



coalition for spiritual & public leadership

National Pilgrimage to El Paso Formation Packet

For Members



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INTRO TO CSPL

About:

The Coalition for Spiritual and Public Leadership (CSPL) was founded in 2017 by a group of Catholic leaders representing parishes and Catholic universities to address social, racial, economic and environmental justice issues through a commitment to community organizing and spiritual and theological formation rooted in the Catholic traditions.

Mission:

The Coalition for Spiritual and Public Leadership works to create a more just Chicago and Church through grassroots campaigns to change racial, economic, social, and environmental structures by developing leaders rooted in and inspired by the Catholic traditions.

Vision:

The Coalition for Spiritual and Public Leadership (CSPL) is a not-for-profit, multi-racial, multi-ethnic grassroots-led coalition that includes parishes, institutions, and communities to address racial, social, economic, and environmental injustice by building power that is rooted in the vision of the Gospel of Jesus Christ. CSPL will train and develop faith leaders and their respective congregations and institutions to enter into public life in a manner that is strategic, communal, and grounded in the Catholic spiritual and theological traditions.

The Organization’s Primary Areas of Focus Are:

- Building power that restores right relationships in Chicago and the Church and revitalizes local communities and congregations by calling all to hear Jesus’ prophetic witness and transform public life;
- Engaging in strategic direct action and negotiation to address racial, social, economic, and environmental injustice;
- Creating transformative community organizing and leadership development training grounded in the Catholic spiritual and theological traditions.
- Cultivating a new generation of people of faith who will be spiritually grounded, inclusive, highly motivated and strategic public leaders.
- Assisting individuals and organizations to obtain a clear vision of their calling and mission by providing spiritual formation rooted in the Catholic spiritual and theological traditions.
- Centering the leadership of women, people of color, immigrants and other historically marginalized peoples in our discernment practices and in our actions setting right what the forces of our society’s various “isms” have distorted (racism, sexism, ethnocentrism, to name a few).
- Stewarding the resources of the organization in a way that demonstrates our ethical commitment to the common good.

- Reflecting thoroughly and generously following action and displaying a clear commitment to transformational organizing within and without.
- Collaborating generously with churches, interfaith organizations, labor unions, and community organizations.

Current Projects/Committees

- **Safety and Violence Prevention:** This committee is comprised of parents, youth and community leaders from various parishes, universities and community organizations who are working together to address violence and to foster peace in their communities and schools. The key areas of focus of this committee are: 1) School & Neighborhood Safety, 2) Gun Violence Prevention, 3) Community Policing
- **Immigration:** The mission of the Immigration Committee of CSPL is to invest in leadership of immigrants and their allies in seeking justice for immigrant communities in Chicago. We embrace the principles of nonviolent direct action to confront unfair and arbitrary enforcement of laws; to promote justice for all people in our communities; and to serve with faith and love to those who are marginalized. We welcome people of all faith traditions to our fellowship.
- **Leadership Development:** A fundamental commitment of CSPL is the intentional focus on tapping into and developing the innate leadership capacities and gifts of our grassroots members. We believe that every person has the fundamental right and responsibility to be engaged in civic and democratic life and to work for the Common Good, as the Catholic Social Teaching tradition emphasizes. As a result, we organize a variety of leadership training in Chicago throughout the year to provide opportunities for parish leaders, students and community residents to tap into their potential and join a movement for establishing the Reign of God and working for the common good.
- **Spiritual & Theological Development:** At the heart of our commitment to supporting the leadership development of grassroots leaders is a focus on providing spiritual and theological resources for leadership growth and to root our work in the Catholic spirit. CSPL provides trainings and workshops year round in Chicago and at regular membership meetings.

For more information about CSPL membership or involvement, please contact us at (708) 397-4266 or info@cpsl.org. You can also donate and/or follow us on Facebook, Instagram, Twitter and Youtube @csplaction.

INTRODUCTION TO FORMATION PACKET

“The great social justice changes in our country have happened when people came together, organized, and took direct action. It is this right that sustains and nurtures our democracy today.” - Dolores Huerta

“Following Jesus demands more than words, attitudes, or ideas. Without working to change false systems, we’re muting the Gospel message.” - Richard Rohr

We at CSPL are excited that you are joining us on this Pilgrimage to El Paso! We have created this Formation Packet to help maximize your experience. Please read through each section to familiarize yourself with the tradition of Catholic Social Teaching and how it relates to our call to the US Border.

In this packet, you will find the following: a brief explanation about Catholic Social Teaching; articles detailing how it relates to the issues of Immigration, Colonialism, and the Prison/Detention Industrial Complex; a brief explanation on the root causes of migration and how US policy affects asylum seeking members of the Latinx community; and action steps on how you can get involved. Although this packet only presents a snapshot of the US/Mexico conflict, we ask that you approach this topic with a heart of humility and a willingness to learn about the plight of our Latinx brothers and sisters. As a result, we at CSPL ask that you begin reviewing this packet by reading and reflecting on the following prayers:

Prayer #1: Prayer for Migrant Families

Good and gracious God, we thank you for the gift of families. We are grateful for all of the joy and love that they bring into our lives, and we ask that you provide special protection for all families, particularly those who face hardships as they move in search of a better life. Show mercy to those who travel in danger and lead them to a place of safety and peace. Comfort those who are alone and afraid because their families have been torn apart by violence and injustice.

As we reflect upon the difficult journey that the Holy Family faced as refugees in Egypt, help us to remember the suffering of all migrant families. Through the intercession of Mary our Mother, and St. Joseph the Worker, her spouse, we pray that all migrants may be reunited with their loved ones and find the meaningful work they seek. Open our hearts so that we may provide hospitality for all who come in search of refuge.

Give us the courage to welcome every stranger as Christ in our midst. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God forever and ever. **Amen.**

Prayer #2: Faithful (Universal Prayer) for Immigration Reform

Introduction: United in heart, voice, and conscience with believers throughout the world, let us lift up our prayers, asking especially for God’s help and compassion:

That those in civil authority will ever remember that immigration is rooted in economic injustice and that they will be graced to act against indifference to poverty and lack of equal earning opportunity, we pray to the Lord.

That we may be people of both faith and compassion, respecting basic human rights and living out the love of Christ for our brothers and sisters, we pray to the Lord.

That all Catholics may join to keep alive the hope that family reunification is not a possibility but a promise of life in the United States, we pray to the Lord.

That local Catholic churches stand united, in prayer and in welcome, to assist those families who are treated with a lack of dignity or who live in fear of deportation, we pray to the Lord.

That the Holy Spirit will bring fortitude to those who experience daily fear of reprisal and live in the shadows of a broken immigration system, we pray to the Lord.

That immigration reform will be comprehensive, achievable, and swift, we pray to the Lord.

That Catholics everywhere continue to advocate for basic benefits for the undocumented and pray for a just reform that accepts and values the cultural gifts of all, we pray to the Lord.

That our borders will become places of informed encounter rather than ill-intentioned engagement: blocking entry to the violent and accepting those who seek a better life for their families, we pray to the Lord.

That Catholics will embrace all immigrants, “For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons...” (I Cor. 12:13) we pray to the Lord.

That kindness and concern for newcomers in our parishes be coupled with consistent efforts at cultural communication, we pray to the Lord.

Concluding Prayer

God our loving Father, you are justice for the oppressed and hope for the hopeless. Hear our prayers this day and instill in us ways to reach out in love and concern for all immigrants. May the Holy Spirit inflame the hearts of our leaders and may their respect for family life shape a path to citizenship for those who desire to become full, contributing members of society. We ask all this in the name of Jesus, Son of God and Son of Mary. **Amen.**

Section 1: Importance of Faithful Civic Duty

Part 1: Intro to Catholic Social Teaching

What is Catholic Social Teaching?

Rooted in the Scriptures and the teaching of the Catholic Church, Catholic Social Teaching represents a developing tradition which includes organic reflection on social realities, ethical principles, and application of those principles to current circumstances. The foundation and primary object are the dignity of the human person with its inalienable rights, which form the nucleus of the truth about the human person. It involves a three-fold task imposed upon the church: announcing the truth about human dignity and rights; denouncing unjust situations in society; and contributing to positive changes in society and real human progress.

The most recent Compendium of the Social Doctrine of the Church by the Pontifical Council for Justice and Peace (2005) attempts to synthesize all of Catholic Social Teaching around four core principles:

1. **The principle of human dignity:** A just society can become a reality only when it is based on respect for the transcendent dignity of the human person. ... “Hence, the social order and its development must invariably work to the benefit of the human person, since the order of things is to be subordinate to the order of persons, not the other way around.”
2. **The principle of common good:** According to its primary and broadly accepted sense, the common good indicates “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.”
3. **The principle of subsidiarity:** The principle of subsidiarity protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups [families, cultural, recreational and professional associations, unions, political bodies, neighborhood groups] to fulfill their duties. This principle is imperative because every person, family and intermediate group has something original to offer to the community.
4. **The principle of solidarity:** Solidarity highlights in a particular way the intrinsic social nature of the human person, the equality of all in dignity and rights and the common path of individuals and peoples towards an ever more committed unity...there persist in every part of the world stark inequalities between developed and developing countries, inequalities stoked also by various forms of exploitation, oppression and corruption...The acceleration of interdependence between persons and peoples needs to be accompanied by equally intense efforts on the ethical-social plane, in order to avoid the dangerous consequences of perpetrating injustice on a global scale.

Catholic Social Teaching on Rights, Responsibilities and the Common Good

The Catholic tradition teaches that human dignity can be protected, and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.

What is the Common Good?

Critical to Catholic thinking is the fundamental concept of the common good. The Catechism, following Pope John XXIII in *Mater et Magistra* and Vatican II, defines the common good as: “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.” The common good applies to each human community, but its most complete realization occurs in the political community where the state’s role is “to defend and promote the common good of civil society, its citizens, and intermediate bodies.”

Three Essential Elements

The Catechism notes three essential elements of the common good: respect for the individual, the social well-being and development of the group, and peace which results from the stability of a just society.

1. Regarding the first essential of individual respect, the Catechism notes that all “public authorities are bound to respect the fundamental and inalienable rights of the human person.”
2. The common good’s second element—the group’s social well-being and development—maintains that authority’s proper function is to arbitrate between various particular interests in society. Essential to this is ensuring the accessibility to each person of “what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.”
3. The third element of peace and stability of a just social order presupposes that “authority should ensure by morally acceptable means the security of society and its members.”

Whose Responsibility?

Everyone has responsibility for the common good as an embodiment of charity and justice. In Pope Benedict’s words, “The more we strive to secure a common good corresponding to the real needs of our neighbors, the more effectively we love them. Every Christian is called to practice this charity, in a manner corresponding to his vocation and according to the degree of influence he wields in the politics.” The pope indicates that this is the “institutional path” of charity—addressing juridical, civil, political, and cultural institutions. When animated by true charity, this path has greater worth than a merely secular and political stand.

Catholic Social Teaching and Migration

The rights of migrants (refugees, immigrants, asylum seekers, migrant workers, and internally displaced persons-IDPs) begin with the foundation of Catholic Social Teaching, namely, the dignity and sanctity of the human person. The right to life and the conditions worthy of life—when threatened by poverty, injustice, religious intolerance, armed conflict, and other root causes—give rise to the right to migrate. As Pope John XXIII explained: Every human being has the right to freedom of movement and of residence within the confines of his own country; and, when there are just reasons for it, the right to emigrate to other countries and take up residence there. The fact that one is a citizen of a particular state does not detract in any way from his membership in the human family as a whole, nor from his citizenship in the world community.

This is a right to emigrate from one's own country and immigrate to another country.

In 2003, the bishops of the United States and Mexico named five principles:

1. **Persons have a right to find opportunities in their own homeland.** This principle reflects the responsibilities of all citizens and governments for the common good, creating the political, economic, and social conditions for people to live in dignity, raise their families, use their God-given gifts, and find employment that provides a living family wage. Wealthy and powerful nations are obliged to assist less developed nations in creating the conditions for people to live dignified lives.
2. **People have the right to migrate to support themselves and their families.** Pope Pius XII declared in 1952 that both natural law and devotion to humanity required that international migration be opened to people forced from their countries by revolutions, unemployment, or hunger. When people cannot find adequate work, they have a natural right to work elsewhere to attain the means of survival for themselves and their families.
3. **Sovereign nations have the right to control their borders.** Our tradition recognizes the right of nations to control their territories, a right arising from their responsibility for the common good. However, as Pope Pius indicated, this right is not absolute. State sovereignty “cannot be exaggerated to the point that access to this land is, for inadequate or unjustified reasons, denied to needy and decent people from other nations...”
4. **Refugees and asylum seekers should be afforded protection.** Those who flee wars and persecution have a greater claim for protection from the global community. As the U.S. and Mexican bishops urged, “This requires, at a minimum, that migrants have a right to claim refugee status without incarceration and to have their claims fully considered by a competent authority.”
5. **The human dignity and human rights of undocumented migrants should be respected.** As the bishops note, “Regardless of their legal status, migrants, like all persons, possess inherent dignity that should be respected.” This applies to punitive laws, enforcement practices, detention conditions, abuse and neglect, and policies that tear families apart. Even undocumented workers, often subject to inadequate wages and demeaning conditions in a shadow economy, are entitled to basic human rights in terms

of wages and working conditions. Immigrant workers, even ones without documents, do not lose their status as human persons made in God's image.

Part 2: Prison/Detention Industrial Complex and Catholic Social Teaching by Karen Ross, PhD

What is an “Industrial Complex”?

An Industrial Complex is a system in which businesses profit from the existence and perpetuation of social and political institutions

- Examples of Industrial Complexes include the Military-Industrial Complex (coined by Dwight D. Eisenhower), the Medical Industrial Complex, the Prison Industrial Complex, and the Detention Industrial Complex.

What is the “Prison Industrial Complex” and how does it work?

The term Prison Industrial Complex was first coined by scholar and activist Angela Davis to describe the ways in which the overlapping interests of government and industry that use surveillance, policing, and imprisonment as solutions to economic, social, and political problems. (from <http://www.criticalresistance.org>)

- From <http://www.criticalresistance.org>:
“There are many ways this power is collected and maintained through the PIC, including creating mass media images that keep alive stereotypes of people of color, poor people, queer people, immigrants, youth, and other oppressed communities as criminal, delinquent, or deviant. This power is also maintained by earning huge profits for private companies that deal with prisons and police forces; helping earn political gains for “tough on crime” politicians; increasing the influence of prison guard and police unions; and eliminating social and political dissent by oppressed communities that make demands for self-determination and reorganization of power in the US.”

What is the “Detention Industrial Complex” and how does it work?

Similar to the Prison Industrial Complex, corporations profit off of the existence and growth of detention centers for immigrants.

- According to an article from <http://www.npr.org>, currently, about 52,000 migrants are held in ICE custody. A majority of them- about 71% according to the National Immigrant Justice Center- are housed in facilities operated by private prison companies that subcontract other private firms (from food to medical care) to help run the facilities.

When private corporations rely upon the existence of governmental and social systems to earn a profit, it is in their best interest to maintain and grow the Industries.

Companies that Profit from Immigrant Detention:



So, what does Catholic Social Teaching Have to Say About Industrial Complexes?

Since the first Catholic Social Teaching Encyclical, *Rerum Novarum: On the Condition of Labor*, CST has consistently and firmly condemned the use of people as objects of production and advocated for practices that put people over profit.

CST Teachings about Unjust Profit from Past to Present:

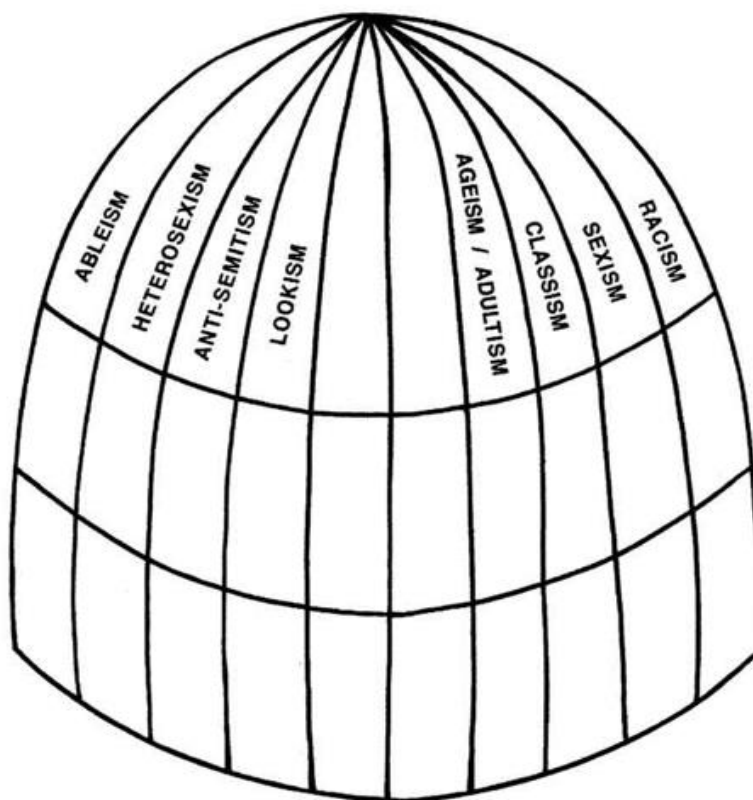
- “It is shameful and inhumane to use humans as things for gain and to put no more value on them than what they are worth in muscle and in energy [...] The oppressed, above all, ought to be liberated from the savagery of greedy [humans], who inordinately use human beings as things for gain.” Pope Leo XIII, *Rerum Novarum: On the Condition of Labor* (1891), no. 31, 59
- “The function of the rulers of the state is to watch over the community and its parts; but in protecting individuals in their rights, chief consideration must be given to the weak and the poor.” Pope Pius XI, *Quadragesimo Anno* (1931), no. 25
- “[New societal concepts] present profit as the chief spur to economic progress, free competition as the guiding norm of economics, and private ownership of the means of production as an absolute right, having no limits nor concomitant social obligations [...]

Such improper manipulations of economic forces can never be condemned enough; economics is supposed to be in the service of [humanity].” Pope Paul VI, *Populorum Progressio* (1967), no. 26

- “It is the task of the state to provide for the defense and preservation of common goods such as the natural and human environment, which cannot be safeguarded by market forces.” Pope John Paul II, *Centesimus Annus* (1991), no. 40
- “This happens today: If the investments in the banks fall slightly...a tragedy...what can be done? But, if people die of hunger, if they have nothing to eat, if they have poor health, it does not matter! This is our crisis today!” Pope Francis, *Address at the Vigil of Pentecost* (May 18, 2014)
- When we think about these large systems of oppression, it is not just about economic injustice, it’s about race, gender, national origin and many other systems of power. Therefore, it is necessary for advocates of justice to look at the issue intersectionally. Intersectionality, first coined by sociologist Kimberly Crenshaw, is the belief that oppressions are interlinked and cannot be solved alone.
- As black feminist Audre Lorde stated, “There is no such thing as a single-issue struggle because we do not live single-issue lives.”

Cage of Oppression reflection from feminist philosopher Marilyn Frye:

CAGE OF OPPRESSION



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Section 2: Why El Paso?

Part 1: What are the Root Causes of Migration?

Retrieved from <https://columbancenter.org/root-causes-migration>

A root cause is the fundamental reason for the occurrence of an event. Migrants arriving at the US/MX border are often fleeing crippling poverty, environmental destruction, extreme violence, political instability, and other serious threats to life. This resource is an overview of the various push and pull factors, or root causes that force people to migrate.

Below, we introduce you to a few of the root causes that force people to migrate, especially from Latin America. As you read, keep in mind that most people are being forced to migrate, because staying home is more dangerous than leaving. As British-Somali poet and refugee, Warsan Shire, wrote in her famous poem "Conversations about Home:" "no one leaves home unless/home is the mouth of a shark."

Economic Exploitation: Profit over People

Economic policies push people to migrate, especially when profit and not the common good motivate those policies. Two examples of this are the North American Free Trade Agreement (NAFTA) on Mexico, and the Central American Free Trade Agreement (CAFTA) in Central America. Both NAFTA and CAFTA made importing US-grown produce cheaper than growing produce in Mexico and Central America. In Mexico's case, this meant that nearly 2 million small farmers lost their jobs.

So, what did these 2 million farmers do next? Fr. Bill Morton, a Columban missionary who has ministered on the US/MX border for over 20 years, explains in this [video](#).¹

Environmental Degradation: The Cry of the Earth

Environmental destruction makes it hard for people to live and work in the places they've called home for generations. For example, climate change intensifies droughts and makes historically predictable rain patterns irregular, forcing some agricultural workers to find work elsewhere. In this [video](#)², Raul Perez explains how climate change is the biggest threat to his family's 120-year-old coffee farm.

Gang Violence: The Mouth of a Shark

Carlos' deepest wish is that one day, Guatemala, his home country, will be safe. He is only 18 years old but has already experienced a lifetime of ethnic persecution and gang violence. Fearing that he would be killed if he stayed home, Carlos fled. [Read Carlos' story](#)³ to understand why he decided to leave Guatemala.

¹ Faces of Trade – Fr. Bill Morton <https://www.youtube.com/watch?v=BfJSjfBMWf0&t=>

² The biggest threat to this Guatemalan coffee farm isn't Starbucks. It's climate change. <https://www.youtube.com/watch?v=BR-qxjE8eWg>

³ Carlos' Story: Fleeing Violence and Persecution <https://www.kinoborderinitiative.org/carlos-story/>

In Honduras, Abraham was only one year old when he saw a gang murder his father. "As is usual after gang murder, this marked Abraham, despite his tender age, as the gang's text target." His mother received his death threats and eventually chose to flee their home. [Read Abraham's story⁴](#) to understand his life-and-death situation that forced his family to migrate. Gangs like the ones that terrorized Carlos and Abraham often originated in the United States and only spread through Central America once gang members were deported. Learn more about this history [here⁵](#).

Militarism: A Culture of Violence

Militarism, and its legacy of creating political and social instability, also drives migration. This is especially true in Central and South America, where the United States' military has intervened for over 100 years. This [timeline⁶](#) documents some of the United States' military interventions, which include overthrowing democratically elected governments in the region. [This video⁷](#) looks at how military involvement in Central America specifically led to migration.

Part 2: Historical Context of U.S. Immigration Policies

Retrieved from https://www.history.com/topics/immigration/immigration-united-states-timeline#section_8

The United States has long been considered a nation of immigrants. Attitudes toward new immigrants by those who came before have fluctuated between welcoming and exclusionary over the years. This section of the packet will focus on the history of US immigration policy as it relates to the Latinx (Mexican) community. For the full timeline, please refer to the website.

Mexicans Fill Labor Shortages During WWII

- **1942:** Labor shortages during World War II prompted the United States and Mexico to form the Bracero Program, which allows Mexican agricultural workers to enter the United States temporarily. The program lasts until 1964.
- **1948:** The United States passed the nation's first refugee and resettlement law to deal with the influx of Europeans seeking permanent residence in the United States after World War II.
- **1952:** The McCarran-Walter Act formally ends the exclusion of Asian immigrants to the United States.

⁴ Abraham's Story: A Family Escapes Gang Violence <https://www.kinoborderinitiative.org/abrahams-story/>

⁵ Romero expert says if anybody needs walls, it's El Salvador <https://cruxnow.com/church-in-the-usa/2019/03/27/romero-expert-says-if-anybody-needs-walls-its-el-salvador/>

⁶ Timeline of US Military Intervention

<https://i.pinimg.com/originals/6d/70/54/6d70548b58486d0acb39800f9c5b1670.jpg>

⁷ How U.S. Involvement In Central America Led To a Border Crisis

<https://www.youtube.com/watch?v=ueNWIMyUNy4>

- **1956-1957:** The United States admits roughly 38,000 immigrants from Hungary after a failed uprising against the Soviets. They were among the first Cold War refugees. The United States would admit over 3 million refugees during the Cold War.
- **1960-1962:** Roughly 14,000 unaccompanied children flee Fidel Castro's Cuba and come to the United States as part of a secret, anti-Communism program called Operation Peter Pan.

Quota System Ends

- **1965:** The Immigration and Nationality Act overhauls the American immigration system. The Act ends the national origin quotas enacted in the 1920s which favored some racial and ethnic groups over others.

The quota system is replaced with a seven-category preference system emphasizing family reunification and skilled immigrants. Upon signing the new bill, President Lyndon B. Johnson, called the old immigration system “un-American,” and said the new bill would correct a “cruel and enduring wrong in the conduct of the American Nation.”

Over the next five years, immigration from war-torn regions of Asia, including Vietnam and Cambodia, would more than quadruple. Family reunification became a driving force in U.S. immigration.

- **April-October 1980:** During the Mariel boatlift, roughly 125,000 Cuban refugees make a dangerous sea crossing in overcrowded boats to arrive on the Florida shore seeking political asylum.

Amnesty to Illegal Immigrants

- **1986:** President Ronald Reagan signed into law the Simpson-Mazzoli Act, which grants amnesty to more than 3 million immigrants living illegally in the United States.
- **2001:** U.S. Senators Dick Durbin (D-Ill.) and Orrin Hatch (R-Utah) propose the first Development, Relief and Education of Alien Minors (DREAM) Act, which would provide a pathway to legal status for Dreamers, undocumented immigrants brought to the United States illegally by their parents as children. The bill—and subsequent iterations of it—don't pass.
- **2012:** President Barack Obama signs Deferred Action for Childhood Arrivals (DACA) which temporarily shields some Dreamers from deportation but doesn't provide a path to citizenship.
- **2017:** President Donald Trump issues two executive orders—both titled “Protecting the Nation from Foreign Terrorist Entry into the United States”—aimed at curtailing travel and immigration from six majority Muslim countries (Chad, Iran, Libya, Syria, Yemen, Somalia) as well as North Korea and Venezuela. Both of these travel bans are challenged in state and federal courts.
- **2018:** In April 2018, the travel restrictions on Chad are lifted. In June 2018, the U.S. Supreme Court upheld a third version of the ban on the remaining seven countries.

Part 3: Background on What's Going on at the Border Now

Retrieved from <https://www.hopeborder.org/ff-redirecting-federal-resources>

The Trump administration has taken radical actions to limit asylum and build a wall at the southern border in flagrant disregard of the rights of migrants, border communities and the environment, as well as the legal implications of seizing private and tribal land.

To accomplish this, the administration has redirected critical resources towards wall construction and the implementation of programs like Remain in Mexico, which dangerously traps migrants in Mexico while they navigate a difficult and broken asylum system. Resources are shifted towards criminalizing migration and away from programs that could make a meaningful and compassionate difference, such as sending aid to Central American countries and improving conditions in holding facilities at the border.

The following is a summary of actions taken in 2019 to redirect critical federal resources to enact this strategy of cruelty.

- **January:** Remain in Mexico is rolled out in San Diego and Tijuana, later expanding to Calexico/Mexicali, El Paso/Juárez, Brownsville/Matamoros and Laredo/Nuevo Laredo. Since then, immigration courts along the border (such as those in El Paso and Juárez) have become overburdened.
- **June:** The Trump administration announces plans to cut foreign aid to Central American countries. Foreign aid to Central America is directed to improve security, alleviate poverty, strengthen judicial systems and implement resilience programs to address violence and climate change. \$370 million was completely suspended and \$185 million withheld until the US government certifies that Central American countries have taken sufficient steps to curb migration. \$432 million allocated for previously approved projects remains in place.
- **July:** The Defense Department announces the deployment of 2,100 troops to the border, adding to the more than 4,500 already stationed here. The military is prohibited from carrying out domestic law enforcement activities, but troops are deployed in support roles at ports of entry and in detention facilities.
- **August:** The Trump administration announces plans to redirect \$271 million in disaster relief funds towards border enforcement. \$116 million will be used to pay for new detention beds and \$155 for the construction of Remain in Mexico immigration court tents along the southern border. The decision was announced during peak hurricane season and a week before a devastating storm hit the Bahamas and North Carolina.
- **September:** The Defense Department announces plans to cancel \$3.6 billion in military construction projects in order to construct 175 miles of the border wall. 127 projects that were in progress across the country are halted.

Mexico has also redirected major resources to collaborate with the Trump administration after threats to impose tariffs on Mexico in June. Mexico agreed to a series of actions intended to harden the border and impede the passage of mostly Central American asylum seekers.

- One of Mexican President Andres Manuel Lopez Obrador's first actions in office was the creation of a new security force, the Guardia Nacional, to combat soaring rates of crime and deadly violence in Mexico. To date, more than one-third of the force (about 25,000 soldiers) has been deployed to Mexico's northern and southern borders and throughout the country to assist with immigration enforcement. The Guardia Nacional is an untested security force and it unclear whether soldiers have been adequately trained in human rights and in dealing with vulnerable migrant populations.
- A recent massacre in the Mexican state of Veracruz highlights the government's failure to address the needs of its own people while capitulating to the United States' cruel focus on deterring Central American migrants. On the night of August 27, 27 people were killed in an attack at a nightclub in Coatzacoalcos, a city that has seen heightened levels of violence from the breakup of factions within the Zetas cartel. Veracruz' state police force is 61% smaller than it should be. The state was slated to receive a deployment of 7,200 National Guard troops, but many of those troops have instead been deployed to assist with immigration enforcement. Mexico's history shows that the deployment of troops infrequently translates to peace and security for communities, but it is clear that the redirection of resources to border enforcement has not helped the problem.
- Mexico is busing asylum seekers in the Remain in Mexico program to southern states like Chiapas and constructing shelters in northern border cities to process and house asylum seekers at significant cost.

While resources exist to address urgent domestic needs in the US and to treat immigrants and asylum seekers with dignity and compassion, the Trump administration has redirected critical appropriations towards wall construction, the implementation of the Remain in Mexico program and the deployment of troops to the border.

Ultimately, any radical actions taken to redistribute tax-payer dollars without Congressional authorization should be stopped immediately.

Section 3: Action Steps - How Can I Get Involved?

1. Attend trip to El Paso in October
2. Join CSPL's work via our Action & Campaign Committees
 - a. 2020 Census Committee (Co-Chairs: Rose Ocampo & Maria Franco)
 - b. Immigration Committee (Co-Chairs: Anely Jaime & Sue Ross)
 - c. Safety & Violence Prevention Committee (Co-Chairs: Marche Williams & Maria Franco)
 - d. 2020 Voter Engagement
3. Research local organizations that work with immigration and volunteer
4. Share your story!
 - a. Gather people within your family, work, church, community, etc. to discuss experiences in El Paso.
 - b. Post on social media using these hashtags: #JornadaporlaJusticia
#Catholics4Migrants #CSPLinAction
5. Donate to our efforts at www.csplaction.org
6. Center your organizing and mobilizing efforts in prayer.

References

- Intro to Catholic Social Thought by Fred Kammer, SJ (Jesuit Social Research Institute) <http://loyno.edu/jsri/catholic-social-thought>
- Prayers of the Faithful (Universal Prayer) for Immigration Reform <https://www.cathdal.org/PrayersFaithfulIMMIGRATIONREFORM.pdf>
- Prayer for Migrant Families (Renewing Hope, Seeking Justice) <http://www.usccb.org/about/migration-and-refugee-services/national-migration-week/upload/Prayer-for-Migrant-Families.pdf>
- Prison/Detention Industrial Complex and Catholic Social Teaching by Karen Ross, PhD
- Redirecting Critical Federal Resources to Enact a Strategy of Cruelty <https://www.hopeborder.org/ff-redirecting-federal-resources>
- Faces of Trade – Fr. Bill Morton <https://www.youtube.com/watch?v=BfJSjfBMWf0&t=>
- The biggest threat to this Guatemalan coffee farm isn't Starbucks. It's climate change. <https://www.youtube.com/watch?v=BR-qxjE8eWg>
- Carlos' Story: Fleeing Violence and Persecution <https://www.kinoborderinitiative.org/carlos-story/>
- Abraham's Story: A Family Escapes Gang Violence <https://www.kinoborderinitiative.org/abrahams-story/>
- Romero expert says if anybody needs walls, it's El Salvador <https://cruxnow.com/church-in-the-usa/2019/03/27/romero-expert-says-if-anybody-needs-walls-its-el-salvador/>
- Timeline of US Military Intervention <https://i.pinimg.com/originals/6d/70/54/6d70548b58486d0acb39800f9c5b1670.jpg>
- How U.S. Involvement In Central America Led To a Border Crisis <https://www.youtube.com/watch?v=ueNWIMyUNy4>

Other Useful Resources

- A Bishop Against Border Fences
<https://www.commonwealmagazine.org/bishop-against-border-fences>
- A Catholic Framework for Economic Life
<http://www.usccb.org/issues-and-action/human-life-and-dignity/economic-justice-economy/upload/catholic-framework-economic-life.pdf>
- Border Solidarity Toolkit
<https://columbancenter.org/border-solidarity-toolkit>
- FAQ about New Interim Asylum Rule
<https://www.hopeborder.org/interim-asylum-rule>
- Forming Consciences for Faithful Citizenship
<http://www.usccb.org/issues-and-action/faithful-citizenship/upload/forming-consciences-for-faithful-citizenship.pdf>
- On Our Civic Responsibility for the Common Good
https://www.catholicaction.org/on_our_civic_responsibility_for_the_common_good
- Root Causes of Migration
<https://justiceforimmigrants.org/what-we-are-working-on/immigration/root-causes-of-migration/>
- Seven themes of Catholic Social Teaching
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>
- The Cost of Immigration Enforcement and Border Security
<https://www.americanimmigrationcouncil.org/research/the-cost-of-immigration-enforcement-and-border-security>
- Two Feet of Love in Action
<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/two-feet-of-love-in-action.cfm>



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