on behalf of immigrant justice?
- Consider inviting IPJC or another group to give an immigration workshop to your faith community.
- Download the continuum of action, resources and toolkits from www.ipjc.org/links/immigration.html

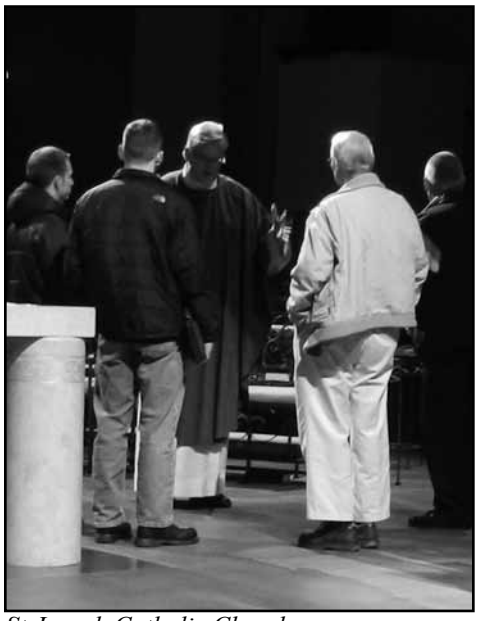
Advocate: *"Once I had friends in marginalized communities, I had almost no choice but to learn, love and advocate."* - PJ Edwards

- Visit the IPJC Legislative Action Center at www.ipjc.org to write to your members of Congress on behalf of immigration justice.

One God, Three Faiths: Building Community Through Prayer

Mosque & Islamic Center in Shoreline

Temple Beth Am



St Joseph Catholic Church

In December we completed our pilgrimage to Mosque, Temple, and Church. Several hundred people participated in education and prayer, and shared community and experiences of the sacred spaces of the Islamic, Jewish and Christian traditions. We are grateful to our host houses of worship who partnered with IPJC.

We are seeking your input to plan programs to further our interfaith relationship building.

Mayor McGinn greets women

Latina Conference: A Seattle First!

300 Spanish speaking women participate in "Justicia para la Mujer: ¡Latinas Conectadas para el Cambio!"

See story on page 12.

Justice Rising!

A Spokane presentation with Fr. John Heagle drew 80 people for a morning of prayer, presentation, and community building.

NWCRI Holds Private Prisons Accountable

The industry leaders in private prisons, Corrections Corporation of America and GEO Group, own the largest US immigration detention centers as listed on page 7. Northwest Coalition for Responsible Investment (NWCRI) members, in collaboration with religious investors of the Interfaith Center on Corporate Responsibility, are using dialogue and shareholder resolutions to hold these corporations accountable for the treatment of detainees. Issues addressed include human rights and the use of company funds for political contributions and lobbying.

peace & justice center

IPJC Seeks Community Hosts

This winter and spring IPJC will travel around the Northwest to your community to:

- Listen to your hopes
- Tell the IPJC ministry story
- Seek partnerships and resources
- Create a community of support to promote peace & justice

Would you Consider a gathering in your home?

The Host

- Coffee & Tea
- A space for us to gather

IPJC

- People (12-15)
- Process
- Refreshments

Call Sr. Linda Haydock, SNJM at 206-223-1138 or email ipjc@ipjc.org

Justice Movie Night

The Economics of Happiness

Join us for a social justice film, discussion & refreshments

When: Wednesday, Feb 2nd, 7-9pm
Where: Assumption Church
6201 33rd Ave NE, Seattle, WA 98115

Economic globalization has led to an expansion in the scale and power of big business and banking. *The Economics of Happiness* describes communities that are coming together to re-build more human scale, ecological economies based on a new paradigm—an economics of *localization.*

Parish School Workshops

Call us to schedule

- Immigration: Creating Caring Communities
- Social Justice
- Simplicity
- Human Trafficking
- Peace, Just War and Nonviolence
- Transformation for an Emerging Future
- Conscience and Clout in the Marketplace—Socially Responsible Investment
- Jubilee Economics

Schools

- Junior high webinar on Human Trafficking
- High school Human Trafficking
- Teaching a Faith the Does Justice (K-8 teachers)
- University Presentations

IPJC Justice Cáfes

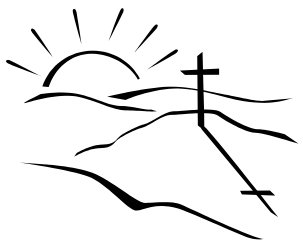
Jan—Rights of Workers
Feb—Poverty
March—Education Access

Stations of the Cross with All of Creation

English ▪ Spanish ▪ French

These Stations provide an opportunity to reflect on Jesus' journey and the suffering of people and Earth today. Each Station includes:

- ✝ Scripture
- ✝ Stories of the Cross in Creation
- ✝ Reflection Questions



Cost $2/copy (discount available)
Order at 206.223.1138; www.ipjc.org

Catholic Advocacy Day 2012

REGISTER BY JAN. 13

Wednesday
Feb 15th
9am—3pm
Olympia, WA

Contact IPJC, ipjc@ipjc.org or 206.223.1138

2 chartered buses for registered participants (from Seattle & Tacoma)

Catholic Advocacy Day is sponsored by: Intercommunity Peace & Justice Center • Washington State Catholic Conference • Catholic Community Services • Archdiocese of Seattle • Pierce County Deanery

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¡Juntas Podemos Hacer Más! - *Together We Can Do More!*

Giselle Cárcamo, Justice for Women Coordinator

For many, the idea of organizing a Spanish-only conference for marginalized Latinas sounded unattainable. Numerous assumptions had to be demystified in order to make this project fly. The greatest difficulty was not convincing potential sponsors that Latina women needed a space to celebrate their strengths and accomplishments, reinforce community support systems, and fortify their organizing capacity but that the conference needed to be in Spanish. Many argued that "All Latinos speak English." Some started to worry about U.S.-born Latinas who don't speak Spanish.

Others, commenting that they themselves had tried unsuccessfully to gather Latinas in the past, doubted that participants would actually preregister and attend the event. The most important piece of information—and source of inspiration for—us was that potential participants thought it was perfectly timed and highly necessary.

Participants at Latinas Connected for Change

Hope and determination led to unprecedented successes. First, the city of Seattle gave us their total support and the Seattle Center lent us their Exhibition Hall. Then, the Children's Museum offered to help with childcare, sponsoring 100 children from low-income families and their chaperones to spend the day of the conference at the museum. Presenters donated their time and talents. Latino organizations and media supported the project and helped with promotion.

Multiple possibilities started to open up. The greatest accomplishment was that 300 immigrant Latinas from 40 Western Washington cities benefitted from the conference. Latinas from all socioeconomic groups, nationalities, and walks of life inspired one another by exchanging insights of inner strength, motivation and leadership development.

Participants emphasized that they needed a safe space to open up and share their experiences with others. "I really liked that at this conference we were in a safe place to share and speak our truth in Spanish." The conference strengthened their sense of belonging. "Being here, makes me feel that I belong. Our sisterhood gives me the courage I need to keep going." Healing and liberation happened while recognizing their strengths. "I freed myself through the recognition of my achievements." The women regained their potential as leaders and stated that they wanted to join other Latinas to create a more visible movement. "I am here because we need to have more visible leadership in the Latino community. If we do so, my community will be stronger, more responsive, and willing to act upon the problems we face." The need to connect with other everyday leaders and regain hope for a better future was fulfilled. "I reaffirmed my conviction to continue to support my Latino community. Today I discovered that I am not alone, many women share my dreams. Together we can do more. Change can actually happen."

***A Matter of Spirit* is a publication of the Intercommunity Peace & Justice Center**

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Sisters of Providence, Mother Joseph Province

Sisters of St Francis of Philadelphia

Sisters of St Joseph of Peace

Tacoma Dominicans

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