



The
United
Methodist
Church

WHO IS MY NEIGHBOR

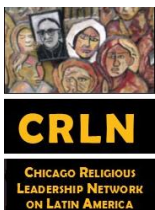
A GATHERING ON IMMIGRATION
HOSTED BY NIC HISPANIC/LATINX MINISTRY TEAM



OUR SAVIOUR'S UNITED METHODIST CHURCH

APRIL 22ND, 2017

701 E. SCHAUMBURG RD. CHICAGO, IL



AGENDA

TIME	ACTIVITY	LEADERS
9:00 AM	Worship/Prayer	Fabiola Grandon-Mayer & Luis Reyes
9:15 AM	Setting the stage for the day	Bishop Sally Dyck
9:20 AM	National Landscape	Jeania Ree Moore & Kristin Kumpf
10:00 AM	Break	
10:10 AM	United Methodist Framework for Immigrant Justice	Jeania Ree Moore & Kristin Kumpf
11:00 AM	Case Study in Small Groups	Uziel Hernandez and Delia Ramirez
11:30 AM	Debrief/Share in Large Group	Kristin Kumpf
Noon	Lunch and Table Conversation	
12:45 PM	Partners in the Work	Bishop Dyck
	Political Response: National	Jeania Ree Moore
	ICRR: Political Landscape in IL	Luis Huerta-Silva
	CRLN: Know your Rights/Accompaniment	Cynthia Rodriguez
	NIJFON	Susan Yanun
	Familia Latina Unida/Sin Fronteras	Emma Lozano & Walter Coleman
	Sanctuary: Nation/Local	Kristin Kumpf/Paula Cripps-Vallejo/Bishop Sally Dyck
2:15 PM	Q & A	Kristin Kumpf & Fabiola Grandon-Mayer
2:30 PM	Call to Action - Commitment cards	Delia Ramirez and Cecilia Garcia
2:45 PM	Closing Communion	Bishop Sally Dyck
3:00 PM	<i>Partner conversation with organization and others with similar interest around information table</i>	



The United Methodist Church

CHICAGO AREA EPISCOPAL OFFICE

77 West Washington Street • Suite 1820 • Chicago, Illinois 60602

Office: (312) 346-9766 x 702 • Fax: (312) 214-9031

Sally Dyck

Bishop

E-mail: bishop.dyck@umcnic.org

Rev. Arlene W. Christopherson

Assistant to Bishop and Director of Connectional Ministries

E-mail: achristo@umcnic.org

A Pastoral Letter to the Northern Illinois Annual Conference

Re: A Response to Executive Orders on Immigration

From: Bishop Sally Dyck, Resident Bishop of Northern Illinois Conference

Who is Our Neighbor?

What does the Bible say?

“Any immigrant who lives with you must be treated as if they were one of your citizens. You must love them as yourself, because you were immigrants in the land of Egypt; I am the Lord your God.” (Lev. 19:34, CEB)

What does the United Methodist Church say?

“We recognize, embrace, and affirm all persons, regardless of country of origin, as members of the family of God...We urge the Church and society to recognize the gifts, contributions, and struggles of those who are immigrants and to advocate for justice for all.” (Social Principles, par. 162H)

What does our country say?

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!
--Emma Lazarus' poem on the Statue of Liberty

What does the Council of Bishops of the United Methodist Church say?

“The very soul of our country is at stake. When we abandon strangers who are at risk of bigotry, xenophobia, and violence, we not only destroy their hope, we destroy our own souls...Christ calls us to tear down the walls around our souls that we might live fully and abundantly.”

--Bishop Bruce Ough, President of the Council of Bishops

But what do you say?

While I stand firmly within the traditions and values listed above on welcoming the immigrant, I understand that some United Methodists disagree with those principles and resolutions. Nevertheless, I call all of us to action:

- **Study what the scriptures say** about welcoming the immigrant. I recommend that you do so with the Common English Bible which translates words like “alien” or “foreigner” as “immigrant.”
<http://www.relevantmagazine.com/god/what-bible-says-about-how-treat-refugees>
- **Study the United Methodist Book of Resolutions** on immigration. (see below)
- **Have a conversation** with someone who disagrees with your opinion by telling the story of how your family came to the US (unless of course you are Native American and/or African American—these are other painful stories that reveal what happens when we don’t regard our neighbor as ourselves).
- **Attend the Northern Illinois Annual Conference’s Summit on “Who Is My Neighbor?” hosted by our Hispanic/Latinx leadership on April 22, 2017 at Schaumburg: Our Saviour’s UMC.** More details to come. It will be an opportunity to learn more about immigration policies as well as our biblical and UM traditions, how to be supportive of immigrants (of all nationalities), what it means to be a sanctuary church, how Justice for Our Neighbors is helping, etc. Most of all, I hope it will be a time when we truly build relationships across our cultural divide.
- **Pray! Pray! Pray!** Pray for our President, our country, and the communities of immigrants who are uncertain and afraid.
- **Support Justice for Our Neighbors** with a monetary gift. Our two lawyers, Jenny Ansay and Megan Davis, are working diligently to provide free legal advice to people in critical situations.

I am providing a list of resources that you can access online to begin studying and talking with one another. As you do, I trust that the prayers of our people will begin to rise on behalf of our neighbors.

Keep the faith!



Bishop Sally Dyck

Online Resources:

Bishop Bruce Ough's Council of Bishops' statement on Trump immigration order: <http://www.minnestoaumc.org/newsdetail/bishop-ough-issues-statement-on-trump-immigration-order-7397199>

Welcoming the Migrant to the United States #3281, a resolution from 2016 General Conference <https://umc-gbcs.org/resolutions/welcoming-the-migrant-to-the-united-states>

Resources from the United Methodist Church <http://www.umc.org/topics/topic-immigration>

UMCORresources: <http://www.umcor.org/UMCOR/Programs/Refugees/Refugees>

UMW Global Migration and Immigration Rights Resources <http://www.unitedmethodistwomen.org/what-we-do/service-and-advocacy/mission-focus-issues/global-migration>

A message from Thomas G. Kemper, general secretary of the General Board of Global Ministries <http://www.umcmmission.org/learn-about-us/news-and-stories/2017/january-/0127ministrywithmigrantsandrefugees>

Follow this link for a video that shares how United Methodist Churches around Germany are welcoming refugees and migrants <https://umc-gbcs.org/faith-in-action/living-love>

Follow this link for resources from the General Board of Church and Society regarding immigration: <https://umc-gbcs.org/issues/immigration> Some of the resources include small group study guides.

Since the November election, more than 800 places of worship nationwide vowed to shelter and protect immigrants in danger of separation from their families or being returned to countries they fled. Follow this link to learn more: <http://www.umc.org/news-and-media/united-methodist-churches-offer-sanctuary>

From the Book of Resolutions

IMMIGRATION

3281. Welcoming the Migrant to the US

The Historical Context

From the dawn of creation human beings have migrated across the earth. The history of the United States is a migration narrative of families and individuals seeking safety, economic betterment, and freedom of religious and cultural expression. The reasons for those who immigrated willingly are numerous and varied depending on the context, but what all immigrants share is the promise of what they believe lies in another land other than their own. Migrants today continue to travel to North America because of the effects of globalization, dislocation, economic scarcity, persecution, and other reasons.

The arrival of migrants to the United States from so many parts of the world has also meant that there is a diversity of cultures and worldviews. The diversity of cultures, worldviews, and languages has placed an enormous strain upon migrants. To effectively deal with this trauma and ease the process of acculturation, migrants should be encouraged to preserve strong cultural and familial ties to their culture of origin.

The arrival of new cultures has also felt threatening to US citizens, and this has too often resulted in conflict and even violence. Throughout the history of the United States, the most recently arrived group of migrants has often been a target of racism, marginalization, and violence. We regret any and all violence committed against migrants in the past and we resolve, as followers of Jesus, to work to eliminate racism and violence directed toward newly arriving migrants to the United States.

The Biblical and Theological Context

Regardless of legal status or nationality, we are all connected through Christ to one another. Paul reminds us that when “one part suffers, all the parts suffer” as well (1 Corinthians 12:26). The solidarity we share through Christ eliminates the boundaries and barriers which exclude and isolate. Therefore, the sojourners we are called to love are our brothers and sisters, our mothers and fathers, our sons and daughters; indeed, they are us.

Throughout Scripture the people of God are called to love sojourners in our midst, treating them “as if they were one of your citizens” and loving them as we do ourselves (Leviticus 19:33-34 NRSV). Love for the sojourner is birthed out of the shared experience the Israelites had as a people in sojourn searching for the Promised Land. The attitudes and actions required of God’s people were to emanate from the reflection of their liberation from slavery by God’s hand. As the people of God were liberated from oppression, they too were charged to be instruments of redemption in the lives of the most vulnerable in their midst—the sojourner (Exodus 22:21; 23:9; Leviticus 19:34; Deuteronomy 10:19; 16:12; 24:18, 22—all NRSV).

In the New Testament, Jesus’ life begins as a refugee to Egypt when he and his family flee to Egypt to escape Herod’s infanticide (Matthew 2:13-18). Jesus fully identifies with the sojourner to the point that to welcome the sojourner is to welcome Jesus himself (Matthew 25:35). Jesus teaches us to show special concern for the poor and oppressed who come to our land seeking survival and peace.

In Scripture, Jesus continually manifests compassion for the vulnerable and the poor. Jesus incarnated hospitality as he welcomed people and ministered to their greatest need. Jesus’ presence on earth initiated the Kingdom reality of a new social order based on love, grace, justice, inclusion, mercy, and egalitarianism, which was meant to replace the old order, characterized by nepotism, racism, classism, sexism, and exclusion. The broken immigration system in the United States and the xenophobic responses to migrants

reflect the former social order. The calling of the people of God is to advocate for the creation of a new immigration system that reflects Jesus' beloved community.

The fear and anguish so many migrants in the United States live under are due to federal raids, indefinite detention, and deportations which tear apart families and create an atmosphere of panic. Millions of immigrants are denied legal entry to the US due to quotas and race and class barriers, even as employers seek their labor. US policies, as well as economic and political conditions in their home countries, often force migrants to leave their homes. With the legal avenues closed, immigrants who come in order to support their families must live in the shadows and in intense exploitation and fear. In the face of these unjust laws and the systematic deportation of migrants instituted by the Department of Homeland Security, God's people must stand in solidarity with the migrants in our midst.

In Scripture, sojourners are also identified as heralds or messengers bringing good news. This is seen in many stories of the Bible:

- i Abraham welcomed three visitors and then was promised a child even though Sarah was past the age of bearing children (Genesis 18:1-11);
- i Rahab hid the spies from Israel, and her family was ultimately spared (Joshua 2:1-16);
- i the widow at Zarephath gave Elijah her last meal and received food and ultimately healing for her dying son (1 Kings 17:7-24); and
- i Zacchaeus, upon welcoming Jesus into his home, promised to share half his possessions with the poor and repay those he stole from four times the amount owed. As Jesus entered Zacchaeus's home he proclaimed that salvation had come to his house (Luke 19:1-10).

All of these stories give evidence to the words of the writer of Hebrews who advises the listeners to "not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it" (13:2 NRSV). God's people are called to welcome the sojourner not only because of God's commands to do so, but because God's people need to hear the good news of the gospel incarnated in their stories and in their lives. Welcoming the sojourner is so vital to the expression of Christian faith that to engage in this form of hospitality is to participate in our own salvation.

There is theologically and historically an implied nature of mutuality in migration. Both the migrant and the native are meant to benefit from migration. Welcoming the migrant is not only an act of mission; it is an opportunity to receive God's grace. The globalization of international economies and the continuing movement of migrants have created an increasingly diversified US population and should be reflected in United Methodist congregations and national church leadership.

Therefore, The United Methodist Church understands that at the center of Christian faithfulness to Scripture is the call we have been given to love and welcome the sojourner. We call upon all United Methodist churches to welcome newly arriving migrants in their communities, to love them as we do ourselves, to treat them as one of our native-born, to see in them the presence of the incarnated Jesus, and to show hospitality to the migrants in our midst, believing that through their presence we are receiving the good news of the gospel of Jesus Christ.

The Current Context

Immigration to the United States has changed in the last 20 years largely because the world has changed. Globalization has lessened the geographical distance between the poor and affluent, but it has also greatly exacerbated the chasm between those with access to resources and those denied that same access. Vast inequities between the global North and South are a continuing source of conflict and a draw of resources and people from the South to the North. Globalization has localized issues which used to be hidden or detached by geographical boundaries, but has not created forms of accountability or mediated the necessity of cross-cultural reconciliation between those victimized by international economic policies and those who benefit from them. Global media enable the poor of the global South to see the lifestyles of the affluent in

the global North, while rarely seeing the intense poverty that also exists there. This creates both tensions and a draw to attain that same lifestyle.

Although unregulated trade and investment have economically benefited some, many more have been sentenced to a lifetime of poverty and marginalization. In poorer countries natural resources have been removed by transnational corporations which have no stake in the continuing welfare of the local people, the enhancement of their cultural traditions, or their ecological environment. The lack of these resources often leads to a drastic reduction in jobs, wages, and labor protections. Public social benefits are eliminated and the nation sinks deeper into debt as it turns to such institutions as the World Bank and International Monetary Fund.¹ As the affluent North continues to expand its wealth, this expansion occurs at the expense of the impoverished South. Every region in the world is affected in some way by the global economic divide. Yet, while money and products easily flow across borders, the movement of people who have been forced to migrate because of intolerable economic conditions is increasingly restricted.

When those whose livelihoods have been eradicated in favor of corporate globalization attempt to sojourn to North America to work and provide for their families, they receive a mixed message that is confusing and ultimately oppressive. Immigrants have moved into areas of the United States where there are economic opportunities that US citizens have largely ignored. Employers often prefer undocumented workers in order to increase profit margins. Until all jobs provide a livable wage employers will be able to pit US citizens against undocumented workers in a downward spiral that undermines the labor rights for all.

Because the US immigration system has not kept up with the changing pace of migration and the US economy, the population of undocumented migrants has grown dramatically. Yet, the growing population of undocumented migrants has not yet been harmful to most US workers because they are not competing for the same jobs. While the United States labor force is growing older and more educated, the need for unskilled workers remains strong. The Migration Policy Institute reports that the economic necessities for repairing the immigration system are clear, as they predict by 2030 immigrant workers will comprise between one-third and one-half of the US labor force.² Testifying before the Senate Committee on Aging in 2003, then-Chairman of the Federal Reserve Board, Alan Greenspan, called for increased numbers of migrants to sustain an aging labor force and a continued economic vacuum among low-skilled workers.

Although the economic necessity of migrant workers is clear, any immigration or economic system which calls for a perpetual class of second-class workers cannot be supported by people of faith. Undocumented migrants are exploited for their labor and economic contribution to the United States. They are denied their rights to collectively bargain for livable wages and safe working conditions, and they are shut out of access to the social services of which they support through their difficult labor. Any reform of the immigration system must also allow for the full protections of all workers which includes the opportunity to gain legal status for all migrants.

Even though migrants have proven a tremendous benefit to the United States' economy, migrants have been systematically excluded from receiving any benefits. Excluding access to health care promotes an increase in the demand on emergency rooms to provide that daily care or it forces migrants fearful of seeking medical care to live in continued pain and suffering. The United States benefits from migrant labor, but migrants have been forced to live in the shadows, unable to fully contribute or receive appropriate care.

Immigration: A Human Rights Issue

Since 9/11 the debate surrounding immigration has unfortunately been framed as an issue of national security. All of this emphasis on border security has not stemmed the flow of undocumented migration, even though the United States has poured billions of dollars into militarizing the border.

The use of local law enforcement as immigration agents should be stopped as well. When local law enforcement officials engage in immigration enforcement, migrants are often unwilling to report crimes

and are forced to live in situations where they are exploited, abused, and victimized.

All nations have the right to secure their borders, but the primary concern for Christians should be the welfare of immigrants. Between 1994 and 2009, according to the Department of Homeland Security Border Safety Initiative, more than 3,860 migrants have died crossing the border between the United States and Mexico (<https://www.aclu.org/files/pdfs/immigrants/humanitariancrisisreport.pdf>). Raids of workplaces, homes, and other social places have often violated the civil liberties of migrants. Migrants should be given due process and access to adequate legal representation. Due to these raids and the ensuing detentions and deportations that follow them, families have been ripped apart and the migrant community has been forced to live in a constant state of fear.

To refuse to welcome migrants to this country—and to stand by in silence while families are separated, individual freedoms are ignored, and the migrant community in the United States is demonized by members of Congress and the media—is complicity to sin.

A Call to Action

The United Methodist Church affirms the worth, dignity, and inherent value and rights of all persons regardless of their nationality or legal status. United Methodist churches throughout the United States are urged to build bridges with migrants in their local communities, to learn from them, celebrate their presence in the United States and recognize and appreciate the contributions in all areas of life that migrants bring. We call upon all United Methodist churches to engage in the following:

- advocate for legislation that will uphold the civil and human rights of all migrants in the United States and will provide an opportunity to attain legal status for all undocumented migrants currently in the United States, as well as for those arriving in the future;
- begin English as a Second Language classes as part of a ministry to migrant communities and advocate for federal and state support of expanded ESL classes;
- denounce and oppose the rise of xenophobic, racist, and violent reactions against migrants in the United States, and support all efforts to build relationships among people, instead of building walls among diverse ethnicities and cultures;
- welcome newly arriving immigrants into our congregations;
- oppose the building of a wall between the United States and Mexico, which the communities of both sides of the border are in opposition to;
- call the United States government to immediately cease all arrests, detainment, and deportations of undocumented immigrants, including children, solely based upon their immigration status until a fair and comprehensive immigration reform is passed;
- provide wherever possible pastoral care and crisis intervention to refugees and newly arrived migrants, identifying and responding compassionately to their spiritual, material, and legal needs;
- work with civic and legal organizations to support migrant communities affected by harsh immigration laws and over-reaching national security measures;
- support those churches that prayerfully choose to offer sanctuary to undocumented migrants facing deportation;
- continue the work of the United Methodist Task Force on Immigration composed of staff from the general boards and agencies, representatives of the Council of Bishops, and members of caucuses and national plans that was created by the resolution, “Opposition to the Illegal Immigration Reform and Immigration Resolution Act” (2004 *Book of Resolutions*, #118).

Further, The United Methodist Church is urged to advocate for the comprehensive reform of the US immigration system. The Executive Action taken by President Obama in 2014 was a necessary temporary step that allowed certain groups of immigrants to apply for temporary legal status, though not citizenship. Therefore, we acknowledge that legislative change is the permanent step that is needed.

Any legislation to reform the US immigration system must affirm the worth, dignity, and inherent value and rights of migrants, and must also include:

- an opportunity for citizenship for all undocumented migrants. Any pathway created for undocumented migrants should have minimal obstacles, and those requirements should not be designed to preclude migrants from eligibility for legalization;
- clearing the backlogs and reunifying families separated by migration or detainment;
- an increase in the number of visas for short-term workers to come into the United States to work in a safe, legal, and orderly way. Opportunities for legalization should be available for those who wish to remain permanently;
- the protections of all workers who come to stay for a certain period of time as well as for those who stay permanently. The right to bargain for higher wages, to protest against poor working conditions, and to preserve their human rights should be maintained by all workers, documented and undocumented alike;
- elimination of for-profit detention centers;
- elimination of indefinite detention, incarceration of children, and the expanding prison population, which also benefits privately owned detention centers and prisons;
- preservation of due process and access to courts and to adequate legal representation for all migrants regardless of legal status.

ADOPTED 2008
AMENDED AND READOPTED 2016
RESOLUTION #3281, 2008, 2012 *BOOK OF RESOLUTIONS*

See Social Principles, ¶¶ 162H and 163F.

1. Moe-Lobeda, Cynthia D. *Healing a Broken World: Globalization and God*. Minneapolis, MN: Fortress Press, p.28.
2. B. Lindsay Lowell, Julia Gelatt & Jeanne Batalove, *Immigrants and Labor Force Trends: The Future, Past, and Present*. Washington, DC: Migration Policy Institute, July 2006, p. 1.

- From *The United Methodist Book of Resolutions 2016*



Resources on Immigration and Activism
available to borrow from the **United Media Resource Center**

<http://www.igrc.org/umrc>

Contact Jill Stone at 217-529-2744 or by e-mail at umrc@igrc.org
or search for and request items using [the online catalog](#)

Key to age categories: P = preschool e = lower elementary (K-Grade 3) E = upper elementary (Grade 4-6)
M = middle school/ junior high H = high school Y = young adult A = adult (age 30-55) S = adult (age 55+)

DVDs:

DYING TO LIVE: A MIGRANT'S JOURNEY (104003) This DVD gives a profound look at the human face of the migrant. It explores who these people are, why they leave their homes, and what they face in their journey. Drawing on the insights of photographers, theologians, church and congressional leaders, activists, musicians, and the immigrants themselves, this documentary explores the places of conflict, pain, and hope along the US-Mexico border. It is a reflection on the human struggle for a more dignified life and the search to find God in the midst of it all. Also includes additional film footage of interviews with the executive producer and six other participating scholars. Age: HYA. 33 Minutes. c2005

FORGED BY FIRE: UNTOLD STORIES OF FAITH (106016) This series of five extraordinary stories, told by United Methodist people with a commitment to being the church in a transformed society, takes root in the deeply complex historical struggles of their ancestors. These stories point to the resilience of the church and people of faith as they dare to act with freedom and with unity to restore community and resist dominant norms, behaviors, and perceptions that justify hate based on race, ethnicity, nationality, and language. Five segments: 1) U.S. Internment of Japanese American Communities (10 min.); 2) The Trail of Tears: Cherokee Forced Removal (9 min.); 3) Underground Railroad: African-American Passage to Freedom (7 min.); 4) **When the Border Crosses over Us: Hispanic/Latino Struggles on the U.S. Mexican Border** (12 min.); 5) The Newest Immigrants: Pacific Islanders (8 min.). Includes guide. Age: HYA. 46 Minutes. c2007

RACE: THE POWER OF AN ILLUSION (118071) This DVD includes three segments (each in a long version and a shorter version) that discuss how our concepts of race are shaped by our history, social institutions, and cultural beliefs. Episode 1: The Difference Between Us -- examine contemporary science, including genetics, that

challenges our assumptions about human groups (56 min. or 37 min.); Episode 2: The Story We Tell -- examine the 19th-century science that justified our treatment of African Americans, Native Americans, and Filipinos (56 min. or 34 min.); Episode 3: The House We Live In -- examine 20th-century policies regarding race and immigration, citizenship, and housing discrimination. Includes guide. On the recommended resources list for the DVD study 'Holding Up Your Corner.' Age: HYAS. c2003

STRANGERS NO LONGER (119040) This DVD invites us to open our hearts and minds and identify with today's immigrants. Chapter titles: Call to welcome; Our immigrant heritage; New realities; Living the faith. Includes 16 minute and 22 minute versions. Includes guide. Spanish subtitles available. Age: A. 22 Minutes. c2003

WHO IS MY NEIGHBOR?: A FAITH CONVERSATION ON IMMIGRATION (123053) Designed for use in four 60-90 minute sessions, each class session blends DVD-based learning segments with conversation and reflection in small groups. Session titles: 1) We are all strangers in the land of Egypt; 2) What does the Lord require of you?; 3) Perfect love casts out fear; 4) The good Samaritan -- Who is my neighbor? Includes discussion guide. Age: A. c2008

Books:

DO IT ANYWAY: THE NEW GENERATION OF ACTIVISTS (813004) Author: Martin, Courtney. The author's rich profiles of the new generation of activists dig deep to ask the questions that really matter: How do you create a meaningful life? Can one person even begin to make a difference in our hugely complex, globalized world? *2013 UMW Reading Program: Leadership Development Age: A. 199 Pages. c2010

DREAMERS: AN IMMIGRANT GENERATION'S FIGHT FOR THEIR AMERICAN DREAM (815197) Author: Truax, Eileen. The author shares stories of young men and women who are undocumented residents who grew up in the U.S. *2016 UMW Reading Program: Nurturing for Community Age: YAS. 220 Pages. c2015

EVERYBODY WANTS TO CHANGE THE WORLD: PRACTICAL IDEAS FOR SOCIAL JUSTICE (807036) Author: Campolo, Tony and Aeschliman, Gordon. This book provides numerous practical ideas for compassionately responding to the needs of others. Chapter titles: Poverty--Caring for the Poor; Evangelism--Proclaiming the Good News; The Environment--Tending God's Creation; Prisoners--Befriending the Outcast; The Oppressed--Upholding the Downtrodden; The Elderly--Honoring the Wise; The Sick and the Disabled--Serving the Afflicted; **Immigrants--Helping Those New to Our Land**; The World--Caring for the People of All Nations; Take Action--Ideas for Healthy Activism. Includes discussion guide for individual or small-group use. Age: A. 224 Pages. c2006

FAITH-ROOTED ORGANIZING: MOBILIZING THE CHURCH IN SERVICE TO THE WORLD (815059) Author: Salvatierra, Alexia and Heitzel, Peter. Written by seasoned activists, this book is an introduction to the principles and practices of faith-rooted organizing. Chapters: The roots of faith-rooted organizing; Dreaming God's dream together -- the goals of faith-rooted organizing; Our starting place, the call of the poor; Discerning the kairos; Questions of power and hope; The gift of Christ-centered community; Individual gifts -- chaplaincy to the poor and the powerful; Prophetic advocacy and public witness; Recruitment -- God's pitchfork; Developing the body of Christ; Prophetic spirituality -- sustaining the struggle. Age: A. 207 Pages. c2014

FEAR OF THE OTHER: NO FEAR IN LOVE (816105) Author: Willimon, William H.. William Willimon challenges us to examine and intentionally improve our interactions with persons we may consider 'others.' Chapter titles: Saved by the other; The other, my enemy; Learning to fear like Christians; Living the other in church; Jesus, the Other. Includes bibliography and index. On the recommended resources list for the DVD study 'Holding Up Your Corner.' Age: YAS. 99 Pages. c2016

FIESTA CRISTIANA: RECURSOS PARA LA ADORACION/RESOURCES FOR WORSHIP

(804001) Author: Martinez, Joel N. & Raquel M.. A bilingual worship tool for use in Hispanic congregations and other congregations developing ministries with Hispanics. The organization of this book follows the pattern of the United Methodist Book of Worship. It incorporates the cycles of the Christian Year, offers resources for special days in the United Methodist calendar, adds a Spanish version of the Revised Common Lectionary, offers specific liturgies from the Hispanic tradition, and provides resources for occasional services and celebrations in the life of the church. Age: A. 320 Pages. c2003

GEN2GEN: SHARING JESUS ACROSS THE GENERATIONS (816108) Author: Gentzler; Gordon; Miller; Parker, editors. A collection of articles that challenge churches to connect with persons of all ages. Chapters: Getting older and younger at warp speed; Children's brains and the invasion of media; A place at the table; Generation?; Why I live 'in community' -- a young adult story; Smack in the middle -- raising children and caring for parents; Boomers -- a new kind of aging?; Legacy -- living a life of significance; Technology and the church -- how do we connect with Jesus?; Media, technology, and communication; The church as social media; What happened to serendipity?; Connecting faith communities through the internet; Christian ministry in a multicultural society -- who and what needs to change?; Asian ministries -- the gift of letting go; The new black church; **Immigration and the church**; Multiethnic and multieconomic church -- because it reflects the Kingdom of God; The multigenerational family; Grace-filled communities -- the gifts of intergenerational relationships; The landscape of family; Singles and the church; Faith formation and the life span in an ever-changing world -- serving multiethnic families in the Twenty-First Century; Caring for our aging loved ones; Trends in aging; Discipleship, generational theory, and the life span in a time of rapid change. Includes index. Age: A. 190 Pages. c2014

HUNTING SEASON: IMMIGRATION AND MURDER IN AN ALL-AMERICAN TOWN (814238) Author: Ojito, Mirta. In 2008 an undocumented immigrant was murdered by teenagers in a New York town. With a strong commitment to telling all sides of the story, the author shows how the inhabitants struggle to reconcile the issue of immigration with their all-American identity. *2015 UMW Reading Program: Social Action Age: AS. 252 Pages. c2013

I'M NEW HERE (817042) Author: O'Brian, Anne Sibley. In this full-color picture book, three young children (Maria from Guatemala, Jin from Korea, and Fatimah from Somalia), settle into a new school in the United States with support and friendship from new friends. Age: Pe. 30 Pages. c2015

IMMIGRATION AND THE BIBLE: A GUIDE FOR RADICAL WELCOME (812060) Author: Maruskin, Joan. This book explores the biblical and theological understandings of immigration, immigrants, and migration. Chapter titles: The call to radical hospitality; The biblical migration story; Migration then and now; Global migration and scripture; Families, trafficking, and slavery; Migration and the New Testament; Embracing radical hospitality; History, legislation, and advocacy. Includes a participant's guide for a four-session study. A leader's guide is also available (#812062). Age: A. 265 Pages. c2012

IMMIGRATION AND THE BIBLE: LEADER'S GUIDE (812062) Author: Maruskin, Joan. Plans for a four-session study that uses the accompanying book (#812060). Age: A. 50 Pages. c2012

LEAVING HOME, FINDING HOME: A MISSION STUDY FOR CHILDREN (814057) Author: Broyles, Anne. Stories of five children that will help grade-school children understand the many reasons people move from one place to another. Topics: What is it like to leave one's home for an unknown place? What is it like to journey to a new place? What is it like to try to fit in and make a new place feel like home? How can we help immigrants feel welcome? Includes bibliography. Age: eE. 78 Pages. c2013

LISTEN TO THE CHILDREN: CONVERSATIONS WITH IMMIGRANT FAMILIES (812014) Author: Conde-Frazier, Elizabeth. Chapter titles: Children in immigrant families; Deciding to leave and telling the children; Reuniting with children in a new land; Making adjustments to a new life; Education and the next generation; The family's legal status and how it affects children; The role of religion and faith communities; Children and raids; Understanding 'status' differently. Includes a small group discussion guide. Book includes text in both English and Spanish languages. Age: A. 69 Pages. c2011

NEIGHBOR: CHRISTIAN ENCOUNTERS WITH 'ILLEGAL' IMMIGRATION (810160) Author: Daniel, Ben. The author tackles the controversial issues that surround undocumented migration in the United States by taking the reader to the spiritual, legal, and geographical front lines of the immigration debate. The result of this journey is a compelling argument that encourages Christians to meet undocumented migrants as neighbors and friends. Includes study questions and index. Age: A. 166 Pages. c2010

ON GOD'S SIDE: WHAT RELIGION FORGETS AND POLITICS HASN'T LEARNED ABOUT SERVING THE COMMON GOOD (814038) Author: Wallis, Jim. Jim Wallis thinks our life together can be better. In this timely and provocative book, he shows us how to reclaim Jesus's ancient and compelling vision of the common good -- a vision that impacts and inspires not only our politics but also our personal lives, families, churches, neighborhoods, and world. Includes index. *2016 UMW Reading Program: Spiritual Growth Age: YAS. 303 Pages. c2013

ONE-HOUR ACTIVIST (806235) Author: Kush, Christopher. The 15 Most Powerful Actions You Can Take to Fight for the Issues and Candidates You Care About. No matter what your political persuasion, this book is your guide to influencing lawmakers, candidates, and reporters. An excellent resource for community action. Age: A. 212 Pages. c2004

OUR GOD IS UNDOCUMENTED: BIBLICAL FAITH AND IMMIGRANT JUSTICE (813053) Author: Myers, Ched and Colwell, Matthew. The perspective of the immigrant offers fresh eyes for reading the Bible, which in turn offers a new way of seeing the plight of the stranger and sojourner among us. Includes subject and Scripture indexes. *2014 UMW Reading Program: Social Action Age: A. 228 Pages. c2012

RED LETTER REVOLUTION: WHAT IF JESUS REALLY MEANT WHAT HE SAID? (812131) Author: Claiborne, Shane and Campolo, Tony. Shane Claiborne and Tony Campolo discuss a variety of issues in light of the Bible's "red letters." Chapter titles: On history; On community; On the Church; On liturgy; On saints; On hell; On Islam; On economics; On family; On being pro-life; On environmentalism; On women; On racism; On homosexuality; **On immigration**; On civil disobedience; On giving; On empire; On politics; On war and violence; On national debts; On the Middle East; On the global Church; On reconciliation; On mission; On resurrection; A red letter future. Age: A. 272 Pages. c2012

ROADMAP TO RECONCILIATION: MOVING COMMUNITIES INTO UNITY, WHOLENESS AND JUSTICE (817061) With over 25 years of consulting experience with churches, colleges, and organizations, Brenda Salter McNeil explains the vision of racial and ethnic reconciliation and provides practical guidelines for advancing toward the vision. Age: A. 135 Pages. c2015

RADICALIZING PEACE: HOW YOUR GOOD, SMALL, FAITHFUL STEPS CAN CHANGE THE WORLD (817066) Author: Traylor, Mark. Chapter titles: How your good, small, faithful steps can change the world; Humility -- the prerequisite for peace; In defense of kindness; No forgiveness, no peace; Peacemaking is risky business; Why being a prophet for peace will be unpopular; The other side of the road -- racial attitudes and peacemaking; Making it happen -- practical steps toward radicalizing peace. Age: YAS. 118 Pages. c2016

WELCOMING THE STRANGER: A YOUTH STUDY ON MIGRATION (814058) Author: Klick, Cindy. This leader guide is designed to offer middle- and high-school youth ages 12 - 19 a Christian perspective on migration, emigration, and immigration and our faithful responsibility to treat all people well. Designed for five sessions of about two hours each. Age: MH. 57 Pages. c2013

WHO IS MY NEIGHBOR? LEARNING SPANISH AS CHURCH HOSPITALITY (915017) Author: Carrasco, Hoffman, Nguyen. A six-session study in which English speakers of any congregation can learn basic Spanish-speaking skills to be able to communicate and provide a welcoming atmosphere to the Hispanic communities surrounding them. Designed for churches of any size, it covers basic conversational Spanish and simple Spanish-language worship material. This resource includes a sample of both the leader manual and the student's manual. FOR PREVIEW PURPOSES ONLY. Age: A. c2015

NORTHERN ILLINOIS HISPANIC/LATINX MINISTRY TEAM

DESCRIPTION	Conference team charged to develop, implement and follow up a strategy to build a multicultural church family that is God-centered, values all people, and is a vital part of the life of the community by sharing God's love.
CONTACT PERSON	Fabiola Grandon-Mayer / Uziel Hernandez
EMAIL	grandon.fabiola@gmail.com / uherandez@barringtonumc.com
WWW	umcnic.org



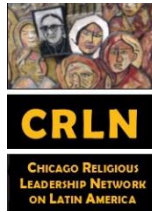
GENERAL BOARD OF CHURCH AND SOCIETY

DESCRIPTION	The General Board of Church and Society (GBCS) is one of four international general program boards of The United Methodist Church defined by its five areas of ministry: Public Witness and Advocacy, Administration, Ministry of Resourcing Congregational Life, United Nations Ministry and Communications.
CONTACT PERSON	Kristin Kumpf
EMAIL	kkumpf@umc-gbcs.org
WWW	umc-gbcs.org



NATIONAL PLAN FOR HISPANIC/LATINO MINISTRY

DESCRIPTION	The National Plan is an initiative of the United Methodist Church to address the inadequate representation of Hispanic/Latinos in the life of the UMC
CONTACT PERSON	Manuel Padilla
EMAIL	mpadilla@umcmision.org
WWW	nphlm.org



CRLN – Chicago Religious Leadership Network on Latin America

DESCRIPTION The Chicago Religious Leadership Network on Latin America (CRLN) builds partnerships among social movements and organized communities within and between the U.S. and Latin America.

CONTACT PERSON Cynthia Rodriguez

EMAIL crodriguez@crln.org

WWW crln.org



ICIRR – Illinois Coalition for Immigrant and Refugee Rights

DESCRIPTION ICIRR is dedicated to promoting the rights of immigrants and refugees to full and equal participation in the civic, cultural, social, and political life of our diverse society.

CONTACT PERSON Luis Huerta-Silva

EMAIL lh-silva@icirr.org

WWW icirr.org



NORTHERN ILLINOIS JUSTICE FOR OUR NEIGHBORS

DESCRIPTION JFON was created to respond to complicated immigration regulations by effectively providing services to the community and a strong forum for advocacy.

CONTACT PERSON Susan Yanun

EMAIL

WWW <http://nijfon.org>

FAMILIA LATINA UNIDA



SIN FRONTERAS

FAMILIA LATINA UNIDA SIN FRONTERAS

DESCRIPTION	Familia Latina Unida has a wide array of ministries including: Church Services Program, Full Legal Program and Youth Health Service Corps.
CONTACT PERSON	Emma Lozano
EMAIL	emma@somosunpueblo.com
WWW	familialatinaunida.com