

MENU OF HOPE



RURAL & MIGRANT MINISTRY, INC.

A MENU OF HOPE

A Resource Guide for Standing with Immigrants in Rural New York (April 17)

INTRODUCTION

Rural & Migrant Ministry (RMM) has stood with immigrant workers, especially farmworkers, in rural New York for over thirty-five years. We were created by a number of prominent faith bodies who entered into a covenant with each other and with RMM, thus we represent over one million people of faith across New York State. Along the way we have also partnered with many major labor unions in the State, as well as a multitude of universities and colleges. As a result of our Mission and our heritage we are not only in relationship with many immigrant workers and allies, but we also serve as a bridge across many communities.

RMM's Mission Statement:

Rural & Migrant Ministry works for the creation of a just, rural New York State through:

Nurturing leadership

Standing with the disenfranchised, especially farmworkers and rural workers

Changing unjust systems and structures

2017 has brought great consternation to the rural immigrant communities of New York. There is tremendous change which has resulted in great fear and in rising tragedy as immigrant families are being threatened with detention and deportation. Our situation is exacerbated by the fact that New York is a border state, and therefore there are additional implications involving the Border Patrol.

We have been asked by many of our members and allies about what can be done, a question we are constantly asking ourselves. The difficulty is that things are constantly changing. Things are being said by the President, and then Executive actions, and actions on the ground conflict with the statements. Policies are being implemented in differing ways – and the result is confusion, fear and upheaval.

One inspiring action is the courage of many immigrants to go forth determined to live life as fully as possible in hope. Another inspiration comes from the number of allies who are saying that they will not tolerate such an unjust disregard for humanity; and they are responding with compassion, creativity, courage and determination.

Please know that RMM remains steadfast in our commitment to work with our immigrant brothers and sisters through our traditional leadership development programs so that leaders can continue to emerge who are able to effectively face this new environment. This *Menu of Hope* is primarily directed to those allies who want to do something.

We have reached out to many of our sister organizations and coalitions in putting this *Menu* together. It is by no means complete, and indeed will need to keep changing, as our environment keeps changing. Our intention is to create some doorways for you to go through as you seek to live into your witness. We do not profess to know the map through all doorways, but we trust once you get going – you will not only find your way, you will help create new doorways. At this point, let us pause for a moment and say thank you for your witness – it means a great deal to many.

Many have asked about participating in sanctuary. This is important, and we focus quite a bit on sanctuary. That being said, we also believe it is important to stand in many different ways – many of these ways are rooted in the traditional missions of faith and labor communities. Many are things that we already do – we just need to remind ourselves of our own traditions of justice and mercy, and perhaps reconfigure and reconnect. Sometimes the most helpful things are not the most obvious, and sometimes they take extra effort – sometimes it is about bearing witness and living into faith. Standing with someone can make a great difference– even if there is no change, it is still important to bear witness and show solidarity.

RMM is focused on the rural areas of New York, with centers in Suffolk, Sullivan, Dutchess and Wayne counties. While there is much in common in the immigration situation, between rural and urban areas, we have found that there are also many differences. Therefore, this *Menu* has been created with a focus on rural areas. Our contributors are the Staff, Board and Senior Fellows of RMM (and you can see brief bios of the contributors at the end.)

This *Menu of Hope* is divided up into sections that we thought would be useful. There is, of course, much more to be said and explored, and again, we would remind you that we are only providing some doorways, and hopefully some inspiration. We begin with three basic underpinnings: Faith, International Human Rights and U.S. Democracy that we believe will be helpful to any of us who are facing questioning about why we are standing with our immigrant brothers and sisters.

In each of the other sections our goal is to highlight doorways and action steps, as well as available resources. We do this by relying on the amazing work of our sister organizations and coalitions – and when possible, we hold up links to their efforts. (Of course there is much more going on – and we apologize for our inability to link to all). In each section we attempt the following:

- Brief Introduction and Explanations
- Action Steps
- Links to Organizations/Coalitions etc. that are working on various aspects of this issue
- Some links to articles (please note there has been, and continues to be much written – there is no way we are able to list even a comprehensive list here.)
- Links to resources

TABLE of CONTENTS

Introduction	page 1
Underpinnings of Standing with Immigrants in Rural New York	page 4
U.S. Democracy Underpinnings (a brief glance)	page 4
Scriptural Underpinnings (a brief glance)	page 5
Universal Underpinnings (a brief glance)	page 7
Systemic Change/Advocacy	page 9
Local Actions	page 9
Statewide Actions	page 11
National Issues	page 13
Disruption and Civil Disobedience	page 14
Offering Sanctuary	page 16
Becoming a Sanctuary Congregation	page 16
Creating Sanctuary Towns, Counties and States	page 18
Creating a Sanctuary Campus	page 20
Solidarity	page 23
Solidarity through Action & Witness	page 23
Political Process	page 23
Accompaniment	page 24
Educate/Organize	page 25
A Rapid Response Network	page 25
Support Efforts Financially	page 25
Pastoral	page 27
Fundraising	page 29
Basic Rights & Emergency Plans	page 30
Legal Support	page 34
Emergency Plans	page 34
Myths	page 36
The Positive Side of Immigration	page 38
Partnering with Rural & Migrant Ministry	page 40
Rural & Migrant Ministry Emergency Fund	page 40
Conclusion	page 41
Contributors	page 42
Addendum	page 45

The UNDERPINNINGS of STANDING with IMMIGRANTS IN RURAL NY

U.S. Democracy Underpinnings (a brief glance)

As a nation we take great pride in the Lazarus quote inscribed on the base of the Statue of Liberty, ‘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-tossed to me, I lift my lamp beside the golden door!’ We rightfully laud our image as the land of opportunity for people around the world. Some of us arrived seeking asylum, some religious freedom, some seeking economic or educational opportunities, some seeking better opportunities for our children, along with hundreds of thousands of African slaves brought against their will. Whatever the reasons, we have come from around the world, often in waves.

Our country has repeatedly been transformed by enormous numbers of immigrants arriving on our shores. The Colonial Era brought Europeans. Many lacking financial resources came as indentured servants. African slaves were also among those brought here during this time.

Immigration from Northern and Western Europe was dominant from around 1815 to 1865. Irish immigrants made up about one-third of those arriving during this period. German immigrants also came in massive numbers, some 5 million. There were also a significant number of immigrants from Asia that came to the West coast seeking gold in the 1850s.

The last couple of decades of the 1800s and up to the 1920s saw the arrival of more than 20 million immigrants, primarily from Europe. Italians from Southern Europe, and Jews from Eastern Europe arrived during this time in massive numbers, over 4 million and 2 million respectively.

The depression in the 1930s and WWII brought a huge drop in immigration levels, until after the war when Congress passed legislation that drew refugees from Europe and the Soviet Union to our shores. Hundreds of thousands of refugees came from Cuba after the communist revolution there in 1959. Today the vast majority of immigrants come to the US from Asia and Latin American.

Our history books rightfully tout our place as welcoming immigrants, but that image has a shadow side. Our history also included anti-immigrant sentiments from among those already here, particularly among Anglo-Saxon Protestants. Congress over the years has enacted a number of laws limiting immigration: the Chinese Exclusion Act in 1882, the Emergency Quota Act of 1921, the Immigration Act of 1924 that created a cap on the total number of immigrants per year to 150,000, to name several of them. The Immigration Act of 1990 allowed for an increase in the immigrant population. The Immigration and Nationality Act of 1965 eliminated the national-origin quota that had been in place since 1921. It created a preference system establishing a new immigration policy based on reuniting immigrant families and attracting skilled labor to the United States.

We are ‘a nation of laws, not men,’ reads the oft-quoted statement by John Adams. The founders did give Congress constitutional responsibility for oversight. So how does our Constitution, the foundation for all legal authority in our country, address the legal rights of immigrants in our country?

Several Amendments to our Constitution have long been interpreted as guaranteeing constitutional rights to non-citizens while in the United States. The 14th Amendment declares, ‘...nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.’ Prior to these Due Process and Equal Protection Clauses, the Amendment uses the term person, indicating that all persons, citizen or non-citizen, have these rights while in the United States. The 5th Amendment, which applies to the federal government, also uses the term person in preference to citizen when declaring ‘no person shall be...deprived of life, liberty, or property, without due process of law.’

The 4th Amendment addressing search and seizure procedures has significant implications on both citizens and non-citizens. This Amendment declares ‘the right of the people (again not using the term citizens) to be secure ...against unreasonable searches and seizures...’

In the words of Supreme Court Justice William Brennan, ‘If we expect aliens to obey our laws, aliens should be able to expect that we will obey our Constitution when we investigate, prosecute, and punish them. We have recognized this fundamental principle of mutuality since the time of the Framers.’ (U.S. v. Verdugo-Urquidez 494 U.S. 259 (1990), dissenting opinion)

Scriptural Underpinnings (a brief glance)

In all faith traditions, the one issue on which there is no disagreement is the teaching and mandate to welcome the stranger/foreigner.

The sacred scriptures of the Judeo - Christian tradition are filled with migration stories: Adam and Eve, expelled from Eden; Abraham and Sarah wandering from place to place; Joseph in Egypt; Moses in the Wilderness; the Exile in Babylon; Joseph and Mary and the Child, refugees in Egypt; the perambulate ministry of Jesus; the journeys of Paul, all stories which speak to us today as we seek to make our way through these difficult times. Thus, we draw upon the living waters of scripture for inspiration and guidance.

The Israelites drew heavily on their experience in Egypt as they sought to create a new kind of society in the promised land, especially as they wrestled with how to welcome the stranger - the alien into their midst. The message from God was clear:

“You shall not wrong or oppress a resident alien for you were aliens in the land of Egypt”. (Exodus 22:21)

And again, more pointedly:

“You shall not oppress a resident alien; you know the heart of an alien, for you were aliens in the land of Egypt” (Exodus 23:9)

Later, the commandment is restated and expanded:

“For the Lord your God is God of gods and Lord of lords...who is not partial and takes no bribes, who executes justice for the orphan and the widow and who loves the strangers, providing them food and clothing. You shall also love the stranger, for you were strangers in the land of Egypt.” (Deuteronomy 10:17 – 18)

“You shall not deprive a resident alien or an orphan of justice...Remember that you were a slave in Egypt and the Lord your God redeemed you from there. Therefore I command you to do this.” (Deuteronomy 24:17).

Their experience in Egypt was their point of entry into the lives of others. It gave them a spirit of empathy.

A parallel theme in scripture is that in welcoming the stranger and offering hospitality, one often finds oneself welcoming a messenger from God. This is vividly described in the 18th chapter of Genesis where Abraham and Sarah offered hospitality to three strangers and to their amazement (and Sarah’s amusement) the strangers assured them that Sarah was to bear a child. And in the Book of Hebrews we read:

“Do not neglect to show hospitality to strangers for by doing so, some have entertained angels unawares.” (Hebrews 13:1)

Through the prophets, Scripture makes it clear that persons in authority are to be held accountable for the way they treat the stranger, the alien and other vulnerable ones in their community. Neglect and oppression has its consequences.

“The princes of Israel, every one according to his power, have been bent on shedding blood. Father and mother are treated with contempt in you; the alien residing in you suffers extortion; the orphans and widows are wronged in you.” (Ezekiel. 22:7)

“I will scatter you among the nations and disperse you through the countries. And I will purge your filthiness out of you, says the Lord.” (Ezekiel. 22: 15)

“Then I will draw near to you for judgment...against those who swear falsely; against those who oppress the hired workers in their wages, the widows and the orphans; against those who thrust aside the alien and do not fear me, says the Lord” (Malachi. 3:5)

“See, the day is coming, burning like an oven when all the arrogant and evil-doers will be stubble...But for you that revere my name, the sun of righteousness will arise with healing in its wings.” (Malachi. 4:1 – 2)

“The word of the Lord came to Zechariah saying: Thus says the Lord of hosts: Render true judgments, show kindness and mercy to one another; do not oppress the widow, the orphan, the alien or the poor, and do not devise evil in your hearts against one another.” (Zechariah. 7:8)

“But they refused to listen, and turned a stubborn shoulder, and stopped their ears in order not to hear the law and the words that the Lord had sent by his spirit through the former prophets...Thus the land they left was desolate, so that no one went to and fro, and a pleasant land was made desolate.” (Zechariah. 7:12 – 14)

In the Parable of the Last Judgment Jesus paints a picture of what radical hospitality looks like:

“I was hungry and you gave me food; I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me...Just as you did it to one of the least of these who are members of my family, you did it to me.” (Matthew 25)

When the parable is read in its entirety, we find Jesus presents hospitality—and its neglect-- in very stark terms, literally involving life and death choices, recalling the words of Jeremiah:

“...today I have set before you, life and death, blessings and curses. Choose life so that you and your descendants may live...” (Jeremiah 30:10)

These scripture passages make it abundantly clear that we, as communities of faith, are called to stand with, support and protect the most vulnerable ones in our society, especially the alien - that is, the stranger, the refugee, the migrant. Not only is this important for their well-being but for ours as well. They strengthen and enrich the fabric of our society and are to be treated with fairness, respect and love. They are our neighbors and we are bidden,

“To love your neighbor as yourself” (Leviticus 19:18) aware that *“Love does no wrong to a neighbor, therefore love is the fulfilling of the law.”* (Romans 13:10)

In a time of searching and hoping and fearing, it is vital for us to remember that we do not thrash around in a vacuum. This is not, in fact, a new time, nor a new threats. The question of the stranger, the alien, is very old. But the body of texts to consult grows with nearly every generation.

Old Testament, New Testament, the Hebrew Bible, and the Quran, all make this obligation extremely specific. It seems ironic that even in this day of heartbreaking, immediate, and graphic images of the human suffering of migration, flight, and desperate escape, we still need to be reminded that this could be any of us. Those people with haunted eyes and possessions they carry on their backs could be us, or our parents, or our grandparents.

Ask yourself where your family tree branches away from American soil, and ask those among you the same. With the exception of Native Americans and slaves brought here against their will, you will find that we are all immigrants.

Universal Declaration of Human Rights (UDHR) (A Brief Glance)

At the very end of 1948, mindful of two giant wars that had taken the lives of millions of people, the fledgling United Nations General Assembly unveiled the Universal Declaration of Human Rights. The document proclaims those rights as a common standard for achievement among all people and nations, along with promoting respect of those rights and freedoms to secure universal recognition and observance.

Perhaps the most profound Article is Article 3, stating that ‘everyone has the right to life, liberty and security of person.’ Are we as a nation living into that right, that of freedom for all?

Articles 13, 14 and 15 specifically address migration. Article 13 addresses ‘the right of every individual to freedom of movement and residence within the borders of each State’; and (2) ‘the right to leave any country, including their own, and to return to that country.’ This article enshrines the right and freedom of migration. These rights are subject to restrictions provided by law, necessary to protect national security, public order, public health, morals or the rights and freedoms of others. It is critical to remember that migration - migrating from one country to another, often begins with a desperation arising from the lack of access to other basic rights and freedoms affirmed by the UDHR - such as the right to freedom of thought, conscience and

religion, as well as the right to a standard of living adequate for the health and well-being of self and family.

Article 14 affirms (1) ‘the right of everyone to seek and to enjoy in other countries asylum from persecution.’ Declaring also that (2) this ‘right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the UN.’ Exceptions to this right are those involved in war crimes, crimes against humanity, and crimes against peace, or more generally acts contrary to the purposes and principles of the United Nations. The denial of asylum based on country of origin or religion is not consistent with the UDHR.

Article 15 proclaims that (1) ‘everyone has the right to a nationality’; and (2) ‘nobody shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.’ The United Nations Human Rights Commission clarified this article by addressing the right to a nationality as a fundamental human right, implying the right of each individual to acquire, change and retain a nationality. Further stating that international human rights law provides that the right of States to decide who their nationals are is not absolute and, in particular, States must comply with their human rights obligations concerning the granting and loss of nationality.

The UDHR guarantees the rights of all people, encompassing a broad spectrum of economic, social, cultural, political and civil rights. While not a Treaty itself, the Declaration was explicitly adopted for the purpose of defining the meaning of the words ‘fundamental freedoms’ and ‘human rights’ appearing in the United Nations Charter, which is binding on all member states. Today there are 192 member states of the UN, all of whom have signed on in agreement with the Universal Declaration of Human Rights.

SYSTEMIC CHANGE/ADVOCACY

While meeting the immediate needs of our brothers and sisters in the community, it is important to take time to review ways we can make systematic change. Many allies are in positions of power and privilege, and therefore because of our access and resources, we can take steps to ensure that the voices of marginalized immigrants are heard in sectors to which they do not have access; and where we can push for transformation, justice and accountability.

As we work for systemic change and advocacy, it is essential to remember that we are allies and therefore it is important to take steps to listen to the voices of those we accompany. It is also important to remember that we too are citizens, workers and a part of this democracy – and that we also have the right to demand a just society.

Local Actions

Below are a few actions individuals, groups, communities can take:

1. Work on Local Laws/Ordinances/Policies

A City or County does not have to publicly say that they are a Sanctuary City or County (there is a section below about Sanctuary) in order to already have or to implement policies that help to protect immigrants. The Immigrant Legal Resource Center (ILRC) has published a comprehensive guide of city and local policies:

→ https://www.ilrc.org/sites/default/files/resources/local_options-20161215.pdf

A few examples of local policies are: for police departments to not share information with ICE or honor requests to place ICE detainees on individuals in jail (most common form of city sanctuary), to establish protocols to help with U Visa cases (for victims of crimes), and to ensure City benefits are available for all residents.

Usually, the first step is to map what your local government bodies have already done before the spotlight was shone on immigration. Some may already have these policies in place, or have already debated and denied them. Remember, the Sheriff, local legislators, and Mayor are elected officials. As a constituent, you have a right to communicate what sort of community you want to live in.

Typically, local governments are in charge of deciding if their City or County will be a Sanctuary City or County, which means the police chief, county sheriff or Mayor decide if their locality will report undocumented individuals to Immigration and Customs Enforcement (ICE) or Customs and Border Protection (Border Patrol or CBP).

If you would like to receive clarity on this issue, you may try scheduling a meeting with your elected officials (Mayor or Sheriff) to discuss your concerns. You may advocate on behalf of undocumented immigrants by expressing personal stories, personal frustrations and fears that are associated with this vulnerable group in your own community.

2. Engage Local Police & Sheriff Departments

Key components in the immigration system are the local police and sheriff departments. They are often the first contact that immigrants may have with the system – whether it be through a traffic stop, or through reporting domestic abuse. How the local departments proceed can determine the direction of the immigrant’s life. Regardless as to whether the local government has decided to become a sanctuary community, local officers have initial discretion as to what a person may be ticketed with/arrested for. An arrest could place the person in the system, and therefore could put them on the radar of the federal government. So even, perhaps unknowingly, an officer may be responsible for the negative path. At the other end of the spectrum is the decision by a local department to engage in an agreement with federal government through Section [287\(g\) of the INA](#), allowing the Department of Homeland Security (DHS) to enter into formal written agreements (Memoranda of Agreement or MOAs) with State or local police departments and deputize selected State and local law enforcement officers to perform the functions of federal immigration agents.

There is an important need for delegations of citizens to request meetings with local police to find out about their policies, and to urge them to focus on their jobs of service and safety to the community, not immigration enforcement. (There are many articles about how community safety suffers when local police become engaged in immigration enforcement). Our voices can make a difference.

→ <https://www.americanimmigrationcouncil.org/research/287g-program-immigration>

Remember, the Sheriff, local legislators, and Mayor are elected officials. As a constituent, you have a right to communicate what sort of community you want to live in.

A note from the ACLU:

The Trump Administration has asserted, falsely, that if localities do not help advance Trump’s mass deportation agenda, they are violating federal law. The following rule, which is the only applicable federal law in this area, would help ensure your City, County or Town establishes its clear intent not to violate federal law. While not a necessary addition, this rule may be a useful complement to the above policies.

1373 Rule: Under 8 U.S.C. § 1373 and 8 U.S.C. § 1644, federal law prohibits [County/City/State] officials from imposing limits on maintaining, exchanging, sending, or receiving information regarding citizenship and immigration status with any Federal, State, or local government entity. Nothing in [County/City/State] policies is intended to violate 8 U.S.C. § 1373 and 8 U.S.C. § 1644.

3. Work on your Institution

See the following section for information on Sanctuary, specifically, and subsequent sections for faith institutions.

a. Local Government: Attend your local Town/City meetings and be aware of what the leadership has been approving, thinking about instituting or not thinking about at all.

Follow your locals on social media and be up to date on what they post and promote. Better yet, run for office, sign up to be on relevant committees, and/or get directly involved.

b. Institutions of Higher Education: Do they offer scholarships for undocumented students? Does their website share information about how to apply for in-state tuition if public, or whether or not they accept undocumented students in private? Has their President or a Dean issued a statement saying they will support undocumented students and refugees?

- Community College resources specifically: <http://www.cccie.org/>
- United We Dream Toolkit for campuses: <http://bit.ly/2nXLOZZ>

c. Public K-12 schools: It is illegal for public K-12 schools to inquire about immigration status prior to enrollment or in a way that may affect enrollment.

If you are in a District and you hear of practices such as asking for a social security number during enrollment, are underway, after confirming the issue, report the School District to the NYCLU Office of Legal Assistance. Phone: 212-607-3300 on Mondays, Tuesdays and Thursdays from 11 a.m. to 1 p.m.

- For more information on NYS Protocol:
www.p12.nysed.gov/sss/pps/residency/studentregistrationguidance082610.pdf

d. Hospitals: Under federal law, hospitals with emergency rooms must screen and treat people who need emergency medical services regardless of whether they have insurance, how much money they have, or their immigration status. Similarly, anyone can seek primary and preventive health care at community health centers regardless of whether they are insured, their ability to pay, or their immigration status. Regardless of your immigration status, you have a right to an interpreter at no cost, whether you are applying for Medicaid, CHIP, or a Marketplace Insurance Plan, or are seeking care at a hospital or community health center. (Taken from a more comprehensive list of patient rights from the National Immigration Law Center:

- <https://www.nilc.org/issues/health-care/health-insurance-and-care-rights>)

As an ally, you can ask your local hospital what they are doing to help immigrants.

Statewide Actions

1. Justice for Farmworkers Campaign

The Farmworker Fair Labor Practices Act (Senate Bill 2721/Assembly Bill 4189) seeks to provide farmworkers across the state of New York with basic worker protections. Farmworkers have been excluded from basic labor protections and this Bill would:

- Establish an 8 hour workday for farmworkers
- Provide farmworkers overtime pay of at least time and one half after 8 hours of work
- Allow farmworkers one day of rest each week, which they may decline

- Give farmworkers the right to organize and bargain collectively for the purposes of representing and protecting their interests
- Ensure that farmworker housing facilities meet basic standards under the Sanitary Code, including: structurally safe buildings, clean water, adequate light and ventilation, and facilities for sewage disposal
- Provide farmworkers with Unemployment Insurance benefits when laid off from work or terminated
- Require employers to provide Workers' Compensation benefits to farmworkers who are injured during the course of employment
- Require that a Foreman or Supervisor who learns that a farmworker is, or has been injured on the job inform the farm owner of that injury
- Allow farmworkers to receive Disability Insurance benefits when unable to work due to non-job related sickness or injuries
- Prohibit employers from discharging or discriminating against a farmworker who attempts to seek Workers' Compensation for injuries suffered on the job by requesting a claim form
- Require the posting of a notice in the language of the farmworkers (ex. English/ Spanish/Haitian) that informs workers of their right to Workers' Compensation benefits, as required by law

Email JFW Legislative Campaign Coordinator Jose Chapa at josechapajfw@gmail.com to learn about how you can get involved from your own District and learn more about the Campaign by visiting:

→ <http://ruralmigrantministry.org/en/justice-farmworkers-campaign>

2. **Green Light NY: Driving Together**

Seeks to pass legislation to allow all NY residents, including those who are undocumented, to register for a driver's license using documents from another Country. Since traffic offenses such as driving without a license are one of the most common ways for immigrants to come in contact with immigration enforcement or enter the criminal justice system, it is important to protect them with a license. Especially in rural areas of New York State, driving is necessary to work, to go to school, and to participate in the community. Lack of driver's licenses isolates many rural people on farm camps as well, and puts them at greater risk of exploitation. (Assembly Bill 04050/ Francisco Moya (D) and Senate Bill S801/ Marisol Alcantara (D))

→ www.facebook.com/GreenLightNY/

→ Campaign Sign on letter: <http://bit.ly/greenlightny>

→ Contact: New York Immigration Coalition. 212-627-2227 ext. 230

→ #GreenLightNY #LuzVerdeNY

3. **CORE NYS: College Opportunity and Resource Expansion**

An investment that allows all of our state's students, including undocumented students, to overcome financial barriers, attend college, and minimize their student loans is one that will pay future dividends many times over. This new Policy change would:

- Extend TAP access to undocumented youth who:
 - a) Arrived in the U.S. before age 16, and
 - b) Graduated from a New York High School or passed New York Accredited High School Equivalency Program

 - Increase TAP awards and opportunities by:
 - a) Raising the household income threshold from \$80,000 to \$125,000;
 - b) Increasing the maximum TAP funding award for full-time students from \$5,165 to \$6,500 over the next two years with minimum TAP at \$1000;
 - c) Changing the Students with Disabilities TAP extension to be 2 years
 - d) Reinstating TAP access for Graduate programs

 - Utilize New York State funds to create a \$50 million ‘loan fund’ for academically qualified college students at no cost
- <https://www.corenys.org/>

For these and other State campaigns, you can find out who your Senator and Assemblyperson is, their stance on the issue, and their District and Albany phone numbers on these websites:

- <https://www.nysenate.gov/>
- <http://nyassembly.gov/>
- Use the search by address tool if you do not know your Senator. You can also search by Bill number to find out if your Senator is a co-sponsor or not, and if a vote took place a previous session, if they voted aye or nay.

National Issues

While Rural & Migrant Ministry focuses upon state-wide issues in New York State that affect rural areas, there are obviously national issues that are at the root of impacting rural New York State immigrants. Below are a few actions that individuals, groups and communities can take.

1. One important step is to participate in existing efforts (or organize an effort) that focus on elected officials within their regional rural New York offices (Your Representatives have offices locally and in Washington). When your Representatives are not in Washington, they are typically in their Home Districts and typically host a couple of Town Hall meetings, or go to public events (like groundbreaking and celebrating the new fire truck). Please keep tabs on their Town Hall meetings by either following your Representatives on social media (like Facebook) or paying close attention to your local media outlets. When you find out that they will be somewhere, go and bear witness. Feel free to call both their Washington and their local office, and if you do not reach a person, leave a voicemail or try again.

2. Another step is to communicate through constantly writing to your elected official (snail mail is best to the official’s local office) or, writing letters to the Editor in the local paper.

3. Stay up to date on issues that affect you and your community and call your local Congressperson and Senator. Before you call, write a simple statement that you would like to share with their staff.

Example: “Hello, my name is (first and last name) and I am a constituent of Congressional Representative or Senator (their name.) I live in (your hometown and zip code - very rarely they will ask you for your physical address, but if they do, please share it with their staff) and I would like to express my concern about (the issue you are calling about - if it’s a specific Bill you can tell them what the Bill is and state your opposition or support for the Bill and why it is important for you).” They will kindly say they will let your Representative know and you can thank them for their time.

4. For other issues, pertaining to the Justice Department or other government agencies, it is best to call those agencies directly and either leave a message with a staff member or a voicemail.

Here are some tools for you to connect with your elected officials:

- Look up your Congressperson: www.house.gov/representatives/find/
- Look up your two Senators: www.senate.gov/senators/contact
- Stay up to date on House and Senate Bills through (<https://www.govtrack.us/congress/bills/browse>)

Disruption and Civil Disobedience

At some point one’s consciousness, faith, or anger can lead us to move beyond conversation, negotiation, advocacy and legal challenges and we find ourselves in the midst of protest and civil disobedience. This leads to an effort of disruption; a disruption of systemic injustice - a disruption of what is seeking to become a new norm. It is a calling out, continuing in the line of the Judeo-Christian tradition of the prophets: naming injustice, warning of it costs, and refusing to participate. Ultimately, again in the Judeo-Christian tradition, it is an act of love – determined, defiant love.

Increasingly, brothers and sisters are standing up in defiance. The degree varies, but the determination is the same – a determination that our principles rooted in democracy, faith, basic human rights or dignity, and value of humanity will not be overridden by injustice, greed, fear or ignorance.

Here are some steps of resistance that people are taking:

1. Make a rolodex of all your local officials and Representatives. Call them regularly and voice your concerns with their offices, especially if there are particular issues that affect you.

- Set up appointments and go visit them.

- Find out if others in the area are doing the same – join them. If you can't find others, create your own solidarity group and set up a constant flow of visits
 - a) Typically all you have to do to set up a meeting is call your local Representative and ask them for a meeting to discuss a particular issue. For example, if you would like to set up a meeting with your local State Senator to discuss the Farmworker Fair Labor Practices Act, call their local office and set up a meeting.
 - b) You can contact Jose Chapa (josechapajfw@gmail.com) at RMM for more information
2. Appear at their public functions and voice your concerns. Appear at their non-public functions and voice your concerns (get creative).
 3. Run for public office if there are vacancies or you would like to take a stand.
 4. If you discover that someone is going before an immigration hearing/appointment and is likely facing detention/deportation, find out if there is a solidarity group/organization that is organizing a protest. They may even be planning civil disobedience.
 5. Be creative and determined – there is so much more that needs to be done, and we are all waiting for leaders to step forward, organize and speak out.
- The Indivisible Guide for Resistance offers practical suggestions for getting involved at different levels and how to reach your legislators. It was written and is maintained by a volunteer core of former staffers.
<https://www.indivisibleguide.com/>

OFFERING SANCTUARY

Rural & Migrant Ministry has a 35 year history of working with people who live on the margins of society. Farmworkers have always been a vulnerable community. Throughout the years we have faced the presence of the Border Patrol and Department of Homeland Security on the northern border of the State – and frequently their presence has been terrifying and disruptive. Offering sanctuary is not something that anyone aspires to. It is an emergency response, a moral action that must be taken because our laws have failed us. At its essence, sanctuary is meant to stop the immediate deportation of an individual or a group of persons and to provide safety and comfort.

Offering sanctuary and being part of the Sanctuary Movement involves many different contributions and approaches (as outlined in this *Menu of Hope*). Participating in direct sanctuary can also take a number of approaches – through both private and public means.

Allow us to pause for a moment and acknowledge that some are having difficulty with the word/title sanctuary. Some instead are using ‘hospitality’ or ‘radical hospitality.’ We have chosen to use the word/title sanctuary, but when all has been said and done it basically comes down to shelter and solidarity.

The decision to become a sanctuary has major implications on the lives of not only those who need sanctuary, but also the members of the congregation. For example, does the congregation wish to do this publicly or privately? How many resources (funds, people, living space) do you have to accommodate someone, or a family, and for how long?

Offering sanctuary will look like many things, but the most important thing is that it is solidarity work. That means listening to the people who are most affected by these policies. For those of us who have documents and/or are citizens of the U.S., this means our ideas and thoughts about what should be done or what sanctuary should look like take a back seat. Our first task is to show up and listen, to build relationships with people who are most directly affected - immigrants, and listen to what they need.

Aric Clark, in the book ‘Faithful Resistance’ writes that solidarity demands much from us. Solidarity requires that we actively identify with those who are impacted by unjust policies that likely do not impact us in the same way. Solidarity may demand that I stand with immigrants and others in a way that is personally risky.

Solidarity draws us out of ourselves and encourages us to turn as a group towards those who have been historically marginalized and excluded. A congregation based in solidarity knows that she does not exist for herself, but for the sake of others.

This section specifically focuses upon direct participation in sanctuary.

Becoming a Sanctuary Congregation

There are a number of steps that a congregation can take toward becoming a sanctuary congregation. Here is a basic outline (check our links for more detailed steps.)

1. Educate yourself and your congregation or membership

- Gain a broad overview. Invite speakers from the affected communities or the organizations that support them. Or, attend information sessions offered by established organizations and coalitions (see links below)
 - Participate in the study of Scriptures. How does your faith inform and root you? Our faith perspective is different than our political and societal perspectives
 - Examine the legal implications. There are many. It is important to be aware of the rights and vulnerabilities of those in sanctuary, as well as your own, in providing sanctuary.
 - Study the realities of the political situation in your community, in the region, and nationally. What will the implications likely be, and how will you interact with these forces?
 - Finally, all of this involves the whole of the congregation. Have open and frank conversations in the midst of this whole process. And for those who agree to become involved, establish Working Agreements.
2. Decide on public/private
- Decide whether you will be doing this publicly. If so then you will need to plan a whole campaign for announcing your position.
 - It is important that those who you are providing sanctuary for understand your stand, as well as the implications (the government parked outside of your congregation for example)
3. Become a Sanctuary home
- There are those who are stepping forward to offer their homes as either a sanctuary or a temporary part of a rapid response effort. This is done individually as part of an ‘underground railroad.’
 - The steps are similar in many ways to the decision to become a sanctuary congregation mentioned above:
 - a) Gain a broad overview. Invite speakers from the affected communities or the organizations that support them. Or, attend information sessions offered by established organizations and coalitions (see links below.)
 - b) Reflect. Why are you doing this? What is your capacity, commitment? What training do you need to engage in in order to be a strong ally?
 - c) There are many legal implications. It is important to be aware of the rights and vulnerabilities of those in sanctuary, as well as your own, in providing sanctuary.
 - d) Study the realities of the political situation in your community, in the region, nationally and in your neighborhood. What will the implications likely be, and how will you interact with these forces?
 - e) Finally, all of this involves the whole of your family. Have open and frank conversations in the midst of this whole process.
4. Short term housing for those reeling from the legal process
- In the aftermath of a detention/deportation, breadwinners may be removed from their families. Some individuals facing deportation can

be released to await their hearings but may have lost their jobs and homes during the process. Subsequently, there will be a need for housing and support. This is different than providing sanctuary, but equally important.

- Again, this is something to give great reflection to – as to what you can offer (time/housing/financial support etc.)
- Offer a place to stay to individuals and families in the deportation process.
- Connect with local organizations/coalitions to alert them of your willingness to be involved in this manner.

5. If you can't be a Sanctuary Congregation/Home, but want to be involved in supporting Sanctuary Congregations

- If you are not in a position to participate directly in a sanctuary program, support those that are involved. There is much work to be done behind the scenes.
- Reach out to those congregations who have publicly announced they are sanctuary congregations and ask what support they need.
- Reach out to organizations who are involved in solidarity work to see if there are congregations/individuals etc. who are providing sanctuary privately – and see what support they need. Slowly, there is an underground developing.
- Things that will be needed: (a partial list)
 - a) Financial support (for both the congregation and the family (including extended family that are dependents.)
 - b) Transportation for a variety of reasons – including their children's regular activities
 - c) Become a part of a rapid response team
 - d) Be a part of 'witness' team that stands in solidarity at needed public demonstrations around the sanctuary congregation
 - e) Determine your willingness to engage in civil disobedience
 - f) Be a part of a team (or create a team) that educates and mobilizes the local public around sanctuary through the media

'For in the day of trouble He will conceal me in His tabernacle; In the secret place of His tent He will hide me; He will lift me up on a rock.' (Psalm 27:5)

Creating Sanctuary Towns, Cities, Counties and States

There is a determined and public effort to work with our local governments to ensure that they are not participating with federal authorities (above and beyond what the law requires); and in fact are moving beyond a reactive stance to a proactive stance to proclaim that our immigrant brothers and sisters are a valuable part of our community. This witness is a valuable and essential part of reducing the fear and creating a community that we are proud of, and inspired by. The action to create a sanctuary community, is also a critical component of systemic change and advocacy (see above.)

Here are some steps you can take:

1. Find out about existing efforts to create a sanctuary community and join in
2. If there is nothing going on in your community, then:
 - Reach out to nearby efforts to learn from them
 - Create your own local effort – by forming a solidarity group
 - Visit local leaders to see where they stand
 - Push for legislation/public statements etc.
 - Organize support
 - Send waves of delegations to political leaders, demonstrate, run for office - yes we know nobody likes to run for office – but ‘they’ are running and ‘they’ are making the decisions.

(An observation: There is obviously more that needs to be done, and the existing organizations, and coalitions are overwhelmed – so in reality – there might not be anybody to take the lead, except you. Have courage, be creative, and reach out for solidarity. . . . but do it.)

3. Organize politically on the local level and carry it on up to the highest levels of government
4. Form delegations and lobby your political leaders at each level of government
5. Attend Town Hall meetings and legislative sessions at all levels of government
6. Ask your congregants or members to individually send letters and/or make calls to their political representatives
7. Educate Local Law Enforcement
8. Exercise your civil rights and peacefully demonstrate.

Here is a list of known Sanctuary Cities. (Note: there are varying degrees and aspects of these localities’ definitions of being a Sanctuary locale; and also the list is changing regularly. This is as of 3/2017.)

→ www.ojjpac.org/sanctuary.asp

Where you will find the following New York locations listed:

Albany	Newburgh		St. Lawrence County
Bayshore	New York City		Syracuse
Brentwood	Onondaga County		Uniondale
Bronx County	Queens County		Wayne County
Franklin County	Rensselaer County	(under review)	Westbury
Ithaca	Riverhead		
Kingston	Rochester		
Nassau County	Saratoga County		

'For You have been a defense for the helpless, A defense for the needy in his distress, A refuge from the storm, a shade from the heat; For the breath of the ruthless Is like a rain storm against a wall.' (Isaiah 25:4)

Creating a Sanctuary Campus

Sanctuary Status is attained at a university by a process of petitioning the institution's Board of Trustees and the Office of the President. There are four stakeholders at the institution that working independently, or more effectively together can initiate a response from decision makers: 1) Professors and teaching staff, 2) the student body; 3) the non-teaching staff workforce employed at the institution; and 4) alums.

Outside organizations can provide support for this effort. Social justice and faith organizations usually have a presence within universities and these institutions are sensitive to the communities in which they are located, as well to the greater society. A petition or letter from the teaching staff to the university President stating the request for action in response to a situation that is detrimental to students, and to the reputation and principles governing the University, usually precedes a more formal proposal to the Board of Trustees. This has to do with maintaining good working relationships between staff and the Office of the President, as well as acknowledging that if you can get the President behind the initiative, the Board will likely be more responsive.

While this is happening, professors and student are organizing the student body in support of declaring the University a Sanctuary. This can be achieved by panel discussions, rallies, social media and all the common forms of activism as are practiced at universities. On-campus unions should not be forgotten in this process; they can be strong allies but are often unlikely to become active on campus without an invitation. The American Association of University Professors (AAUP), the Civil Service Employees Association (CSEA), the United Auto Workers (UAW), the Communication Workers of America (CWA) and the International Brotherhood of Teamsters (IBT) all have university divisions in NYS. (ie. the American Association of University Professors endorsed the Sanctuary campus movement on November 22, 2016, and urged colleges and universities to adopt sanctuary policies.)

This is a basic ground up, democracy in action style operation which can be applied to private universities. When dealing with State and City systems such as SUNY and CUNY, you can of course bring elected officials into the fray. Legislative bodies invariably have committees on higher education which are tasked with oversight of their systems, and their efforts can be key to a successful campaign. When it comes to religious universities, this function can be exercised by the religious authorities in relationship to the institution in question. The good news is that this can be easier than moving politicians to act, especially when the religious authorities have already taken the moral position to embrace the sanctuary movement.

What is the reality of declaring a University a Sanctuary? The fact is that there is no way to stop ICE from prosecuting a valid warrant other than physically engaging with officers. Most universities have declared that they will not voluntarily assist or voluntarily comply with ICE by either providing records, or allowing them to enter their space absent a Court Order. Of course, with a valid warrant, ICE has every legal right to enter and detain whom they want, when they want and where they want, but it won't be easy. Bringing these action to the light through the

media is the way we were able to make Congress create TPS as part of the Immigration Act of 1990 (IMMACT), P.L 101-649. So what does it take to create a sanctuary space at a University and how does it manifest? There are a variety of actions that a university can take in support of immigrant students such as:

- Not allowing ICE officers on campus without a warrant
- Having Campus Police not enforce immigration law
- Not sharing student information (for as long as possible)
- Not gathering information on immigration status
- Provide options for deported students to complete their education through distance-learning programs
- Provide *Know Your Rights* workshops for students
- Have legal clinics and legal support for student with immigration law issues

The most valuable action in the long run may be the public declaration of support for immigrants, and opposition to the current administration's policies. Other things can be done on campus by students, professors and activists, such as rapid response teams, solidarity rallies, civil disobedience and of course, the underground railroad, but these actions will not be attributable to the institutions.

One more thought - much is being said about students and DACA, but what about the workers? There are groundskeepers, janitors and food service workers on campus. Some may be at risk. Once again talking with the unions can be helpful in these situations.

Sanctuary Resources

→ Resources

- <https://www.nilc.org/issues/immigration-enforcement/sanctuary-city-toolkit/>
- <https://www.facebook.com/sanctuarymovement>
- <https://www.afsc.org/resource/immigrant-ally-resources-quaker-meetings-and-churches>
- <http://www.newsanctuarynyc.org/>
- <http://newsanctuarymke.org/en/home/>
- <http://www.sanctuarynotdeportation.org/>

→ College Resource Links

- <http://remezcla.com/lists/culture/sanctuary-campus-daca>
- <http://www.chicagotribune.com/news/nationworld/ct-sanctuary-campuses-immigrants-20161203-story.html>
- <http://www.chronicle.com/article/How-Colleges-Are-Responding-to/238553/>
- <http://www.motherjones.com/politics/2016/12/sanctuary-campus-college-dreamers-deportation>

→ **Background Information**

- <http://www.ojppac.org/sanctuary.asp>
- <https://www.washingtonpost.com/graphics/national/sanctuary-cities/>
- https://www.nytimes.com/interactive/2016/09/02/us/sanctuary-cities.html?_r=0
- <http://www.rollingstone.com/politics/features/how-sanctuary-cities-are-plotting-to-resist-trump-w453239>
- <https://www.thenation.com/article/inside-the-churches-that-are-leading-new-yorks-sanctuary-movement/>
- <https://www.americanimmigrationcouncil.org/research/sanctuary-cities-trust-acts-and-community-policing-explained>
- <http://www.groundswell-mvmt.org/sanctuary-101-how-churches-and-synagogues-are-stopping-deportations/>
- <https://theintercept.com/2017/02/27/after-ice-stakes-out-a-church-homeless-shelter-charities-worry-immigrants-will-fear-getting-help/>

SOLIDARITY

Whether we are immigrants, allies, organizations, congregations or even politicians determined to welcome the foreigner, we need and are inspired by solidarity. This section looks at ways we can be in solidarity that perhaps we don't normally think of. Of course, the other sections in this menu are also about solidarity – so you will find overlap.

Bringing about a humane immigration system will happen only if large numbers of individuals, organizations and groups speak up, organize, and take action. Clearly, this has begun: individuals and groups are writing letters, signing online petitions, joining rallies; organizations are drafting and publicizing positions, organizing demonstrations, considering sanctuary, raising money to support groups that have long histories of serving immigrants' needs and/or advocating for compassionate and inclusive policies. Some of this activity has happened through coalitions – (See Links below)

Remember, when standing in solidarity with our immigrant brothers and sisters to listen and honor their needs and hopes. RMM encourages our allies to spend time and reflection on our own biases, prejudices and paternalistic tendencies and in turn, to have patience and persistence in being present. These are frighteningly difficult times, and require all of us to find new ways of being in the world.

There is a correlation in this Section to the Systemic Change/Advocacy section above.

Solidarity through Action & Witness

If there is truth in the statement that 'The only thing necessary for the triumph of evil is that good wo/men do nothing,' then the time to act against evil immigration policies is NOW. Here are a variety of steps you can take to act:

The Political Process

1. Speak your mind to your elected national officials!
 - If you have never called or written your U.S. Senator or Congressperson, the time to do so is now.
 - There are a number of emerging groups who are focusing on local Congress members through regular vigils, and coordinated actions. They need your participation
 - Find out when elected officials will be at a public hearing, the opening of a fire hall, a Rotary lunch and attend – voicing your opinion.
2. Get involved in politics by running for office.
 - Yes we know you have an aversion to this, but decisions are being made that impact immigrants from School and Town Boards all the way up.

3. Become a regular contributor of letters to the Editor and Op-Eds in the local papers – the elected officials read them, as does the general public – and they need to be swayed.

Accompaniment (Stand with Others)

One of the pillars of Rural & Migrant Ministry's Mission is 'standing with the disenfranchised, especially farmworkers and rural workers as they work for change.' It has been doing this for over 35 years. Given recent federal Immigration Policy changes, RMM staff will continue to 'stand with' and 'accompany' rural immigrants whose way of life might be threatened.

1. Court Proceedings: One of the great emerging traumas in our communities, is the detention of immigrants and increasingly, their deportation. This is bringing about great fear and the break up families. There is a need for people to accompany people as they face these removal proceedings. The *New Sanctuary Coalition* has created an accompaniment program that links immigrants in final removal proceedings with allies -- to stand with them in court or at ICE check-ins. By accompanying someone through the immigration process, allies show the judge and deportation officials that the members of the community are supportive and advocating on behalf of those in deportation proceedings.

→ Contact: www.newsanctuarynyc.org

- Hudson Valley, Westchester, NYC contact **Ravi Ragbir** Email: ravi@newsanctuarynyc.org
- Long Island contact **Anita Halasz**: 631-348-1185 ext. 304

2. Join an effort/organization/coalition. There are so many different needs within organizations including:

- Many could use a 'witness/presence' as they drive to pick up program participants
- Tutoring/mentoring/answering phones/fundraising – you name it.
- Throughout this *Menu* are ways you can volunteer

3. Create an intentional process to listen to immigrants (yes you have to be creative and determined) about what their needs are

4. Affirm the day laborers in your community as you pass by. Get to know them

5. Do an 'audit' of your congregation/business etc. How 'welcoming' are you? Do you have signs that affirm immigrants

6. Find those who speak different languages within your group/congregation and host a multi-lingual pot-luck – just to get to know one another

7. Stop by non-English-speaking congregations and introduce yourself – ask if you can do anything to help

8. Volunteer to go shopping, do errands etc. Increasingly, people are afraid to go out into the community to even engage in basic necessities.
9. Invite congregations from the immigrant community to share the Sabbath at your place of worship.
10. Make plans to protect and defend participants in your outreach and support programs.
11. Join a ‘rapid response network’ (see below)

Getting Others Involved/Educate (organize!)

1. Contact your Clergy member and ask them to lead the congregation to become more involved – see all the opportunities above and below. Ask them to speak out.
 - Go to the ‘Farmworker Sabbath’ materials in the Resources section of Rural & Migrant Ministry’s Campaign website and recommend activities to key people in your religious congregation.

→ <http://ruralmigrantministry.org/en/justice-farmworkers-campaign>

2. Form a Solidarity Group
 - There may not be an organized effort in your area – take the lead in forming one! Invite people you know to regularly meet and explore the issues, hear the stories, study various actions, and then determine and create your own action plan (do it over a pot-luck supper.)

A Rapid Response Network

Rapid Response Networks can mean one of two things: 1) A community mobilizing when there are imminent Homeland Security/Border Patrol raids, to ensure legal rights are honored; 2) Mobilization to provide immediate care to a family that has been devastated by a detention or deportation. Some areas have already created a Rapid Response Network, you will need to do some research to see what might exist in your area

Support Efforts Financially

Our money is where our heart is. Or, money speaks loudly - Make a financial contribution to an organization on the front-lines of immigrant service, advocacy or legal representation. (The reality is that many who are engaged on the front lines, do not have the resources to meet this emerging and tremendous demand). We urge you to financially support organizations, and/or put together a fundraising event.

→ Solidarity through Action Resources:

- The Interfaith Immigration Coalition {‘a partnership of faith-based organizations committed to enacting fair and humane immigration reform that reflects (the Scriptural mandate) to welcome the stranger

and treat all human beings with dignity and respect’ } offers many resources at: www.interfaithimmigration.org.

- The website has an extensive section under ‘Resources’ where one can find useful examples of successful toolkits, such as ‘Sanctuary Movement Toolkit,’ ‘Civic Engagement Toolkit,’ ‘Local and State Immigration Toolkit’ and ‘Immigration Raids Rapid Response: For Faith Allies Toolkit.’
- The ‘Stop Separating Families’ organization offers many resources at its website: www.stopseparatingfamilies.org , including a RAIDS Rapid Response Toolkit.
- The New York Immigration Coalition, www.thenyic.org, has a helpful ‘Resources’ section, including ‘Reports,’ ‘Policy Briefs,’ and ‘Know Your Rights.’ It also offers a ‘40-hour Immigration Law Training’ in Albany.
- Rural & Migrant Ministry www.ruralmigrantministry.org offers a ‘Farmworker Sabbath’ resource that encourages congregations ‘to raise up the MORAL and ETHICAL voices of religious congregations/communities within New York State to focus on the plight of its farmworkers – and to respond to a long-standing injustice with prayer, education and action.’
- Catholic Charities is the preeminent presence in many of our immigrant communities, offering a wide array of supportive services, including legal support <http://catholiccharitiesny.org/>

→ See A Sample Statement (March 2017) Addendum #1

PASTORAL

There may be a tendency to only look at the landscape through political, social or economic lenses, but at the bottom of all of policies and politics is humanity. Men, women, children, families, communities being torn asunder and basic humanity being denied its dignity. Our decisions and actions are impacting the courses of people's lives, and while there are disastrous economic and social costs, there are also potentially profound emotional costs. Therefore, it is important to keep that in mind as we engage in our outreach, solidarity, workshops, political actions and trainings- that we must also throw our energy into supporting the pastoral care of our immigrant brothers and sisters and the allies who stand so closely with them.

Here are some beginning suggestions:

1. Clergy, social workers, counselors and other related professionals - offer your services to organizations serving immigrants – as a pastoral counselor or mental health provider
 - Create a mental health or pastoral care solidarity group and make it known that you are available
 - Find a way to set it up so that your congregation is open to immigrants (even one day a week) for prayer
 - a) find someone who speaks Spanish or the prevalent language in your community
 - b) engage in training to be able to receive folks
 - c) work on your signage and outreach – so that people know you are welcoming, available and safe.
 - d) be patient and determined

Note for congregations – Beyond having your Outreach/Mission Committee look at all of this, consider having your Liturgical, Education, and Pastoral committees also engage in discussion and education about what presence they may offer. What can be their engagement?

2. Put together an interfaith or interdenominational prayer service in celebration of immigrants and host it on a regular basis
3. Keep in mind that the immigrant children/children of color, are increasingly facing bullying and prejudice in their schools and communities, and many of them are living more and more in fear. What can you offer to them?
4. Have flags within your church (or outside) that represent other countries
5. Offer childcare to organizations that are hosting panels/workshops/trainings etc.
6. Offer your space to organizations and groups that are seeking to hold meetings or trainings
7. Reach out to pastoral mental health counselors and others who offer mental/body health services (e.g. Yoga, meditation etc.) and engage them in developing programs and offering services. The challenge is reaching across culture and language, as well as just basic connecting and trust building

8. There are a number of powerful Detention Visit networks for those who have been detained. The networks provide pastoral care for the detainees, as well as a link to their families. As we can begin to imagine, it is a scary and possibly hopeless time – to be alone, without your family, and to not know your future. Some of the Detention Centers cooperate with these networks, some do not allow networks to visit.

- Reach out to a network and volunteer. Here are some starting points:
 - a) **CIVIC** is the National Immigration Detention Visitation Network, which is working to end U.S. immigration detention by monitoring human rights abuses, elevating stories, building community-based alternatives to detention, and advocating for system change
www.endisolation.org
 - b) **Detention Watch Network (DWN)** is a national coalition of organizations and individuals working to expose and challenge the injustices of the United States' immigration detention and deportation system and advocate for profound change that promotes the rights and dignity of all persons.
www.detentionwatchnetwork.org
- Find out if there is a network in place at your nearby Detention Center (a number of local jails and County jails are serving as Detention Centers). If there is no network in your area, then work to create one.

9. Pray. Include prayers in your regular liturgies. Hold up the organizations that are working with immigrants. Find out the names of specific people who are in detention or who are facing detention/deportation and remember them.

Note: Deportation implications

It is easy to become focused on the impact on our communities as we face detention and deportation. We also find it tragic to realize the impact upon individuals after they have been deported. We asked our colleagues West and Jose, who have worked on the Southern border for over twenty years, to tell us what it can be like if someone is deported. You can read what they had to say in Addendum #2.

FUNDRAISING

This new realm is creating a tremendous burden upon the community organizations, congregations, civil rights groups, and social agencies – the non-profits – who serve and stand with immigrants. While there is a tremendous need to stand with people, there is also tremendous need for funding. Most of the organizations are already struggling with funding for their existing programs (many of which are already dealing with the pressures of the new Administration) and now, there is a need to create new outreach, educational and training programs, as well as to coordinate emergency services and rapid responses. Your contribution to these organizations is critical.

1. Call up involved organizations and see what things they need, and then see if you can get them donated.
2. Volunteer. Your time is worth alot! Call up an involved organization (have your talents in mind) and see what help they can use.
3. Organize a fundraising effort. Help get others involved in a house party, a benefit concert, a walk-a-thon, or whatever creative idea you can think of!
4. Make a contribution to RMM.

BASIC RIGHTS PLANS

The question frequently comes up about what people's basic rights are – both for immigrants, and for allies. The answers to these questions get convoluted because the environment keeps changing due to the constant change of regulations, policies and interpretations of these policies and regulations by the Administration, and local law enforcement. At the core, there are basic legal rights; and at an even deeper core, are basic human rights.

Nonetheless, obviously the environment is tragically changing, and beyond the basic rights are the needs to create plans in the event something does happen. At the bottom of this section are some thoughts about this.

We have put together a set of **BASIC RIGHTS** - taken from the American Civil Liberties Union and the National Immigration Law Center and are not meant to be taken as legal advice.

→ <https://www.aclu.org/know-your-rights/what-do-if-youre-stopped-police-immigration-agents-or-fbi>

→ <https://www.nilc.org/get-involved/community-education-resources/know-your-rights/>

1. If you are stopped by Police on foot:

- You have a right to remain silent. If you wish to remain silent tell the Officer. In New York, the Police can ask for your identification, and you need to show it.

→ <https://www.flexyourrights.org/faqs/when-can-police-ask-for-id/>

- Stay calm. Don't run. Don't argue, resist or obstruct the Police. Keep your hands where Police can see them.
- Ask if you are free to leave. If yes, calmly and silently walk away.
- You do not have to consent to a search of yourself or your belongings

2. If you are stopped by the Police in your car:

- Stop the car in a safe place as quickly as possible. Turn off the car, turn on the internal light, open the window part way and place your hands on the wheel.
- Upon request, show Police your Driver's License, Registration, and proof of insurance.
- If an Officer or Immigration Agent asks to search your car, you can refuse. But if Police believe your car contains evidence of a crime, they can search it without your consent.
- Both passengers and drivers have the right to remain silent. If you're a passenger, ask if you are free to leave. If yes, silently leave.

3. If you are arrested by Police:

- Do not resist

- Say you wish to ask for a lawyer. If you can't afford a lawyer, you have the right to a free one. (This is in the case of a criminal charge. You must provide your own immigration lawyer: see below).
- Don't say anything, don't sign anything, or make any decisions without a lawyer.
- You have the right to make a local phone call. The Police cannot listen if you call a lawyer.
- Don't discuss your immigration status with anyone but your lawyer.
- An Immigration Officer might visit you in jail. Do not answer questions or sign anything before talking to a lawyer.
 - a) You have the right to remain silent. You may refuse to speak to immigration officers.
- Read all papers fully. If you don't understand or cannot read the papers, say you need an interpreter.

4. *If you are stopped by Immigration*

- You have the right to remain silent. You may refuse to speak to immigration officers.
 - a) Don't answer any questions. You may also say that you want to remain silent.
 - b) Border Patrol cannot pull anyone over without 'reasonable suspicion' of an immigration violation or crime (reasonable suspicion is more than just a 'hunch'). Similarly, Border Patrol cannot search vehicles in the 100-mile zone from the border without a warrant or 'probable cause' (a reasonable belief, based on the circumstances, that an immigration violation or crime has likely occurred).

→ www.aclu.org/other/constitution-100-mile-border-zone
- Don't say anything about where you were born or how you entered the U.S.
 - a) Carry a Know-Your-Rights Card and show it if an immigration officer stops you.
 - b) The card explains that you will remain silent and that you wish to speak with an attorney.

5. *If Immigration (or Police) come to your home (or your church)*

- Do not open your door.
 - a) To be allowed to enter your home, ICE must have a Warrant signed by a Judge. This is different than an ICE Warrant that is only signed by the ICE Supervisor. Do not open your door unless an ICE Agent shows you a judge-signed Warrant. (They almost never have one.)
 - b) If an ICE Agent wants to show you a Warrant, they can hold it against a window or slide it under the door. To be valid, the Warrant must have your correct name and address on it.
 - c) Even if officers have a Warrant you may remain silent. If you chose to speak, step outside and close the door.

- d) Officers can only search areas and for the items listed on the Warrant. An Arrest Warrant allows Police to enter the home of the person listed on the Warrant if they believe the person is inside. A Warrant of Removal/Deportation, (ICE warrant) does not allow the officers to enter the home without consent.

6. *If you are asked about your immigration status:*

- You have the right to remain silent. You do not have to answer questions about where you were born, whether you're a U.S. citizen, or how you entered the country. (Separate rules apply at international borders and airports, and for individuals on certain nonimmigrant visas, including tourists, and business travelers.)
 - <https://www.aclu.org/other/constitution-100-mile-border-zone>
- If you are not a U.S. citizen, and an immigration agent requests your immigration papers, you must show them. If you are over 18, carry your immigration documents with you at all times. If you do not have immigration papers say you want to remain silent.
- Do not lie about your citizenship status or provide fake documents.
- You have the right to speak to a lawyer:
 - a) You can simply say, "I need to speak to my attorney." (you have a right to an attorney, but you must pay for them)
 - b) You may have your lawyer with you if ICE or other law enforcement questions you.
 - c) Before you sign anything, talk to a lawyer.
 - d) ICE may try to get you to sign away your right to see a lawyer or a judge. Be sure you understand what a document actually says *before* you sign it.
- Always carry with you any valid immigration document you have.
 - a) For example, if you have a valid Work Permit or Green Card, be sure to have it with you in case you need to show it for identification purposes.
 - b) Do not carry papers from another country with you, such as a foreign Passport. Such papers could be used against you in the deportation process.
- If you are worried ICE will arrest you, let the officer know if you have children or are the principal caregiver for someone who is elderly or disabled.
- If you are the parent or primary caregiver of a U.S. citizen or Permanent Resident who is under age 18, ICE *may* 'exercise discretion' and let you go.

Because the current administration in Washington has made many anti-immigrant statements, ICE and other law enforcement officers may think they can get away with violating your rights. Sometimes ICE officers deceive people in order to get them to open their doors or sign away their rights.

7. *If there is a raid*

- Report and document raids and arrests.
- If it is possible and safe for you to do so, take photos and videos of the raid or arrest. Also take notes on what happened.
- Call *United We Dream's* Hotline to report a raid: 1-844-363-1423.

- Send text messages to 877877.
- Find legal help.
 - a) This is perhaps the most difficult aspect of this section, as there is very little legal help available in rural upstate New York. And frankly, under the current Administration, there is a very narrow window of opportunity once one is detained – especially if one has a prior conviction.
 - b) See below for some resources

KNOW YOUR RIGHTS CARD

This is information that has been given out in the form of the Card to the undocumented (you can create this Card). It is urged that people engage in practices (role playing) to develop more of a level of comfort. Bearers of the Card are urged to hand the Card to the official and remain silent.

The Card explains that you are exercising your right to refuse to answer any questions until you have consulted with a lawyer.

The Card:

TO WHOM IT MAY CONCERN:

Please be informed that I am choosing to exercise my right to remain silent and the right to refuse to answer your questions. If I am detained, I request to contact an attorney immediately. I am also exercising my right to refuse to sign anything until I consult with my attorney

→ Resources

Basic Rights

- National Immigration Law Center www.nilc.org
 - Read NILC’s tips on how to prepare for a raid—in English or Spanish
- American Civil Liberties Union www.aclu.org
- <https://www.aclu.org/know-your-rights/what-do-if-immigration-agents-ice-are-your-door>
- New York Civil Liberties Union www.nyclu.org
 - The New York Civil Liberties Union also has chapters across the State

Read resources and booklets in English and Spanish by the American Friends Service Committee and Casa de Maryland:

- <https://www.afsc.org/category/topic/know-your-rights>.

LEGAL SUPPORT

There is very little legal support available to immigrants within rural New York State. Some of the upstate cities and Long Island have private immigration attorneys, (below are some links to find them.)

1. Legal Support

- Nonprofit organizations that provide low-cost help can be found at
- www.immigrationlawhelp.org
The Immigration Courts have a list of lawyers and organizations that provide free legal services:
 - www.justice.gov/eoir/list-pro-bono-legal-service-providers-map .
 - At <https://www.adminrelief.org> there is a search engine into which you type a zip code and then are given a list of all the legal services near you.
 - You can search for an immigration lawyer using the *American Immigration Lawyer Association's* online directory:
 - www.aialawyer.com
The National Immigration Project of the National Lawyers Guild also has an online find-a-lawyer tool:
 - <https://www.nationalimmigrationproject.org/find.html>
Catholic Charities is the preeminent presence in many of our immigrant communities offering a wide array of supportive services, including legal support:
 - <http://catholiccharitiesny.org/>

EMERGENCY PLANS

If you are vulnerable to ICE detaining or concerned that ICE will conduct raids in your area – AND, you are concerned about what will happen to your assets or your family, here are some steps you need to take (Allies: steps that you can help people take.)

1. Create a Safety Plan.

- Memorize the phone number of a friend, family member, or attorney that you can call if you are arrested.
- If you take care of children or other people, make a plan to have them taken care of if you are detained.
 - a) Determine who will be in the position to raise them
 - b) Give them temporary custody in case of deportation (a legal document you can fill out and have notarized), or a Power of Attorney (this is a legal document that needs to be filled out with a family lawyer)
- Keep important documents such as Birth Certificates and immigration documents in a safe place where a friend or family member can access them if necessary.

2. How to find someone who is detained

- Make sure your loved ones know how to find you if you are detained by ICE. They can use ICE's online detainee locator:
→ <https://locator.ice.gov/odls/homePage.do> to find an adult who is in immigration custody.

Or they can call the local ICE office:

→ <https://www.ice.gov/contact/ero>

- Make sure they have your *Alien Registration Number* written down, if you have one. If not, they will need your country of origin, full legal name, and birthdate.

3. How to get information on your Case's status

- You can call the Executive Office for Immigration Review (EOIR) hotline number at 240-314-1500 or 1-800-898-7180 (toll-free) 24 hours a day, 7 days a week to get information on your case's status. You will need your Alien #, which is assigned to you at the start of a case.

MYTHS

Increasingly, we are finding ourselves, both as immigrants and as allies, engaged in discussions about the impact of immigration in the United States. These discussions (arguments) may take place when we go to meet with an elected official, or try to convince a member of our congregation, or find ourselves in the midst of a discussion at the gym. While people are pretty settled into their opinions and sometimes fears, we at Rural & Migrant Ministry believe it is important to speak up - for if we don't speak up, then there is no counter to what can become a prevailing force. And sometimes that is all we can do – speak truth to power. That being said: we also know that sometimes it is hard to speak up, because we don't always have the facts, or the right discussion points.

Here are some myths and talking points in response: (thanks to the US Chamber of Commerce and the Anti-Defamation League.)

1. MYTH: Undocumented immigrants do not pay taxes.

FACT: Undocumented immigrants pay billions of dollars in taxes each year.

Undocumented immigrants pay Sales taxes, just like every other consumer in the United States. Undocumented immigrants also pay Property taxes—even if they rent housing. More than half of undocumented immigrants have Federal and State income, Social Security, and Medicare taxes automatically deducted from their paychecks.

2. MYTH: Every job filled by an immigrant is a job that could be filled by an unemployed American.

FACT: Immigrants typically do not compete for jobs with native-born workers and immigrants create jobs as entrepreneurs, consumers, and taxpayers.

3. MYTH: Immigrants come to the United States for welfare benefits.

FACT: Undocumented immigrants are not eligible for federal public benefits, programs, and even legal immigrants face stringent eligibility restrictions.

Undocumented immigrants are not eligible for federal public benefits such as Social Security, Supplemental Security Income, Temporary Assistance for Needy Families, Medicaid, Medicare, and food stamps. Even most legal immigrants cannot receive these benefits until they have been in the United States for five years or longer, regardless of how much they have worked or paid in taxes. A number of state studies have demonstrated that, on average, immigrants pay more in taxes than they receive in government services and benefits. For instance, a study in Arizona found that the state's immigrants generate \$2.4 billion in tax revenue per year, which more than offsets the \$1.4 billion worth of educational, healthcare, and law enforcement resources they utilize.

4. MYTH: Immigrants are more likely to commit crimes than native-born Americans.

FACT: Immigration does not cause crime rates to rise, and immigrants are actually less likely to commit crimes or be behind bars than native-born Americans.

- 5. MYTH: Immigrants are coming to the U.S. with the express purpose of having babies here. FACTS: The Fourteenth Amendment to the U.S. Constitution says that ‘All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside.’**

People commonly refer to this right as ‘birthright citizenship.’ Some claim that undocumented immigrants come to the U.S. to take advantage of this right. Research consistently shows, however, that the vast majority of immigrants (both with lawful status and those who are undocumented) come to the U.S. for economic opportunity or to flee violence or poverty in their birth countries. Immigration trends—both over the last few decades and throughout history—show that immigration increases when the U.S. economy is booming and it decreases when the U.S. economy is doing less well, supporting the findings that people come for economic opportunity.

If people were coming to the U.S. with the express purpose of having children here, we would expect to see at least the same number of women as men. There are many more young immigrant men coming to the U.S., however, than young women.

Under U.S. law, U.S. citizens cannot petition for a Green Card for a foreign parent until they turn 21 years old. In the meantime, the parent would have to live as an undocumented immigrant, often in very difficult conditions. When asked why they come to the U.S., undocumented immigrants consistently cite other reasons for migrating, not the desire to have a baby here.

THE POSITIVE SIDE of IMMIGRATION

In many of our travels we hear people make comments and arguments that immigrants are a detriment to today's economy and society, and we are sure you hear them as well. Here are some points to be aware of when engaged in discussion (debate?) about the positive side of immigration. There are of course many additional points that could be made as well.

Ten Ways Immigrants Help Build and Strengthen Our Economy

1. **Immigrants start businesses.** According to the Small Business Administration, immigrants are 30 percent more likely to start a business in the United States than non-immigrants, and 18 percent of all small business owners in the United States are immigrants.
2. **Immigrant-owned businesses create jobs for American workers.** According to the Fiscal Policy Institute, small businesses owned by immigrants employed an estimated 4.7 million people in 2007, and according to the latest estimates, these small businesses generated more than \$776 billion annually.
3. **Immigrants are also more likely to create their own jobs.** According the U.S. Department of Labor, 7.5 percent of the foreign born are self-employed compared to 6.6 percent among the native-born.
4. **Immigrants develop cutting-edge technologies and companies.** According to the [National Venture Capital Association](#), immigrants have started 25 percent of public U.S. companies that were backed by Venture Capital Investors. This list includes Google, eBay, Yahoo!, Sun Microsystems, and Intel.
5. **Immigrants are our engineers, scientists, and innovators.** According to the Census Bureau, despite making up only 16 percent of the resident population holding a Bachelor's Degree or higher, immigrants represent 33 percent of engineers, 27 percent of mathematicians, statisticians, and computer scientist, and 24 percent of physical scientists. Additionally, according to the Partnership for a New American Economy, in 2011, foreign-born inventors were credited with contributing to more than 75 percent of patents issued to the top 10 patent-producing universities.
6. **Immigration boosts earnings for American workers.** Increased immigration to the United States has increased the earnings of Americans with more than a High School degree. Between 1990 and 2004, increased immigration was correlated with increasing earnings of Americans by 0.7 percent and is expected to contribute to an increase of 1.8 percent over the long-term, according to a study by the University of California at Davis.
7. **Immigrants boost demand for local consumer goods.** The Immigration Policy Center estimates that the purchasing power of Latinos and Asians, many of whom are immigrants, alone will reach \$1.5 trillion and \$775 billion, respectively, by 2015.
8. **Immigration reform legislation like the DREAM Act reduces the deficit.** According to the nonpartisan Congressional Budget Office, under the 2010 House-passed version of the DREAM Act, the federal deficit would be reduced by \$2.2 billion over ten years because of increased tax revenues.
9. **Comprehensive immigration reform would create jobs.** Comprehensive immigration reform could support and create up to 900,000 new jobs within three years of reform from the increase in consumer spending, according to the Center for American Progress.
10. **Comprehensive immigration reform would increase America's GDP.** The nonpartisan Congressional Budget Office found that even under low investment assumptions, comprehensive immigration reform would increase GDP by between 0.8 percent and 1.3 percent from 2012 to 2016.

So evidence shows that America is neither less safe because of immigration, nor is its worse off economically. In fact, in the regions where immigrants have settled in the past two decades, crime has gone down, cities have grown, poor urban neighborhoods have been rebuilt, and small towns that were once on life support are springing back.

Resources

- <http://www.nytimes.com/2012/06/20/opinion/the-beneficial-impact-of-immigrants.html>
- <http://www.thenyic.org/blog/SmartChoiceforCities9.29>
- <http://www.pewresearch.org/fact-tank/2016/09/15/facts-for-national-hispanic-heritage-month/>

PARTNERING with RURAL & MIGRANT MINISTRY

RMM would be happy to come and present to your group about aspects of this report. We ask that you organize as large a group as possible (e.g. several congregations, student groups etc.) as you can imagine there are many demands upon our time and resources.

You can learn more about the ongoing leadership programs of RMM through our web-site:

→ www.ruralmigrantministry.org

If you would like to volunteer with RMM, please check our website and see if there is something that matches your interests and skills, and then get in touch with Kriya Roundtree RMMkrountree@gmail.com We are especially looking for volunteer coordinators, and help with our fundraising!

Your financial support of the Leadership Programs of RMM would not only be greatly appreciated, but would enable us to strengthen our efforts to work for change and justice. Donations may be made at:

→ <http://ruralmigrantministry.org/donate-rmm>

RURAL & MIGRANT MINISTRY'S NEW EMERGENCY FUND

Rural & Migrant Ministry (RMM) has spent the past 35 years acting to overcome the prejudices and poverty that degrade and debilitate people within rural New York State. We stand proudly with rural and migrant communities, celebrating diversity, achieving true mutuality and fighting for dignity and opportunity for all. Through the years we have helped workers - men, women and children create a remarkable array of Centers and Programs.

During these uncertain times, the very families we have had participating in our youth and women's programs; the families who have marched and rallied with us; are in danger. Many of our leaders are under threat of major disruption within their families. We are facing situations of children who are participants in our youth Leadership Programs trying to figure out how to survive without their parents.

Rural and migrant women are particularly vulnerable since they are the lifeline for their children. They could be detained with no way of contacting their children or making arrangements for childcare prior to the detention. Should the breadwinners be arrested or deported, the remaining family will have no way of earning money for food, utilities, transportation and medical bills, not to mention clothing, school supplies or phones.

- Therefore we ask for your support for our new Emergency Fund – which will enable us to find ways to support the members of our programs through some temporary measures until we can figure out more long-term solutions.
- To donate to RMM:

→ <http://ruralmigrantministry.org/donate-rmm>

- Please designate your donation 'Emergency Fund'

CONCLUSION

Thank you for your thoughtfulness and witness. As we have mentioned repeatedly throughout this *Menu of Hope*, moving ahead and bearing witness will require people, congregations and organizations to step forward. There are many steps to be taken and there are many resources available - and again, by no means do we feel this *Menu* to be complete. Many of our sister organizations are far more versed and comprehensive than RMM, and we urge you to connect with them. We have also said that we urge you to be proactive and creative. There are many steps waiting to be initiated. If you have, or are creating something; or if you have suggestions or wisdom, we are all ears!

Finally we leave you with the words of Eleanor Roosevelt and a Franciscan Blessing:

'Where, after all, do universal human rights begin? In small places, close to home - so close and so small that they cannot be seen on any maps of the world. Yet, they are the world of the individual person; the neighborhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.'

Eleanor Roosevelt

A Franciscan Blessing

May God bless you with discomfort at easy answers, half-truths, superficial relationships, so that you will live deep within your heart

May God bless you with anger at injustice, oppression, and exploitation of people, so that you will work for justice, equality and peace

May God bless you with tears to shed for those who suffer from pain, rejection, starvation, and war, so that you will reach out your hand to comfort them and change their pain into joy

And may God bless you with the foolishness to think that you can make a difference in the world, so that you will do things which others tell you cannot be done.

CONTRIBUTORS to this MENU INCLUDE:

RMM SENIOR FELLOWS

- ❖ **Barbara Deming**, Activist / Author and prominent member of the Episcopal Diocese of Rochester, was instrumental in bringing RMM to Western New York and is an RMM Senior Fellow. Her advocacy efforts include serving on the Rochester Human Rights Committee, Episcopal Diocese of Rochester Public Policy Committee, The Greater Rochester Coalition for Immigration Justice, the Brockport Ecumenical Outreach Committee and the Brockport Chapter of Amnesty International.
- ❖ **The Rev. Jim Palm**, a former Director of Stony Point Center, is known for his commitment to social justice and community building. Prior to Stony Point, Jim served for almost twenty years as a Presbyterian missionary in the Philippines, involved in campus ministries and human rights. As a past President of the Board of RMM, Jim helped to shepherd the Ministry to its current position as a prominent statewide organization within New York State. He is currently retired and living in the DC area.
- ❖ **Madeline Lee** has been a Senior Fellow at RMM since 2012. She was the Executive Director of the New York Foundation for 25 years, directing its programs toward community organizing in poor and immigrant communities in the city and state. She had an active consulting practice with nonprofit organizations before retiring to the Hudson Valley.

RMM STAFF

- ❖ **Nathan Berger** is currently the Long Island Coordinator. Since September 2014 Nathan has been coordinating the Long Island JFW Legislative Campaign as well as Long Island farmworkers' empowerment and outreach programs.
- ❖ **Andrés Chamorro**, Artist / Educator / Activist, has led the Youth Arts Group of Rural & Migrant Ministry since 2004, where he guides young people in using the arts to create social justice. Prior to joining RMM, he spent 8 years at the Village of Arts and Humanities in Philadelphia, providing arts education to inner city youth, teachers, and adults. Mr. Chamorro also formed Art for Change, a coalition of artists who brought arts workshops to the community and to educators in the U.S. and to his native Ecuador.
- ❖ **Jose Chapa** is the Coordinator for the *Justice for Farmworkers Campaign*. Prior to his work at RMM, Jose worked for the American Bar Association Commission on Immigration in south Texas where he provided 'Know Your Rights' presentations to children and teenagers detained at Office of Refugee Resettlement shelters who were mostly from Central America. Jose provided intake and screened hundreds of youth in order to find out if they qualified for any legal relief in the United States. Jose also worked as an Accredited Representative at Brooklyn Defender Services, where he worked with detained and non-detained individuals from all over the world in deportation proceedings at immigration courts in New York City.
- ❖ **Katia Chapman** joined RMM in 2012 and has worked on diverse projects such as the DREAMers Among US film, college access workshops, and trainings with the different worker groups. She has taken the lead on offering family preparation in case of

immigration enforcement support to RMM members. Katia is currently an MA student in the Department of Education Policy and Social Analysis at Teachers College, Columbia University where her research focuses on High School to College transitions for undocumented students. Katia is also a Planning Committee member for ADELANTE Student Voices, a summer program and long-term network for undocumented teenagers.

- ❖ **West Cosgrove** recently moved to New York after living and working for 20 years on the U.S.-Mexico border, where he founded Project Puento to do educational work along the border and Casa Puento, a hospitality house which serves the needs of interns and volunteers working in the non-profit sector in El Paso. Prior to this, West served as a Lay Missioner with Maryknoll, living and working for eight years in Venezuela. He has a Master's degree in Religious Education from Seattle University. He received the 'Border Heroes' Award from Las Americas Immigrant Advocacy Center in El Paso, Texas for his years of working for justice and advocating for immigrant's rights along the U.S.-Mexico border. Before joining Rural & Migrant Ministry, he was an intern at the Community of Living Traditions at the Stony Point Center, an intentional community of Christians, Jews and Muslims, working for social justice through the practice of non-violence.
- ❖ **Cecilia Dinio Durkin** is the Coordinator for the Rural Women's Assembly and NYS Rural Women's Network. She has been a long-time advocate, ally, and activist for women's economic empowerment through her business, Women's Work. For over 13 years, she brought income to women in Africa, Asia and Central America and looks forward to further expanding RMM's women's development, enrichment and education programs throughout New York State.
- ❖ **Gerardo Gutierrez Jr. Esq.**, is the founder of the Gutierrez Law Firm which provides legal counseling and representation to the immigrant/Hispanic community of the Hudson Valley, as well as educating the community about their civil rights. His experience spans a broad range of government, federal and state agencies as well as the public and private sectors. Gerardo serves as Counsel to RMM, and was formerly the Coordinator of the Justice for Farmworkers Campaign.
- ❖ **Dawn Hurley** has a background in Education and sees education as a key tool of empowerment. She has taught in a variety of settings from a public High School in the South Bronx, to a private school in Kigali, Rwanda to adult ESL in Brooklyn. While living in the Democratic Republic of Congo, Dawn broke away from the classroom to join with a number of young Congolese women to start a Fair Trade sewing Cooperative. She was inspired by the manner in which development of a sustainable Cooperative business helped empower these young women to have a greater voice in their community. Dawn is very excited to work with the Youth Economic Group to continue to develop Basement Bags as a sustainable Cooperative business and as a means of empowerment
- ❖ **Brian O'Shaughnessy** While a priest in the Roman Catholic Diocese of Albany for 17 years, Brian served in numerous roles, including Parish Associate, High School Chaplain and Director of the Peace and Justice Commission (which taught modules on "effective organizing for social justice" throughout the Diocese). He was also the Diocesan Refugee Resettlement Coordinator for 3 years. During this time, Brian lived in public housing in Troy in the tradition of 'worker priests' and served on local, state and national boards, including INFAC (which organized the Nestle Boycott,) the Public Policy Committee of the NYS Catholic Conference, NY DIVEST, Troy Area United Ministries and the Capital District Community Loan Fund.

In 1989 Brian left the ordained ministry, married and became Executive Director of the New York State Labor-Religion Coalition – until semi-retirement in 2011. Coalition

priorities were justice for low-wage workers, international labor solidarity and Fair Trade. As Advocacy Coordinator for RMM, his responsibilities include fundraising, advocacy and consulting.

- ❖ **Gabriela Quintanilla**, an RMM YAG graduate, was born in El Salvador, and migrated to the U.S. when she was 13 years old. She has worked alongside the *Coalition of Immokalee Workers* and the *Student/Farmworker Alliance*, a national student network. Gabriela has mobilized rallies in her community, designed workshops to amplify the voices of undocumented students and farmworkers and has been featured in award-winning films including 'Paper State: Undocumented, Unafraid, Underrated' - 2013 Best Student Documentary, Cannes Film Festival, and 'Dreamers Among Us,' - 2015 Best Short Film, Greater Washington Immigration Film Fest as well as 2015 Best Documentary Short, Hudson Valley Film Fest. In 2016 Gabriela launched [ADELANTE Student Voices](#), a 7-day college education summer program for undocumented students in the Hudson Valley. Gabriela serves as WNY Associate Coordinator and Coordinator of Justice Organization of Youth, (JOY) WNY's new Youth Empowerment Program.
- ❖ **Jose Schiffino** A native New Yorker, Jose has Colombian, Dominican and Italian roots, and spent a good part of his childhood in South America, where he attended school. Having been involved in human rights, immigrant, and economic social justice issues from an early age, Jose comes to RMM with 20 years of experience in the labor movement. Working with UNITE! and CSEA, he has accumulated a long list of victories for immigrant and undocumented workers. Dedicated to the idea that through knowledge and unity people can bring justice and prosperity to their lives and to that of their families, Jose is eager to communicate those ideas throughout RMM's network.
- ❖ **Richard Witt** has served as Executive Director of RMM since 1991. Ordained as an Episcopal priest, Richard has served in congregations in New York and Massachusetts and as Chaplain at Vassar College. He has also worked for a number of non-profit organizations in Massachusetts and New York including: Greater Boston Legal Services, Oficina Hispana, and the Episcopal City Mission. Richard staffed the Burgess Urban Fund in eastern Massachusetts and Richard is also a Trinity Transformational Fellow with Trinity Church Wall Street.

ADDENDUM

Addendum # 1 A Sample Statement to the President

What follows is a statement about refugees and immigrants signed by over 4000 Faith Leaders (found at: www.interfaithimmigration.org). The concepts and language might be helpful to anyone writing a public statement about the current situation in the U.S.:

Dear President Trump and Members of Congress,

As religious leaders from a variety of backgrounds, we are called by our sacred texts and faith traditions to love our neighbor, accompany the vulnerable, and welcome the sojourner. War, conflict and persecution have forced people to leave their homes, creating more refugees, asylum seekers and internally displaced people than at any other time in history. More than 65 million people are currently displaced – the largest number in recorded history.

This nation has an urgent moral responsibility to receive refugees and asylum seekers who are in dire need of safety. Today, with more than five million Syrian refugees fleeing violence and persecution and hundreds of thousands of civilian casualties, the United States has an ethical obligation as a world leader to reduce this suffering and generously welcome Syrian refugees into our country. We call on the Trump Administration and all members of the U.S. Congress to demonstrate moral leadership and affirm their support for the resettlement of refugees from all over the world to the United States. This nation has a rich history as a leader in refugee resettlement, with significant precedent, including after World War II and after the fall of Saigon, when we resettled hundreds of thousands of refugees.

It is important to recognize that the United States has the most rigorous refugee screening process in the world, involving the Department of Defense, Department of State, Department of Homeland Security, Federal Bureau of Investigation, and National Counter-Terrorism Center. The process includes biometric checks, medical screenings, forensic testing of documents, DNA testing for family reunification cases, and in-person interviews with highly trained Homeland Security officials.

The U.S. Refugee Resettlement program has been, and should remain, open to those of all nationalities and religions who face persecution on account of the reasons enumerated under U.S. law. We oppose any policy change that would prevent refugees from Syria, Iraq, Iran, Libya, Somalia, Sudan, and Yemen, or individuals who practice Islam and other faiths from accessing the U.S. refugee resettlement program. Proposals that would have the U.S. State Department disqualify refugees from protection based on their nationality or religion fly in the face of the very principles this nation was built upon, contradict the legacy of leadership our country has historically demonstrated, and dishonor our shared humanity.

As the United States joins the world in seeking ways to meaningfully respond to the global refugee crisis, it is paramount that the U.S. Refugee Admissions Program stay true to its mandate to resettle the most vulnerable. Vulnerable individuals from a host of religions, ethnicities and backgrounds have been, and should continue to be, resettled in the United States.

Together, representing our various faiths, we decry derogatory language that has been used about Middle Eastern refugees and our Muslim friends and neighbors. Inflammatory rhetoric has no place in our response to this humanitarian crisis. We ask our elected officials and candidates for office to recognize that new Americans of all faiths and backgrounds contribute to our economy, our community, and our congregations. Refugees are an asset to this country. They are powerful ambassadors of the American Dream and our nation's founding principles of equal opportunity, religious freedom, and liberty and justice for all.

As people of faith, our values call us to welcome the stranger, love our neighbor, and stand with the vulnerable, regardless of their religion. We pray that in your discernment, compassion for the plight of refugees will touch your hearts. We urge you to be bold in choosing moral, just policies that provide refuge for vulnerable individuals seeking protection.

Sincerely,
4000+ Religious Leaders

Addendum #2 Life upon Deportation

West: I worked for 20 years on the US-Mexico border. For two years, I was the Director of Education for the Kino Border Initiative, a cross-border project located in Nogales, Arizona, USA and Nogales, Sonora, Mexico. In Mexico we had a soup kitchen and shelter for people who had been deported. Every day we fed maybe 200 people, two meals a day. This is how deportation works.

Every day, 10-20 buses would arrive the border, the literal border. Men and women who were handcuffed would be marched off the bus by Border Patrol agents. They would be walked south, to about 10 feet of the line that is the border. The agents would then chat and share paperwork with the Mexican officials who would be receiving the migrants. Once everything was cleared the handcuffs would be removed and the migrants would walk into Mexico. From there they are taken to an office, where they are given a talk about what services are available to them in Nogales.

*It is very important to know that the **FIRST THING** you will experience as a deported person is that you are now a **HOMELESS** person. No one is from the city or town that they are deported to. The USA literally dumps hundreds of people a day into Mexico, with no care or concern for what happens after that. Nor does the US government accept any responsibility for what happens then. Our organization was part of a network that got the Border Patrol to agree to not deport women and children after 10pm, when they would be easy targets of gangs waiting for them at the border. I repeat, people are dumped into towns all along the border. Places they likely have never been to and where then know no one. There are very few shelters along the border to receive them - so they wander the streets.*

After visiting our soup kitchen they would often try to contact family in the interior of Mexico and try to have some money wired to them, so they could eat.

In Nogales, where hundreds would be deported a day and our shelter was only for women and children, many deported migrants would sleep in the cemetery, where they felt relatively safe!!

People wandering the streets are clearly identified as deported persons and this leads to their being exposed to exploitation by gangs. The drug gangs, who control ALL cross-border crossings, immediately grab deported persons and try to get them to agree to be taken immediately back to the USA, for a hefty fee of course. Deported migrants in border towns are probably more vulnerable than they were in the USA as undocumented persons.

The US government deports people all along the 2,000 mile long border. There is no rhyme or reason to where you are deported. You are NOT deported to a City because it is where you crossed and may be closer to your home. In fact, the Border Patrol has a Policy called, "Lateral Deportation." If you were caught crossing into El Paso, they would ship you hundreds of miles east or west just to mess with you. There is no way of knowing where a person is deported. We

would get calls all the time asking if such and such a person had passed through our soup kitchen or shelter. The Border Patrol should be able to give out this information easily, but are not anxious to cooperate.

In some Mexican cities along the border the municipal government has a fund for bus tickets, because they want to move the newly deported along. Imagine if Albany, or Rochester had to receive hundreds of new homeless people, with no money, every day! This is the situation in cities along the border.

When you are arrested by the Border Patrol, all of your belongings, money, etc, are confiscated. One of the special projects in Nogales was to recover money and belongings stolen by the Border Patrol from migrants before they were deported. People who were caught and who had a backpack were most often deported without the backpack nor with anything that they had been carrying. If one of our volunteers would interview a migrant and find out that they had left behind a backpack, we were sometimes able to recover it.

One of the most serious violations of the rights of deported persons is the theft of money. Well, it was not outright theft perhaps. What happens is that if a person is detained by the Border Patrol, they take all their money. Then they deport them with a CHECK, from a US Bank which is WORTHLESS in Mexico. Another project was for the volunteers to take a migrants' check, go back to the USA, cash the check and return with the money.

I first want to share one more piece of information that would be important to share with someone if you knew that they were going to be deported.

So after a person is deported, at least in Nogales, they get some information from the Mexico office that received deported persons. Then they are sent off and are on their own to begin to wander the streets and try to decide what to do next. If a person has family in the US, there is often little thought given, they are headed back to 'el norte' and their families. But this is problematic, expensive and dangerous. Gone are the days of simply crossing on your own or hiring a 'good' coyote/smuggler. Along most of the border the drug cartels now control all crossings. You cannot cross alone. If you try to cross without paying the cartels their 'cuota' for passing through their territory, and if you are caught, you are beaten badly.

If you arrive in a border town, Mexican side, with no money, what are your options for getting in touch with family to have some money wired? Here is what would happen and we always warned people in the soup kitchen about doing this. If you are wandering the streets and someone stops and asks you what is going on and you say, "Oh, I was just deported, my family is worried about me, but I have no money and no means to contact them." So then if a stranger offers you to use their cell phone to call your family in the USA or in Mexico and you do call, well then that person has the number that you called on their cell phone. What they do then is wait half an hour and call that number and tell the person who answers, "I've got West, send \$5,000 or we kill him." My family member does not know that they do not actually have me and then must decide what to do. So we warned people to never accept that kind of 'free' phone call. Another service that we offered was phone calls from our phones, which were safe.

Jose C: My experience in dealing with deportees from Central America is:

If they are underage and they did not come with a Guardian, they will be sent back to their home country on a plane with a representative from the Office of Refugee Resettlement and they will be handed off to a family member from their home country. There are organizations that work in Central America (that I could connect you all with) that offer even more extensive services that provide transportation to youth that live far from their capital cities.

If they are older, they are also sent via plane (and will have to wait until there is a flight available) to their home countries, but they are released in their Capitol City after they deplane and it's very reminiscent to what West describes happens to Mexican nationals (above.)



Rural & Migrant Ministry, Inc.
P.O. Box 4757, Poughkeepsie, NY 12602 845/485-8627 FAX 845/485-1963
7 Phelps Street, Lyons, NY 14489 315/871-4031
www.ruralmigrantministry.org