

Cry the Gospel!

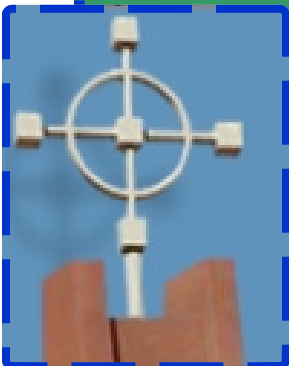
ST. PATRICK CATHOLIC COMMUNITY MAGAZINE

Hospitality Welcoming Immigration



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CRY THE GOSPEL

**Cry, oh "Cry the Gospel"!
Does one think the thoughts they tell?
Does one relay with expression
Are we not the beauty of God's
creation?
Cry, oh "Cry the Gospel"!**

**Cry, oh "Cry the Gospel"!
Does one smile happily?
Does one joke readily?
Can one share in another's happiness?
Can one be happy in another's best?**

**Cry, oh "Cry the Gospel"!
Anger to dispel
Beautiful thoughts to retell
Go ahead, let those feelings swell
Cry, oh "Cry the holy Gospel"!**

**Cry, oh "Cry the holy Gospel"!
Does one harbor resentment
Or does one decide on contentment?
For just a moment can those
Be happy for whom that special
feeling glows?**

**Cry, oh "Cry the holy Gospel"!
Benevolent words to dispel
Peace and generosity to propel
Those beautiful thoughts--a marvel!
Cry, oh "Cry the Gospel"!**

....Charly Millamehan

Charly Millamehan is a nurse and poet, native to Arizona, and has been a part of St. Patrick's parish for eight years.

Message from Fr. Eric



Dear Friends,

We are proud to present our second magazine issue to our parishioners. Each issue is designed to give insights into what the Gospel of Jesus Christ asks of us as Jesus' followers. We choose important issues of the day, which will help our parishioners discern with a wise heart based on the Gospels.

The Second Vatican Council was one of the best workings of the Holy Spirit for us in the modern era. It teaches that adults in our faith are no longer to be treated as children, rather that each person is to be engaged and take personal responsibility in knowing and living the Christian faith. As pastor of St. Patrick Community I believe in our parishioners. I trust and believe you will search your hearts for knowing what God wants us to do in this life. **CRY THE GOSPEL!** is another way we believe in you. Through this publication God can give each of us what we need leading us to be true disciples of Jesus Christ.

This issue of **CRY THE GOSPEL!** deals with the challenging subject of immigration with the insights of Hospitality and Welcoming. In the history of the church there has always been the challenge of accepting newly arrived people in established communities. When new people enter the United States, a new set of problems can be created; and yet at the same time

it can open our eyes that the Kingdom of God includes every race, language, and way of life.

In the gospels Jesus models to us the need to "listen" to people's stories. Once one really listens to another's story, both our hearts and world view can change. Christians can easily fall into the secular trap of jumping to judgments and of generalizations that blind us to the truth happening in people's lives. We cling to our false assumptions and judgments of others because we do not hear another's story. In this issue of **CRY THE GOSPEL!** you will hear many stories of people wanting to journey to a new land, striving to be accepted, and coming to know that there are bonds that do not stop at a border.

As pastor, I believe in all of you. My first priority is that the Gospel of Jesus Christ touch all of our hearts with His truth. Once our hearts belong to God, no human law will have the power to prevent us from reaching out to people who journey here to meet their families' basic human needs. This is my prayer for all who read this issue.

May God's inclusive Kingdom live in the hearts of all His people.

Peace In Christ,
Fr. Eric

Book Review:

Antonio's Gun and Delfino's Dream

By Sam Quinones
University of New Mexico Press

The stories in this book focus on Mexican immigration to the United States. This migration has lasted 60 years and is not stopping. It is the largest movement of people from one country to another in our time.

Illegal immigration is often discussed in leadership circles in the abstract language of debate on government policy. Is the answer in border fences or amnesty? Sam Quinones in his newest book, *Antonio's Gun and Delfino's Dream* adds a personal perspective on the debate by sharing with us the real stories of immigrants who come to the United States looking for a better life.

This book looks at the people who risk all to come for a dream. Some return to Mexico with American dollars but

discover that they are more American than Mexican. Their personal identity struggle leaves them caught and uncomfortable between two cultures. As you read these non-fiction stories you meet the California Tomato King who becomes mayor of his Mexican town, the teams of border artists whose canvas is velvet, high school soccer players who graduate to the meat packing plants rather than college, the strange happenings in the Los Angeles suburb of South Gate, and the opera in Tijuana. Throughout the book we follow the tale of Delfino Juarez, a young construction worker and modern day Huckleberry Finn, who leaves his village to change it.

Author, Sam Quinones has covered the world of Mexican immigrants for thirteen years. The stories he relates help to illuminate all that Mexicans seek when they come north, how they change their new country, and how they are changed by it. Quinones puts a human face on those we refer to as illegal and takes us into their daily lives of survival and dread. In an interview with Kerry Lengel in the

Arizona Republic, Quinones states: "Before immigrants would go to a few urban areas, Boston, Chicago, Baltimore or wherever. Mexicans are everywhere, in every state, in rural and urban environments, in all kinds of jobs. It is a totally different kind of immigration, and it is important that we understand it.

"Delfino's story is the great immigrant story. It's a story of a kid who has tons of gumption and pluck and ambition and energy and cannot find an avenue to achieve his desires in Mexico. The idea that there can be comprehensive immigration reform without Mexico being part of it is absurd. Anything we do here will be defeated by the fact that Mexico is still the kind of country that people want to leave."

Quinones' book reminds us that to the person who leaves Mexico pesoless yet returns with cash to spend, the United States affords dignity, respect and sweet vindication. Ignore the allure of that psychological boost and you miss a lot of the immigrant story.

A Picture of Bravery

By Zhara Dean

A 12-year-old boy, equipped with only a few awkward words of English, looked at the famed Lady of Liberty as he was herded from the huge ship that had pulled into New York Harbor onto the ferry that would take him and hundreds of other passengers the last short leg of a very long journey to Ellis Island – the Gateway to Opportunity.



Sayied, a painfully skinny 12-year-old kid, was about to step onto the Promised Land. He was with a couple of brothers, older by a few years, but still essentially kids themselves. They traveled to the Promised Land without parents, without any adult to whom they could turn for guidance or comfort, encouragement or protection. Bright but frightening possibilities lay ahead of them.

The first step for any immigrant passing through Ellis Island was going through the processing routine. After being separated from their belongings, precious few and humble as they were, the new arrivals would ascend a flight of stairs to the examination room. Though they may not have known it, this was the first part of the examination. As they climbed the stairs, doctors looked for any indications of deformity or handicap that would disqualify an immigrant for entry into the United States (Reeves, p. 57). After 1911,

the process was changed a bit, but Sayied arrived in 1908 and made that climb. The physical examination was thorough, and Sayied was found to have an eye problem. Doctors were especially on the lookout for trachoma, a highly contagious eye disease, so Sayied was detained on Ellis Island for about two weeks until they were assured he did not have trachoma. Any illness, deformity, or mental condition that could result in the hopeful immigrant's becoming a burden to the state would result in the unfortunate's deportation.

Sayied finally passed the inspection and was able to leave Ellis Island for New York. Circumstances took him finally to Dayton, Ohio, where he eked out a living



Ellis Island from the Circle Line ferry.

selling various items door to door. He grew up and made a life for himself, found reasonable success and had a family. I was part of that family. Sayied was my father, but I didn't learn about Ellis Island from Daddy. He never spoke to me about his experiences there.

I had grown up with a very romantic idea of Ellis Island, of how newcomers passing through those portals experienced the welcoming embrace of Amer-

ica, the Great Melting Pot. It was not until my father was no longer around that I thought to ask any questions about his experiences there. My mother told me about the eye infection and his fear of being sent back to what was then Syria (and is now the part of Palestine occupied by Israel) and about the two-week stay on Ellis Island waiting for his eventual entry into America. But that is as much as she knew. It wasn't until I did a bit of research that I learned of the veritable jungle of predators that preyed on the immigrants. Shysters tried to smooth talk them out of what meager possession or money they had; dishonest immigration officials overcharged for food, cheated them in money exchanges, demanded bribes to let people pass through

the inspection process, and charged a fee to relatives who came to pick them up. Honest officials and well-meaning missionaries did what they could to protect the future citizens, but it was not possible to spare them entirely from this nasty introduction to America.

Ellis Island processed immigrant entries into America from 1892 through 1954; from its opening through 1924, 71 percent of all immigrants to the US

entered through the Ellis Island Reception Center. In the years 1925 through 1954, it had dropped to 54 percent (Reeves p.135-136). In 1892, the opening of Ellis Island marked the control of immigration by federal rather than state government. During its initial year of operation, 445,987 immigrants entered, which was 77 percent of all entries into the United States that year.

Early waves of immigrants had primarily been from northern and western Europe: England, Ireland, Germany, and Scotland. Between 1880 and 1900, nine million immigrants entered the US, the largest number for any 20-year span. Beginning in 1896 there was a shift with immigrants coming primarily from southern and Eastern Europe: Italy, Russia, Poland, Spain, Greece, and Austria-Hungary (Reeves, p.16). As with each successive shift in the immigrant nationality, there was paranoia and resentment of the newest arrivals, fear of how they would affect the status quo, take the jobs of those who had come before, and become a burden to society. This paranoia was responsible for some pretty severe restrictions on immigration, though the "open door" policy was not officially ended with legislation until 1920.

Ellis Island has been closed for 53 years, but the desire of others to come to the US endures. We are again facing a huge influx of immigrants, largely from the Far East and from our neighbors to the south. We are again facing challenges, fear, resentment, and a spate of new legislation in an attempt to gain control

Middle Eastern Hospitality

by Rosemary Cudzewicz

We have heard a lot about Middle Eastern hospitality but I had a chance to experience it first hand on a recent trip to Egypt and Jordan. On a free day in Amman, Jordan, about 15 of us from our tour group decided to walk to the site of a Roman Amphitheater ruins, an Archeological museum, and some other excavations. Our hike from the hotel to the ruins took about an hour and a half, so before doing any exploring, we needed to find bathrooms. We asked a gentleman standing outside of the ruins who graciously pointed the way to the public restrooms. While some of the group headed that direction, the rest started talking to the helpful gentleman. We found out that he is a free lance tour guide for the areas that we were about to investigate. So for \$4.50 per person, he agreed to guide us through

the Roman ruins, hail cabs for us to reach the museum and the other ruins, as well as guide us there.

The amazing thing is that we did not pay him any money up front, contrary to what we would have had to do in the



States. He masterfully guided us through the Roman ruins and then hailed cabs for us to reach the other part of the site. The cabs took us to the destination where Yousef, our new guide, paid the drivers. Again we had not paid him any money, yet he was already paying other people.

In the Archeological Museum, Yousef persuaded the attendant to make sage tea for us which we really appreciated since it was a cold day. At one point, I asked Yousef how long it would take to tour the remainder of the ruins. He said that God expected

him to do his best to make us happy and satisfied no matter how long it took.

At the end of the tour, as we were paying Yousef his fee along with generous tips, he was hailing cabs for us to return to our hotel. At that point another member of our group walked up and indicated that he was interested in finding an antique coin shop. After giving each one of us the traditional two cheek kiss, Yousef headed off with the other person to search for antique coins. We all ended our day of adventure in Amman with a powerful lesson of having experienced remarkable "Middle Eastern" hospitality from a Muslim Bedouin!

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A Picture of Bravery, cont.

of a situation some feel is far out of control. Those desiring to enter the country are again being victimized by the unscrupulous that are only too willing to take advantage of the desperation and naiveté of people thirsting for freedom and opportunity. Little changes. I cannot help but think back to that 12-year old who had to be so frightened and at the same time so brave to come to America to make a life for himself and to send back hope and money to those left behind. He never talked to me about Ellis Island or

the two weeks he was held there hoping and praying for healing of his eye infection. I don't know how he managed to buy food for that two weeks. I don't know if the con artists and the slick talkers cheated him out of the few possessions he might have brought with him. I don't know if some kind missionary took pity on that painfully skinny, olive-skinned kid. I wish I did. I only know that he shared a dream of "something better" with 585,969 other would-be Americans who passed through Ellis Island in 1908. I'm thankful he was so brave. I'm thankful he made it through the process. I'm thankful the "Gateway to

Opportunity" didn't slam closed in his face.

My father's story makes me want to believe that the "Great Melting Pot" and the "Gateway to Opportunity" are not arcane ideas, but that they still are, or can be, reality here in the wealthiest country in the world.

Source: Ellis Island by Pamela Reeves, Dorset Press, New York, 1991.

Zhara Dean is a long-time parishioner and Eucharist Minister.

This and That of Catholic Justice Teachings

"To defraud one of wages that are his due is a crime which rises to the avenging anger of heaven." — Pope Leo XII Encyclical called, "On the Condition of Labor," in Latin "Rerum Novarum" (1891).

Father Martinez who supported the cause of a living wage, when asked why he did not stick to religion said: "Well, pardon me—this is religion. The scripture is full of matters of justice. How can you worship a God that you do not see and oppress the workers that you do see?"

Because of Martinez's leadership the minimum wage in Santa Fe is the highest in the nation.

— Father Jerome Martinez, Pastor, Santa Fe, NM U.S. Catholic, April 2007.

Biscuits & Gravy

By Alex Cudzewicz

Years ago the term “Southern Hospitality” entered the American lexicon. The states in the Southeastern U.S. pride themselves on their welcoming attitude, displayed in lodging accommodations and often in the meals they serve. They offer their guests “Down Home” cooking which includes fried chicken, pork chops in apple gravy, corn fritters, green fried tomatoes, and, of course, biscuits and gravy.



Surprisingly, the Bible only uses the term “hospitality” five times (in the NIV version), but it contains many stories demonstrating “hospitality” even if that word is not explicitly used. The original Greek word for “hospitality” is *philoxenia*, which can be literally translated as “love of strangers.” We are familiar with the word “philo” as the root of our word “Philadelphia” the city of brotherly love. “Xeno” is a less common root found in the English word “xenophobia” which means “fear of strangers.” “Xeno” also means guest.

John J. Pilch in his *The Cultural Dictionary of the Bible*, writes: “Travel in the ancient world was very difficult and never a pleasure. The enterprise was fraught with risk and danger. It was safer to stay home. If travel was necessary, the wisest and safest course was to travel in a group. Because the family was a central social institution among our ancestors in the faith, and because families tended to live together in the same place, the idea of travel was considered deviant.”

Robbers and unpaved roads are the risks that first come to mind when we think about the dangers of ancient travel. But some of the risks were much more basic than that – food and water. There were no 7-Elevens or Mac-Donald’s along the way. When you left your home town, there was little guarantee that you could find drinking water or food along the way to keep you alive.

Without refrigeration, the food you brought along would only take you so far. You traveled with animals as a food source on four legs.

Let us now consider Biblical Hospitality. To offset the hazards of travels, ancient cultures developed a moral code of the necessity of kindness to strangers – hospitality.

“Love of strangers” meant providing strangers (travelers) with food, water, shelter, clothing, and/or respect. Laws were created to protect strangers – a vulnerable class of people along with widows and orphans. We find the commandment to the Israelites in *Leviticus 19:34*: “The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt.” And repeated in *Deuteronomy 10:19*: “And you are to love those who are aliens, for you yourselves were aliens in Egypt.”

Hospitality should be extended also to your neighbors if they fall on hard times: “If one of your countrymen becomes poor and is unable to support himself among you, help him as you would an alien or a temporary resident, so he can continue to live among you.” — *Leviticus 25:35*.

The most often cited example of hospitality in the Old Testament is

the welcome Abraham gives to three strangers (angels). “Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground. He said, “If I have found favor in your eyes, my lord, do not pass your servant by. Let a little water be brought, and then you may all wash your feet and rest under this tree. Let me get you something to eat, so you can be refreshed and then go on your way—now that you have come to your servant.” The angels came to Abraham to announce to him that he and his old wife Sarah would now have a son. — *Genesis 18:2-13*.

The widow of Zarephath showed her hospitality to the hungry prophet Elijah. When famine descended on the land, the widow’s flour bin never ran out., — *1 Kings 17:10-24*. The Shunammite woman offered food and shelter to the prophet Elisha whenever he would pass through her region in northern Israel. She was then blessed with a son in her old age. — *2 Kings 8:17*.

In the New Testament we have the example of Martha opening her home to Jesus and his disciples (*Luke 10:38*). Jesus himself taught hospitality by his actions in dining with tax collectors and sinners and was routinely criticized by the Jewish leaders for doing so (*Matthew 9:10-13; 11:19; Mark 2:15-17; Luke 5:30-32; 7:34-40; 15:1-2*). Lydia opened up her house to Paul and his companions, — *Acts 16:15*.

Also, we have the specific admonitions to “Share with God’s people who are in need. Practice hospitality,” in *Romans 12:13*, and “Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms.” — *1 Peter 4:9-10*. And in *1 Timothy 3:2*: “Now the overseer must be

Biscuits & Gravy,

continued

above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable..."

From *Genesis* to *Revelations*, the scriptures tell us that hospitality is an essential part of a faith community. Should we welcome strangers to our neighborhood or workplace or church? Should we share our gifts of food, clothing, shelter, and give respect to those in our midst who are in need? Should we put aside our fear of newcomers and extend a warm welcome to them? The Bible's answer is a resounding: Yes!

Alex Cudzewicz is a member of the Music Ministry, Ministry of Care, Men's Club, and Stewardship Committee

Comfortably Glum*

I hear the nation is glum. We ought to be. We pout too much and pray too little. We fear new immigrants while praising the immigrants who brought us here. We let our fears cause us to allow our leaders to take our liberties because they promise us security. We are frustrated that we can't persuade others to love our system of governance when so few of us revere it enough to vote. We need to re-read our own history. We ought to get reacquainted with our neighbors, our towns and the spirit of sacrifice and service that helped make us great. We are both the problem and the solution.

Art Hamilton

Former state lawmaker,
Public affairs consultant

**The Arizona Republic*, Sunday, May 27, 2007, V3

A Message from St. Matthew

"The king will say to those on his right: 'Come. You have my father's blessing. Inherit the kingdom prepared for you from the creation of the world. For I was hungry and you gave me food. I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison, and you came to visit me.'

Then the just will ask him: 'Lord, when did we see you hungry and feed you or see you thirsty, and give you drink? When did we welcome you away from home or clothe you in your nakedness? When did we visit you when you were ill or in prison?'

The king will answer them: 'I assure you, as often as you did if for

one of my least brethren, you did it for me.'

'Then he will say to those on his left: 'Out of my sight, you condemned, into that everlasting fire prepared for the devil and his angels. I was hungry and you gave me no food. I was thirsty and you gave me no drink. I was away from home and you gave me no welcome, naked and you gave me no clothing. I was ill and in prison and you did not come to comfort me.' Then they in turn will ask: 'Lord when did we see you hungry or thirsty or away from home or naked or ill or in prison and not attend you in your needs? He will answer them "I assure you, as often as you neglected to do it to one of these least ones, you neglected to do it to me.' These will go off to eternal punishment and the just to eternal life."

— Matthew 25: 34:46

Pope Benedict XVI on The World Day of Migrants and Refugees

Vatican City, Jan. 14, 2007 — Translation of address Benedict XVI gave in St. Peter's Square.

"The Evangelist Mark recounts that, shortly after Jesus' birth, St. Joseph was obliged to travel to Egypt taking with him the child and its Mother, to flee from King Herod's persecution (cf. Matthew 2:13-15).

"...in the huge field of international migrations, the human person must always be placed at the center. The just integration of families in social, economic and political systems is only achieved on one hand, by respecting the dignity of all immigrants and, on the other hand, by immigrants recognizing the values of the host society.

"Dear friends, the reality of migrations must never be seen just as a problem, but also and above all as a great resource for humanity's progress. The migrant family is especially a resource, if it is respected as such, and does not suffer irreparable lacerations, but is able to remain united or to regroup, and to fulfill its mission as the cradle of life and first sphere of a person's education.

"Together we ask this of the Lord, through the intercession of the Virgin Mary, and of St. Francesca Xavier Cabrini, patroness of migrants."*

*<http://www.jknirp.com/xvimigrant.htm>, posted January 17, 2007

How Catholics Welcome New Church Members

By Deacon Buddy Clapham

"I have been thinking about becoming Catholic. How can I do that? I belong to a non-Catholic church, but I am interested in becoming a Catholic. How does that happen? I have heard a lot about the story of Jesus, and I am curious about what this story has to tell. Can you help me with this?" These and many other similar questions like this are asked each year about becoming a Catholic Christian.

These inquiries focus on "becoming Catholic" when in reality individuals seek to answer the longings about a deeper meaning to their lives. What the inquirers find on the journey is that God has been seeking them as well, from the very beginnings of the longings to know.

The process to becoming a Christian with a Catholic essence always points to the resurrection of Jesus. It doesn't take long to realize that becoming Catholic is not a program. It is a journey that begins with the questions about a relationship with God and continues for a lifetime. The journey is to be celebrated each day as we deepen this relationship. The "central" event for Catholics is the Easter Triduum, starting on Holy Thursday and continuing until Easter Sunday. The celebration of those seeking full communion with the Catholic Church happens

during the Easter Vigil service.

The Easter Vigil, celebrated at the start of sundown on Holy Saturday, is the critical stage of the journey for those who seek



either baptism or, if already baptized, full communion in the Roman Catholic Church. It is not to be seen as "graduation" but rather as another milestone in the journey to a permanent relationship with Christ. The prayer is that each person who enters this journey continues to strengthen this loving relationship.

The catechumen (those not baptized) and the candidate (those already baptized who seek full communion) did not arrive at the Easter Vigil after just a few days or a few weeks of preparation. For most, the journey to Easter takes one full liturgical cycle, that is, a year of formation and reflection.

The Order of Christian Initiation (OCI) is the process by which those wishing

entrance into the Roman Catholic Church are brought forward at the Easter Vigil. Within this order there is a process called the Rites of Christian Initiation for Adults that contain the periods and rites necessary to complete the initiation process. The purpose of these incremental periods of time is to allow each person to journey toward his/her relationship with God at his/her own pace. If we lived in a

perfect world, everyone in the process would move at the same time; however, we live in a messy world, and there is no timetable for anyone to move to the next phase of the journey. Everyone on the journey can move as fast or as slowly as they like. Readiness is the criteria for moving to the next phase.

Milestones for moving from one period to another are marked by different rites. Moving from an inquiry period to a period of deeper learning is marked by the Rite of Acceptance. This ritual brings the person into the catechumenate phase of formation. This phase allows individuals to grow in their relationship with God. The final period of the formal formation

process begins with the Rite of the Elect. This rite moves those who have discerned that they are ready into a period of purification and enlightenment. The starting time generally coincides with Lent and prepares the elect (to be baptized) and candidates (called to continuing conversion) for the celebration of the initiation sacraments at the Easter Vigil.

Is it only the initiation ministers who help move individuals to a deeper relationship with God? Does the community have a role in the initiation process? Most who seek to become part of the Catholic community do so because a group or individual has in some way witnessed to them about the Catholic way of life. **Those in our community who live the gospel of Christ have much to share concerning what it means to be an initiating, welcoming community.**

Baptism or reception into the Catholic Church is not graduation! It is a milestone in the journey to a deeper personal relationship with Christ. We as members, young and old, are called to welcome those among us who seek this deeper relationship with Christ. How? We are called to demonstrate the passage, "See how they love one another." In return we can embrace the newest members of the Christian Catholic community, with **"Welcome!"**

Deacon Buddy Clapham
is Pastoral Associate
at St. Patrick Catholic
Community

A Visit to the Border

By Fr. John Coleman

Perhaps nothing provokes such emotional debate as the issues facing illegal immigration, especially what is happening on our border with Mexico. In the midst of the debate I had the opportunity to visit the Border. My visit changed my life.

A group of priests from Phoenix set out to better understand the issues of immigration. Our first stop was in Tucson where we met with Bishop Kicanis and people involved in providing relief services in Arizona and Mexico. The Bishop told us that immigration was front and center in his diocese, especially in parishes near or at the border itself. Their efforts range from finding ways to minister to people desperate to find a new life, to efforts to stem the tide of immigration by supporting programs that aid in the economic development of people in Mexico. We then proceeded across the border and visited with people involved with programs supported by Catholic Relief Services in the Nogales area. After an overnight stay we traveled to the town of Altar which is one of the cities that serves as a final rest station before crossing the border near Sasabe. This is where the people meet up with their "coyotes" who promise, for a fee, to guide them across the border. Here we encountered the real-life stories of people attempting to reach the United States.

The reality is that migration is as old as humanity. People have migrated from one home to another as they have sought either to escape economic hardship or oppression of one kind or another. All of the people that I encountered in Altar were people who were desperate to find a way to support their families and give them hope.

Through an interpreter I listened to the stories of 25 people trying to get to the United States. Here are just three of those stories:

- A man from Guatemala left his wife and three children to make the ardu-

ous journey north. His wife begged him not to go. She said she would rather subsist on tortillas for the rest of her life than see him risk his life in the desert. He is a construction worker. He earns \$5 per day, and after purchasing groceries and another brick or two to add to his yet unfinished house, there is nothing left. He asked us, "What kind of man would I be if I did not risk everything, even my own life, to offer my family a decent living and some hope for the future?"

- A woman and two daughters, aged 9 and 11, told us that her husband had migrated to the United States seven years ago. He had not seen his children in that time. At a family meeting she and the girls decided that they would rather die in the desert than have their family remain separated.
- A man from Chiapas had lived on land that his family had farmed for generations. During a hurricane, the topsoil was blown away. His family needed money to restore the land. There was no government response to the hurricane, no government assistance available. He was willing to risk dying in the desert to provide his family some hope of recovering their land.

No one I spoke to wanted to immigrate. No one I spoke to wanted to become a U.S. citizen. No one I spoke to wanted to take a job from an American. Everyone I spoke to hoped to find work in America, no matter how menial, and provide support and hope to their families they were leaving behind. All of them hoped to spend two to four years and then return to their homes.

I do not have an answer to the illegal immigration problem. Certainly we have a right to secure our border, limit immigration, and protect our citizenry. But I know, as a follower of Jesus Christ, where the answer does not lie:

- It does not lie in referring to these desperate people as "illegals" or "aliens."
- It does not lie in spending millions, or even billions, to turn the border into a "militarized" zone. These people are not our enemy. They are our brothers and sisters. It does not lie in perpetuating the myth that terrorists are disguis-

ing themselves as poor Mexicans or Guatemalans and risking their lives in the desert to import weapons of mass destruction.

If we are not going to open our borders, then as followers of Jesus we must realize that these people are our neighbors to the south. We are called to love our neighbor as ourselves. We are called to do something, however small, that can offer our brothers and sisters a sense of self-worth, a reason to hope, a means of improving their economic outlook.

What can we do?

- We can participate in programs such as "Just Coffee," an organization that supports the coffee growers of Mexico and imports their product to America.
- We can educate ourselves more completely about the economic suffering of our brothers and sisters to the south of our border and look for ways to help.
- We can organize groups to go to the border and discover for ourselves what is happening there, and we can tell our stories to others.
- We can pray for a lessening of the destructive and un-Christian rhetoric in the public debate of this issue.

I know that my heart is changed, and I need to do something. I am not exactly sure of what it will be, but I know I will never sit quiet in a conversation about "illegal aliens" and not tell my story. May God, and His Blessed Mother (under the title of Our Lady of Guadalupe) show us the way.

Fr. John Coleman is pastor of St. Andrew the Apostle in Chandler.



Thoughts on Immigration

By a Proud Native Arizonan and Proud American!

By Dee Riley

My dad, born August 28, 1913, came to this country when only four months old. His mother, a Spanish descendent in Mexico, met his father while he was a miner in Cananea, Mexico. His father, a descendant of Irish immigrants, had come west during the Gold Rush days and worked in the dangerous mines looking for gold, copper, and silver that was richly embedded in the southwest mountains underground.

Unbeknownst to my dad, there were more mining opportunities, as well as dangers, across the border into Arizona. The pay was considered a livelihood and thought to be able to support my grandparents' growing family.

Barely missing the Great Deportation of Miners who made the most fuss about the working conditions of the underground mines, Grandpa decided to leave the mines. He supported his family by helping out in the local mechanics shop; and because he had a way with numbers and figures, he also learned and kept the business' accounting books.

Dad, number four of seven living children, grew up in the border town where the economy was bustling due to the mines and the war. When he was ready to marry, he also worked in the mines for a while. He married a beautiful Irish/English woman who had become a nurse and who became my mother.

Dad eventually left the dangers of the mines, worked in the County Assessors Office, and then became the Assistant Superintendent of County Schools. Following Grandpa's tradition, he took correspondence courses to become a Public Accountant with the dream of

becoming a CPA. College and universities were miles away in those days, and transportation was not readily available for one to attend.

I recall how happy and proud Dad and all of us were when he would receive the results of his course's tests in the mail. Dad always received an "A." It took a long time to take this course, as he worked in the Superintendent's office fulltime and was very active in the church. Several years of struggle were involved to accomplish what seemed like an endless task in those days. There were times that Dad wanted to give up, but his dream was to have his own accounting business.

The effects of the wars put our little town on the border the last to receive staples and utilities. Gas, sugar and flour were obtained 'across the line'. Corn, tomatoes, potatoes, carrots, onions, and chilies were a normal part of our garden, as well as raising chickens for our meat and eggs.

Finally the day came when Dad had finished his courses and received his certificate. Just prior to this time, it was decided that he would bravely set up his business at home and begin to work his dream.

The next mountain Dad had to face was the struggle to become a CPA. That was Dad's goal from the very beginning. His accounting business was all set up, and he was working on getting the necessary requirements in order for him to be able to take the momentous CPA exam. This took some real doing, as Dad needed to have a CPA mentor for his work and busi-

ness. He submitted his concerns and made suggestions on how it could be accomplished. Ultimately, the State Board of Accountancy agreed and allowed him to come to Phoenix to take the exam.

Dad passed the strenuous exam and then suddenly the laws had changed. They would not accept his education or years of working in public accounting as evidence towards his CPA. Dad dauntingly pursued every avenue that he was aware of in his attempt to satisfy the requirement, but it was of no avail. Dad would not have his dream, and his certificate was denied. It was heartbreaking; however, Dad continued to work as a Public Accountant for many years thereafter.

Preparation for music, accounting, teaching and nursing was accomplished by a few of my Dad's family members. This was accomplished during a time when education beyond high school was the exception, rather than the rule. There was also much bias towards the Mexicans in those days. As my Dad's family was considered half-breeds, it was very hard to fit in anywhere. Yet my immigrant heritage, rich with traditions, contributed to laying the foundation of what is good in finance, education, and healthcare...perhaps the backbone of Arizona and America today.

Their struggles were difficult and yet, they were still able to contribute to the economy and well-being of the community they served. They were honest, even though no one had heard of work ethics yet. Many times all that was left was to trust that God would provide.

My mother, as a nurse, went down into the mines in cages to minister



St. Frances Cabrini, Patron Saint of Immigrants

By Dawn Nici



known, was born in the Lombardy region of Italy in 1850. It is said that at her confirmation, at age eight, she knew she would devote her life to Christ. But it wasn't until she was almost 30 that she and several other young women took over an old monastery and became the Missionary Sisters of the Sacred Heart. Francesca was Mother Superior.

The sisters expanded their order and were hoping to help the needy in China. But Pope Leo XIII insisted they were needed in America. So in 1889, Mother Cabrini and several of her sisters took the arduous voyage to the U.S. They passed through Ellis Island and went to work to help Italian immigrants by opening an orphanage and a school. Other immigrants had come to New York looking for a better life. Mother Cabrini was there to help them find that better life. Like them, she didn't speak the language, didn't know anyone, and didn't have much in the way of resources. That didn't stop her.

Eventually, Mother Cabrini's work spread from coast to coast and beyond. She founded hospitals in New York, Chicago and Seattle and helped the poor in other nations as well.

Mother Cabrini became an American citizen in 1909, eight years before her death. She became a saint on July 7, 1946, and in 1950, Pope Pius XII formally proclaimed St. Frances Cabrini "Patroness of Immigrants."

It was more than 100 years ago that Mother Cabrini and her sisters arrived at Ellis Island. Not too far away, also in New York Harbor, sits the Statue of Liberty. Its inscription reads, in part:

*"Give me your tired, your poor,
Your huddled masses yearning to
breathe free..."*

Those words could well have been uttered by Mother Cabrini. The amazing woman who started with little, and who called herself "nothing and nobody," managed to build more than 60 schools, orphanages, hospitals, and foundations in her lifetime.

(Among the sources used for this article were www.allformary.org and www.cabrini.com.)

Dawn Nici and her husband Kevin Curran, have been members of St. Patrick's since 1997; they are the parents of four children.

The United States is a nation of immigrants, so it only makes sense that the first American saint is the patron saint of immigrants. Maria Francesca Cabrini, or Mother Frances Xavier Cabrini, as she would later be

Thoughts on Immigration, continued

as did other nurses in the town. She and my dad's sister worked in nursing in the days where illness happened and the treatments were not like they are today. My teacher aunt taught many children in the school during her many years as a grade school teacher. And this was all accomplished during an era when women were supposed to stay home and take care of family. Miraculously, they did that also.

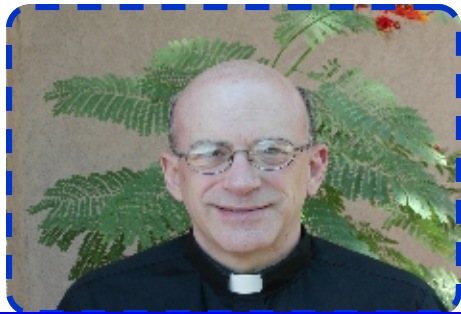
I often wonder where I would be or what I would have become if my

grandparents had not struggled so hard, giving up amenities, trying to make my life better — so that my generation could have the opportunity of an education, a profession, and an understanding of growth and change in business and the community. I am very proud of my heritage which is rich with traditions where siblings were/are involved in the community and change for the better of Arizona and ultimately America.

Dee Riley is a nurse, poet, author, and a member of St. Patrick Community for eight years.



Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. — Hebrews 13:2



What the Scriptures Say About Immigration

By Fr. Vernon Meyer, Ph.D.

<p>"They shall not dwell in your land lest they cause you to sin against Me, that you will worship their gods, for it will be a trap for you." - Exodus 23:33</p>	<p>This verse refers to non-Jews. The text cites the history of the Israelites as a persecuted minority in Egypt as the explanation for having sensitivity to non-Jewish people in their midst.</p>
<p>"If your brother becomes impoverished and his means falter in your proximity, you shall strengthen him—stranger or resident—so that he can live with you." - Leviticus 25:35</p>	<p>This verse enjoins Israelites from taking advantage of the <i>ger toshav</i>, or resident alien.</p>
<p>Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares." - Hebrews 13:2</p>	<p>This verse from Hebrews alludes to Genesis, Chap. 18, in which the patriarch Abraham welcomes and feeds three wayfaring strangers. The men turn out to be angels announcing the impending birth of Abraham's son Isaac.</p>
<p>"There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus." - Galatians 3:28</p> <p>"...you are no longer strangers and sojourners but you are fellow citizens with the saints and members of the household of God." - Ephesians 2:11-21</p>	<p>In both verses, Paul teaches that the distinction between native and foreigner, Jew and Gentile, has been transcended with the coming of Jesus Christ.</p>

The Hebrew Scriptures (Old Testament) and the Christian Scriptures have plenty to teach us about how to think about the immigration debate. In his article, "What the Scriptures Say About Immigration," David Klinghoffer writes, "As the current U.S. immigration policy clash--what to do about illegal aliens and insecure borders--heats up, many Americans have turned to scripture for guidance. Jewish scripture, for example, speaks repeatedly of the kindness due to the "stranger" and reminds us that the people of the Bible--the Hebrews--were once despised foreigners in an alien land, Egypt."

The above table shows various verses and their interpretation suggesting that the idea of aliens and immigrants (*ger toshav* in Hebrew) are to be welcomed and embraced as "fellow citizens with the saints," as Paul writes.

Whatever political decision we make, what must guide our decision-making are the values of hospitality and welcome. This is especially true if the immigrant is impoverished; our efforts should be not banish or exile them, but to strengthen them so they can live with us. And yes, the Bible also relates that the practice of neighborliness comes with responsibilities and obligations to the well being of the

larger community. This means that people, resident or immigrant, must live in community with a commitment to follow the laws and good ordering of the community.

In the long run, the scripture also suggests that our debates and political rhetoric, must be guided more by compassion and a willingness to listen and understand than by our anger and bitterness and fear. We have made ourselves enemies to each other and that is definitely not what our Christian faith says we should become.

Fr. Vernon Meyer, Ph.D.,
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St. Patrick Catholic Community.

What the Catholic Church Has to Say about Immigration

Adapted and excerpted from the brochure
“What the Church Teaches: Immigration”

By MaryLynne Fillmon

Immigration. The topic itself arouses a myriad of opinions. Bring up the subject in conversation at a dinner party or over the water cooler at work and chances are you'll hear spirited and lively viewpoints on both sides of the issue—and on every point in between. But what does the Catholic Church say about this timely yet seemingly controversial issue in American society?

According to the 2006 brochure “What the Church Teaches: Immigration” written by the Most Rev. Thomas Wenski, Bishop of the Diocese of Orlando, American Catholic bishops believe that immigration is an issue on which they must speak because, as an issue involving human beings, it is a moral issue. To come to their position, the bishops took into account the *Catechism of the Catholic Church's* social justice teachings, the teachings of previous popes, as well as the Scriptures. Highlights of the US bishops' position on immigration are:

The Church is in favor of a reform of the legal immigration system and not illegal immigration. The Church believes that illegal immigration hurts the migrant as he or she is often abused and exploited by smugglers and employers and faces the possibility of dying during the treacherous trek to employment in the United States. The Church also believes that illegal immigration

hurts local communities as it creates a permanent underclass with no rights. In the eyes of the Church, the problem is not the migrant, it is the broken system.

The current immigration system is broken and needs to be comprehensively fixed.

This means that any new or reformed system would include a path to citizenship for the undocumented people in the United States; a temporary worker program that would allow migrant workers to enter the country, and a change in the family-based immigration visa allocation that enables family members to be reunited with one another more quickly. Furthermore, the Church also believes that the wide gap between rich and poor nations—one of the main causes of international migration—needs to be addressed.

The rights of both U.S. and foreign-born workers should be protected and workers allowed the opportunity to assert their rights in the workplace. A “guest worker” program would provide temporary visas for migrant workers to come and work in specific industries. Creating legal avenues for migration would reduce illegal immigration.

The majority of research studies regarding immigration do not support the idea that immigration is harmful to America. On the contrary, America historically has bene-

fited and continues to benefit from the contribution of immigrants. Immigrants helped to build the United States and continue to play a vital role in its development—especially as Baby Boomers retire and the birth rate among U.S.-born citizens remains low. In addition, immigrants often bring life and energy to many Catholic parishes.

Overall, immigrant workers fill jobs in areas in which there are few Americans either available or willing to work. While some studies show that immigrant workers may have an impact on the job status and wages of some low-skilled American workers, immigrant workers generally do not compete with U.S. workers for unskilled jobs.

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. Reform of the current immigration system will help ensure that government authorities can better identify and monitor who is coming into the country. The problem is not so much one of border security as it is of labor supply. Including a temporary worker program in comprehensive immigration reform will help enable the border patrol to devote itself to better protecting the country from those with malicious intent.

Support from Catholics can make a difference in helping Congress to enact just and comprehensive immigration reform. You can obtain information on the position of the U.S. bishops and contact information for federal officials by going to the Justice for Immigrants website at justiceforimmigrants.org.

If you'd like to read this brochure in its entirety, please pick up a copy at the Concourse desk in the Narthex.

MaryLynne Fillmon is a middle school teacher.

Cultural Symbols of Hospitality

The church has specific sacraments to welcome new members into the community. Deacon Buddy spoke of this welcoming process in his article on page 8. Just as the sacraments initiate us into the Catholic Christian community as individuals, family groups welcome others into the family, neighborhood, or workplace.

Throughout history and in many cultures traditional objects have served as ways of welcoming a newcomer. These objects serve as visual representation of our hospitality.

Listed are a few gift items which, brought to a new home, represent a physical extension of welcome and hospitality.

- Bread stands for the good life and nourishment of food.
- New broom, sponge, or soap helps with a tidy, organized household.
- Salt represent the tears that are part of life.
- Wine signals the celebration of life in the family.
- Marzipan, candy, or chocolate promises sweet times.
- Cake reminds us of the table and dinner conversation.
- Candles, when lighted, send the message of welcome to a stranger.

An Advocate for Others

By Hector Yturralde

People ask me the same question over and over again. "Why do you do this? You just retired and you should be playing golf or spending more time at the racquetball court."

I give them the same response. I am an activist in the immigration movement because I see a need for someone to speak for those who do not have a voice. I see the treatment and persecution of people just because they are in this country to fill a labor need. I see employers who take advantage of immigrants' hard labor and not pay them because they know the authorities will not be called to report the theft of wages. I see the community label these hard working immigrants as criminals, just because they crossed a border without documentation to work and support their families. This is a human instinct that we all possess. I see their children that were brought into this country at a young age and excelled in our educational system. These students are awarded attendance certificates for not missing a single school day. These students are among the top achievers that earn valedictorian honors and scholarships. Then the state laws discourage them from higher education by making them pay three to four times the amount for tuition to attend state colleges and universities. This same law doesn't allow these students to cash in on numerous earned state scholarships. What a waste of brilliant minds. What a waste of future doctors, nurses, educators, architects, etc.

With all that said, I asked myself, "What would a Christian do about this issue? What would Jesus Christ do? Would Jesus turn his back on the prosecuted and outcasts? Or would He get involved to undo this injustice?" Every Sunday I listen to

Father Eric and Father Vernon preach that ALL men are seen as equals in the eyes of God, that ALL men are welcomed to the table. As Catholics we should not discriminate against our fellow man regardless of his origin, language he speaks, the color of his skin and most of all, the level of wealth.

You see, I believe the gospel and what it teaches us about our fellow man. You see, I too was discriminated against. I was punished for speaking Spanish in recess while in the third grade. I was told repeatedly by educators that because the color of my skin, I would not amount to much and would have a hard time completing high school. That my intelligence would restrict me from an office job, and that I would better be suited to become a laborer or learn a technical trade.

I guess you need to walk in their shoes to understand the undocumented immigrants' persecution and discouraging words by others. I did not allow this to influence me, I graduated from the University of Texas at El Paso with a bachelors in science. After my retirement from a Fortune 500 corporation, I became the president of the Arizona Hispanic Community Forum. This organization dedicates itself to civil rights in the Hispanic community. The community came out with 25,000 men, women, and children marching to Senator Kyle's office to deliver a letter with our opposition criminalizing undocumented workers. That was in March of 2006.

Later that year the community formed a coalition of 42 organizations for one sole purpose. That purpose was to organize a march so large that the whole country would be focused on our plight, the unwarranted prosecution of undocumented immigrants. I became the treasurer of this newly formed coalition. It was hard work and long hours of planning, but our dedication to our fellow man paid off.

We managed to place over 200,000 marchers on the streets of Phoenix in a peaceful manner. There were no incidents even though opponents like the Minutemen were there to antagonize us. All in all, we were successful in our message to push our congress to step up efforts to pass an immigration reform law that would be fair, practical, and just for every undocumented immigrant working in this country. That march took place on April 10, 2006. The coalition and its leaders were commended by the mayor of Phoenix, the Phoenix police department, and the Phoenix fire department. We managed a successful event that history books will record as the largest human march in the state of Arizona. Some say it equaled the civil rights marches led by Martin Luther King and farm worker leader Cesar Chavez from the 1960's. Since then, we continued to be dedicated to educating and assisting the Hispanic community in citizenship fairs and voter registrations.

So why did I become an immigration activist? My parents are not immigrants. My grandparents are not immigrants. My family tree for four generations is traced back to Texas when it was once Mexico. Still, I am seen by some as an immigrant, that I, too, like the rest of the people with brown skin, should be denied rights and especially human dignities.

I do it because I am a proud Catholic. I do it because there are many who have no voice to defend themselves. I do it because my religion teaches me that there is no such person as an alien, much less a human who is illegal. I do it because that is the least I can do for my fellow man.

Héctor Yturralde is a long-time parishioner, Eucharist Minister and, along with his wife, is a mentor for Marriage Preparation.

The following pastoral letter is reprinted with the permission of the *Catholic Sun*:

You Welcomed Me

A Pastoral Letter on Migration Released on the Feast of Our Lady of Guadalupe • December 12, 2005

On the great Feast of Our Lady of Guadalupe, we contemplate the image of Mary that she left on the tilma (mantle) of St. Juan Diego in 1531. Her gentle face, tender and serene, invites us to move beyond any perspectives, attitudes, and feelings that diminish the dignity and value of people who may be different from ourselves in appearance, language, or culture. Like the star-filled sky it symbolizes, her mantle encompasses us and encourages us to be as open in our welcome and acceptance of others. This invitation is found over and over in Scripture and the teachings of the Catholic Church.

“Do not neglect hospitality, for through it some have unknowingly entertained angels.” *Hebrews 13:2*

The Church in America must be a vigilant advocate, defending against any unjust restriction the natural right of individual persons to move freely within their own nation and from one nation to another. Attention must be called to the rights of migrants and their families and to respect for their human dignity even in cases of non-legal immigration.”

— Post-Synodal Apostolic Exhortation
Ecclesia in America of the Holy Father
John Paul II, January 22, 1999

“ ‘I was a stranger and you welcomed me’ (Mt. 25:35). Today, the illegal migrant comes before us like that ‘stranger’ in whom Jesus asks to be recognized. To welcome him and to show him solidarity is a duty of hospitality and fidelity to Christian identity itself.”

— Pope John Paul II, Annual Message
For World Migration Day 1996

I. Why We Speak

We, the Catholic Bishops of Arizona, are deeply saddened by the death and suffering we see on our border. We are aware that our communities have become increasingly divided as a result of the immigration in our state. We have seen

mounting expressions of hostility and opposition to undocumented immigrants. We are concerned about the image that some may have of Arizona as a state which is hostile to immigrants. We do not believe this to be true. Many of us in Arizona were ourselves warmly welcomed here and we wish to see that same hospitality continue.

In the parishes of our dioceses we meet many good people who hold strong feelings and attitudes about immigration. Oftentimes their opinions are stated with great emotion and passion. They often have a negative view of immigrants in Arizona and pose challenging questions:

Why don't these immigrants enter the United States legally? Don't we need to control our borders to keep out terrorists? Why doesn't Mexico find jobs for its own people? Don't immigrants take resources and jobs that Arizonans and American citizens need? Why is the Church involved in political issues like immigration?

These are legitimate questions asked by Catholics and others of good will. Their answers are found in education, reasoned discourse, and prayer.*

As we listen, we realize the complexity of this situation and that there are no facile or easy solutions. We acknowledge the legitimate strain of this crisis on our border communities, ranching families, property owners, the Tohono O'odham Nation, our hospitals, and local authorities, among others. We believe, however, that it is possible to find common ground among all those affected by this situation, to respond to people's fears and misunderstanding, and for Arizona to lead the country to a comprehensive and permanent solution to our broken immigration system.

Immigrants, both documented and undocumented, constitute a growing percentage of Arizona Catholics. Finding new ways to welcome and integrate immigrants into parish life can only make us a stronger and more united Church in Arizona. As Catholics, we are called to live

out the principles of global solidarity, to care for and defend the human dignity of one another as members of one universal Body of Christ, and to be active in the public arena to bring the Gospel to bear on the pressing issues of the day.

“Through history and especially in the last hundred years, the church has never failed to speak the words that are hers with regard to questions concerning life in society.”¹

Thus, as Bishops we issue this pastoral letter on migration. We present our concerns and our vision through a collection of testimonies and stories from those involved in this crisis. We invite our pastors and our people to come together to reflect on these issues and stories, and to discuss ways to transform this situation. Parishes are particularly invited to prayerfully reflect and comment in small groups on this pastoral letter.

II. Migration in the Light of Our Religious Tradition and Teaching

A. Scriptural Foundations

The enslavement of the Chosen People by the Egyptians and their liberation by God led to numerous commandments regarding the stranger in the Old Testament. God reminds the people of Israel to befriend the strangers among them, because they too had experienced alienation in a foreign land (cf. Dt 10:19). “You shall treat the stranger who resides with you no differently than the natives born among you, have the same love for him as for yourself; for you too were once strangers in the land of Egypt.” (Lv 9:33-34)² Care for the stranger was even incorporated into the gleaning and tithing laws of the day. When you reap the harvest of your land, you shall not be so thorough that you reap the field to its very edge...nor gather up the grapes that have fallen. These things you shall leave for the poor and the alien” (Lv 19:9-10).

* For more information on these questions, go to www.justiceformigrants.org and click on Parish Resources.

In the Gospels of the New Testament, we hear of the Holy Family's flight into Egypt as refugees. This has become a symbol of hope and courage for migrants and refugees throughout the ages. In St. Matthew's Gospel, Jesus teaches us that by caring for the stranger, the sick, the hungry, we are in fact caring for Him (cf. Mt 25:35-36,40). Perhaps the Gospel story which best illustrates our call to welcome the stranger is that of the Good Samaritan, in which Jesus tell us to embrace the strangers among us, regardless of their nationalities or their differences. Finally, the Risen Christ commands His apostles to go to all nations to preach his message and draw all people through faith and baptism into the life of God. Paul's Letter to the Ephesians reminds us that the Spirit unites all peoples of all races and cultures into the one family of God, so that there are no longer strangers or aliens among us (cf. Eph 2:17-20).

B. Catholic Social Teaching

The encyclical *Rerum Novarum*, written in 1891 about the plight of workers in the Industrial Revolution and the great wave of European migration to the United States, was the first document to address the right to migrate to sustain one's family. Pope Pius XI affirmed this right again 40 years later in his document, *Quadragesimo Anno*.

At the end of World War II, with the unprecedented migration of millions of refugees and displaced people across the world, Pope Pius XII issued the document *Exsul Familia* in 1952, taking its name from the "Holy Family of Nazareth fleeing to Egypt. This document underscores the Church's commitment to "pilgrims, aliens, exiles, and migrants of every kind." Based on the Biblical and ancient Christian teachings that the goods of the earth belong to all people, it reaffirmed the principle that people have the right to migrate to sustain their families when they are unable to achieve a life of dignity in their own land.

Catholic teaching also recognizes that nations have the right to control their own borders and to regulate immigration, but that this right is not absolute. *Exsul Familia* states that the needs of immigrants must be measured

against the needs of the receiving countries, and that the rights of these nations must not be exaggerated to the point of denying access to needy people from other countries.

In 1963, in his encyclical *Pacem in Terris*, Blessed Pope John XXIII expands the right to migrate, but also the right of all persons to find opportunities to support themselves and their families in their own countries, without being forced to migrate. Our teachings also tell us that all people should have the right to seek refugee and asylum status without being incarcerated if their lives are in danger in their homeland. The final principle underscoring all Church teachings on migration is that the human dignity and human rights of all migrants regardless of their legal status, should be respected and upheld. The U.S. bishops have spoken out several times over the years on the need to respect the rights and dignity of undocumented immigrants in our country. One of the most significant documents released by the U.S. Catholic Conference of Bishops in 2003, in conjunction with the Mexican Bishops' Conference, was the pastoral statement on migration known as "*Strangers no Longer: Together on the Journey of Hope.*"

III. Arizona at the Center of the Immigration Debate

Arizona has become the focal point of the immigration debate in recent years. The concentration of border crossing activity on the Arizona-Mexico border, the record number of migrant deaths, and growing presence of civilian patrol groups have focused attention on the Arizona border like never before.

Arizona and Mexico have a long history of economic and cultural interdependence and integration. The missions established by Padre Eusebio Kino remain a powerful testament to the shared history, faith, and heritage of the Arizona-Mexico borderlands. The U.S. government's decision to increase border enforcement in Texas and California in the mid-1990s, however, has had the effect of funneling many more undocumented migrants through the remote and treacherous deserts of southern Arizona. These policies have failed to reduce the num-

ber of undocumented immigrants living in the United States, have not deterred migrants from attempting to cross the border, but instead have led to a dramatic increase in migrant deaths in recent years. In fiscal year 2005, at least 261 border crossing deaths were documented in Arizona, while 460 migrant deaths were reported all along the U.S.-Mexico border.³

Many Catholics in our state are legitimately concerned about the fact that undocumented immigrants are violating our nation's laws. We firmly support humane enforcement of our country's laws; however, as is the case with other issues, we believe that our immigration laws are outdated and no longer fit the economic realities and security needs of our times. Our nation's demand for labor and the increasing displacement of farmers and workers in Mexico and Central America call for a new approach to regulating immigration from those countries. Economic globalization trends which allow capital and goods to flow freely across borders require a new approach to managing the flows of migrant workers across our borders. Very few legal avenues are currently available to migrant workers who wish to enter the United States legally.

An estimated 10 million undocumented immigrants currently live in the United States and are making important contributions to our society and our Church. While we do not condone undocumented immigration, we recognize that it would not be feasible to deport all of these immigrants. We must find a way to bring them out of the shadows and incorporate them into society. This will ultimately enhance national security, help stabilize the labor market in the United States, improve the living standards of immigrant communities, and encourage them to become more active participants in our society.

"I tried to come legally. I applied for a visa at the U.S. Embassy in Mexico, but it was denied. No one wants to come to the U.S. like this [without documents]. I would be very happy to pay whatever they

would charge me for a work visa if I could come across legally and safely."

— Jose, from Sinaloa, Mexico, has lived in the U.S. for five years and is active at a Catholic parish in South Tucson.

"The amount of damage that this costs us in weight loss of cattle, fences torn up, pipelines torn up.. It's hard, folks, it's hard. I have nothing against the people. I have Mexicans who are good friends. It's a terrible thing they have to go through. I would support a law that gives them a legal way to get across the border, especially if it would mean they stop coming across my land."

— A Catholic rancher outside of Douglas.

"We can no longer afford to bury our heads in the sand and expect this problem to go away. Today, undocumented immigrants live in constant fear, in a shadowy underground that affords them limited opportunities and frequently leads to both exploitation and abuse... The majority of these people are seeking the American dream, looking for a good paying job that will enable them to provide a better life for themselves and their families... Our nation was built by immigrants, and like those who came hundreds of years ago, this population represents a significant portion of our workforce... Last fiscal year, an estimated 320 people died crossing the southern border into this country. This unnecessary loss of human life deserves our nation's attention and should compel all of us to action."

— Senator John McCain's statement while introducing a bi-partisan bill for comprehensive immigration reform in the Senate on July 25, 2003.⁴

IV. The Immigrant Journey: A Story of Hardship and Sacrifice

It is often easy to overlook the hardships that undocumented immigrants must endure to reach the United States, to cross the border, to live in a country in which they are not legally recognized and often subjected to discrimination and abuse. For the vast majority, it is not a decision that is taken lightly. Parents, children, and grandchildren are separated, often for years on end. Whole communities are split up or abandoned, and cultural traditions are lost.

"When the economic crisis hit Mexico, the factory my husband worked at closed and he lost his job. For two years, we struggled. I made food to sell in the market to feed our six children. It was a hard time. Then some friends living in Phoenix offered to help me get a job. It was a very difficult decision to leave —

my oldest child was 13. I arrived in Phoenix on November 6, 1995. The first few months I worked for a company that sold food out of a truck. I worked from 3 in the morning until 3 in the afternoon and they paid me \$20 a week. Three years later my husband and children were finally able to join me. People don't understand why we do this unless they have ever experienced being unable to feed their children or give them shoes, if they have ever heard their children asking for food and not have had anything to give them."

— Emma, 52 year-old immigrant from Puebla, Mexico, residing in Phoenix since 1995 and active in St. Martin de Porres Parish.

"This trip is very hard. Some of us have been traveling for two months riding on top of the trains, walking. Or on buses. And everywhere you go, the Mexican officials stop you and make you give them bribes to keep going, sometimes \$60, sometimes \$80. You get robbed and beat up along the way. We just want to stay in the U.S. for a little while and make some money and then go home. And now we have to start all over."

— A Honduran man detained by the Mexican immigration officials just south of Douglas, and now facing deportation back to Honduras.

"Why is it that when people look at us and see that we're migrants, they automatically think we're bad? We just come to work hard, we don't steal from anyone or do bad things. Why do they see us that way?"

— Duvalier, young migrant from Chiapas Mexico.

"It is very difficult to cross the desert. I already tried twice and got sent back. They told us to rub garlic all over ourselves to keep the snakes away. The first night I had terrible cramps in my feet. You try to drink just a little water at a time so you have more left.

"When you get close to running out, you try to get water from the cattle tanks or from the puddles in the desert if it rains. I spent four nights in the desert. Each one of us had to carry seven gallons of water. There were some who drank too much and ran out and the rest of us had to share our water with them. This other man and I started feeling sick and we fell behind. We were walking and suddenly we saw someone on the ground, leaning against a tree and we stopped to ask if he needed help. Then we saw that he was dead and his face was decomposing. It felt horrible to see someone in that condition.. When you see something like that, you think you're going to die too. I keep

my spirits high by remembering the hunger back home and that I need to feed my family.. If I go back, what am I going to give them?"

—Victor Manuel, migrant from Veracruz, Mexico, waiting in the town of Altar to attempt to cross the border again.

V. Immigrants Contribute to Our Economic, Community and Parish Life

Much of our state's economy is highly dependent on the contributions of immigrants, both documented and undocumented, and the many Mexican tourists and shoppers who visit Arizona. According to the Thunderbird School of International Management's report in 2003, "The Economic Impact of the Mexico-Arizona Relationship," Mexican immigrants generated a fiscal surplus of approximately \$106 million to Arizona in 2001. The same report concluded that the economic relationship of commerce, trade, and immigration between Arizona and Mexico is worth over \$23.5 billion per year; \$8 billion for Arizona and \$5.5 billion for Mexico, with a net economic advantage to Arizona of \$2.5 billion.⁵

Immigrants from Mexico and Latin America also bring deeply rooted religious traditions and practices to our communities and parishes. They have proven themselves to be extremely hard working and very committed to the family values we hold so dear. Many of our parishes in the state have blossomed because of the contributions of new immigrant parishioners and their families. Many Catholics' lives have been deeply touched by coming into contact with the hardworking men and women who would risk so much to make a better life for their families.

"Immigrants are the lifeblood of our industry. We cannot harvest our crops without them. It's as simple as that... People say to me, why don't you move your operations across the border to Mexico, where you can pay someone \$5 for a 10-hour work day? My answer is no. My job is to make sure that I provide God's children a living wage, and treat them fairly because we are all created in God's image."

— Gary Pasquinelli, Catholic grower in Yuma.

"Our industry relies on immigrant workers."

— John Bremond, president of KB Homes on the importance of Immigrant workers to the home-building industry in Arizona.

"It has been 25 years since I immigrated to this country from Ireland. I thought at the time that the immigration procedures were pretty rigorous. Three months, it took for the approval to come through. I imagine it would be years if I were apply today. My own immigration experience has been a very positive one. I was embraced by the community in Arizona. This country has welcomed me with open arms. I look around me today, at the anti-immigrant sentiment growing in this state, and I squirm. What's wrong with this picture? Why are things so different for today's immigrants?"

— Tricia, St. Patrick's Parish, Scottsdale

"Immigrants are both an opportunity and a test of the hospitality and Christian outreach of the parish. Especially in the case of Latin American immigrants, the intense devotion and desire to join the Church has been an example to us all."

— Rev. Daniel P. Daley, Pastor of St. Mary of the Angels, Pinetop.

"I had never been involved in anything before. Two years ago, our pastor invited a group to go across the border to Altar, Mexico. I had no idea what we were going to do, if we were going to go shopping or what. We got to Altar and split up in two groups to go speak with the migrants. I noticed a woman sitting back in the corner. I don't speak Spanish, so I took someone from the group who did. I asked her if she had any kids. She had four children, and had left them back in Chiapas. And then she started crying. And I started crying. And I reached out to give her a hug, and she just hung on. And we cried and cried, and that for me was the moment, I asked myself, where was I when all of this was happening? Why wasn't I paying attention?"

—Barbara, Our Mother of Sorrows Parish, Tucson

VI. Our Vision for the Future

We believe that Arizona can lead our country toward a solution to this crisis. We can build on our common ground and our shared values as Catholics to develop, along with others in our community, a solution that protects the dignity of the migrants among us, strengthens our communities, makes us safer as a nation, and builds on the great immigrant heritage



of our country.

As the Catholic Bishops in Arizona, we commit ourselves and we urge our people to join with us in:

1. Engaging in prayer for and with all those affected by this crisis.

Let us pray for a just and peaceful solution to the suffering on our border, especially for the migrants who have died and their families, for our lawmakers, for the safety of those charged with enforcing our immigration laws, and for the grace to heal our communities and repair our broken immigration system.

2. Making our parishes more welcoming.

Let us strive to open our hearts to the newcomers in our midst, find ways to celebrate the growing cultural and ethnic diversity of our parishes, and invite immigrant families into active parish life.

3. Educating ourselves about the issues.

Finding a common solution to this crisis requires us to better educate and inform ourselves about the complex issues of immigration facing our communities. We invite Catholics to draw upon the U.S. Catholic Bishops' Justice for Immigrants Campaign and documents such as "Strangers No Longer: Together on the Journey of Hope." We encourage parish participation in a delegation to Altar, Sonora, or other Mexican border communities to experience the reality of the situation firsthand.

4. Calling for comprehensive immigration reform.

We Arizonans are uniquely positioned to call for a change in our country's immigration

laws. Our communities and our churches are affected on a daily basis by an issue which must be resolved at the federal level. We believe that such reforms will benefit us all and begin to put an end to the tragic and unnecessary death and suffering on our border. Our state's Congressional leaders have begun to lead the way. Let us support and encourage them to remain steadfast in their commitment to just and lasting immigration reform and not settle for an enforcement-only solution.*

5. Supporting efforts to reduce poverty in Mexico and Latin America.

We can help create the conditions that will give people an alternative to migration by supporting organizations working to reduce poverty south of the border, by purchasing products produced under the fair trade conditions outlined by the U.S. Bishops, and by encouraging our government to adopt trade and foreign aid policies which will foster equitable and sustainable development for all.

6. Participating in the partnership with our sister diocese in Mexico.

The Tucson, Phoenix, and Hermosillo Dioceses have come together in partnership to build stronger ties of friendship, mutual understanding and collaboration between our people, our parishes, and our diocesan ministries. In this way we can continue to build a Church that transcends national borders and works together to promote justice and solidarity in both our countries and beyond. We welcome all Arizona Catholics to join in this effort.

7. Joining with people of other faiths and those of good will to find solutions. As Catholics, we seek to work together with people of other faith traditions and all those of good will to find policy solutions to our immigration crisis and to better inform ourselves and our congregations.

(This document was signed by the following:)

Most Rev Donald E. Pelotte,
Bishop of Gallup
Most Rev. Thomas J. Olmsted,
Bishop of Phoenix
Most Rev. Gerald F. Kicanas,
Bishop of Tucson
Most Rev. William C. Skurla,
Bishop of Byzantine Catholic
Eparchy of Van Nuys

NOTES

¹ Compendium of the *Social Doctrine of the Church*, Pontifical Council for Justice and Peace, 2004, p. xxi.

² Biblical citation taken directly from USCCB statement "*Welcoming the Stranger Among Us: Unity in Diversity*," November 2000.

³ Richard Marcos, "Border Crossing Deaths Set a 12-Month Record," *Los Angeles Times*, October 1, 2005.

⁴ "McCain Introduces Comprehensive Immigration Reform," July 25, 2003, Press Release retrieved from www.mccain.senate.gov.

⁵ Thunderbird, The American Graduate School of International management, *Economic Impact of the Mexico-Arizona Relationship* (Phoenix: Thunderbird, The American Graduate School of International Management, May 2003), 7.

* The U.S. Catholic Bishops have called for comprehensive immigration reform which includes 1) measure to address the root causes of migration; 2) legalization of the undocumented, regardless of national origin; 3) a temporary worker program which includes worker protections and just wages and benefits; 4) family-based immigration reform which reduces waiting times for family reunification; and 5) restoration of due process protections for immigrants. For more information, visit www.uscch.org and click on Migration and Refugee Services.

The following prayer is a part of the pastoral letter from the bishops. It is reprinted with the permission of the *Catholic Sun*.

Father, all-powerful and ever-living God,
We praise and thank you through Jesus Christ our Lord
for your presence and actions in the world.

In the midst of conflict and division,
we know it is you who turn our minds to thoughts of peace.
Your Spirit changes our hearts:
enemies begin to speak to one another,
those who were estranged join hands in friendship,
and nations seek the way of peace together.

Your spirit is at work when understanding puts an end to strife,
when hatred is quenched by mercy
and vengeance gives way to forgiveness.

For this we should never cease to thank and praise you. Amen. *

*Prayer taken from Preface, Eucharistic Prayer for Reconciliation II.

We're on the web!
www.stpatricksscottsdale.org



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