



MINNESOTA STATEWIDE IMMIGRATION SUNDAY ACTIVITY GUIDE

The Epiphany of the Lord
January 8, 2012

***Rise, take the child and his
mother, flee to Egypt, and
stay there until I tell you.
-Matthew 2:13***



www.immigrationsundaymn.org

TABLE OF CONTENTS



Activities for Children and Youth.....	3
<i>Art Projects.....</i>	<i>3</i>
<i>Flying Dove</i>	<i>3</i>
<i>Woven Mexican Placemat.....</i>	<i>5</i>
<i>Ojo de Dios.....</i>	<i>6</i>
<i>Origami Dove</i>	<i>9</i>
<i>Unity Wreath.....</i>	<i>11</i>
<i>Oral History Projects.....</i>	<i>11</i>
<i>Two Immigration Tests</i>	<i>12</i>
<i>Immigration Super-quiz.....</i>	<i>13</i>
Parish Activities	18
<i>Discussion Guide: <u>Brother, I'm Dying</u></i>	<i>20</i>
Resources	22
<i>Minnesota Catholic Conference.....</i>	<i>22</i>
<i>United States Conference of Catholic Bishops (USCCB)</i>	<i>23</i>
<i>USCCB Department of Migration and Refugee Services</i>	<i>24</i>
<i>The Holy See.....</i>	<i>24</i>
<i>Books</i>	<i>25</i>
<i>Books for Children and Youth</i>	<i>25</i>
<i>Books for Adults</i>	<i>29</i>
<i>DVD and Video.....</i>	<i>31</i>
<i>Web Sites</i>	<i>32</i>



On the Cover

Vittore Carpaccio
The Flight into Egypt
c. 1515

Oil on Canvas
National Gallery of Art, Washington D.C.

ACTIVITIES FOR CHILDREN AND YOUTH



ART PROJECTS

Flying Dove

Materials:

- Construction paper
- Tissue paper
- String
- Crayons or markers
- Glue
- Scissors
- Small hole punch

Optional Materials:

- *Wiggly eyes*
- *Feathers*
- *Sequins*
- *Ribbon*

Instructions:

1. Photocopy the attached bird pattern on construction paper.
2. Color the bird, if desired.
3. Cut the bird out of the paper.
4. Cut the center slit in the middle of the bird.
5. *Optional: Glue on wiggly eyes, feathers and sequins.*
6. Fold a small square of tissue paper, accordion style.
7. Slide the tissue paper through the center slit to make tissue paper wings.
8. Using the hole punch, punch a small hole in each tissue paper wing.
9. Cut two strings or ribbons.
10. Tie each string or ribbon to the small hole in each wing.
11. Tie the two strings or ribbons together.
12. Hang your flying dove and enjoy!

Variations:

- Encourage children to make different colored birds; thereby demonstrating our individual uniqueness.



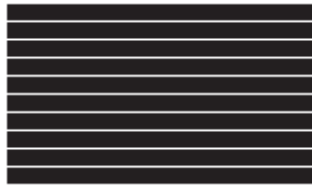
Woven Mexican Placemat

Materials:

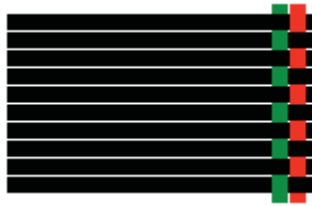
- Construction paper (2 - 3 colors)
- Clear contact paper
- Scissors
- Tape

Instructions:

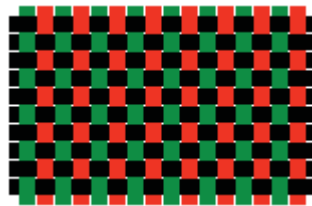
1. Cut 10 strips of construction paper. Each strip should be approximately 2 inches wide and 24 inches long. Lay the strips down side by side and secure the tops with a piece of tape.



2. Cut a piece of construction paper into 12 strips. Each strip should be approximately 2 inches wide by 22 inches long. You will use these pieces to weave through your taped pieces.



3. Weave each piece through the taped pieces until you have completed your placemat. Once you are finished weaving, cover both sides of your placemat with clear contact paper.



Ojo de Dios is Spanish for "Eye of God." It is pronounced "oh-ho-day-Dee-ohs" (the "j" is silent or sometimes has a soft "h" sound). Ojos de Dios (plural) were discovered by early Spaniards when they encountered the Huichol (pronounced "wettchol") Indians in the Sierra Madre mountains of Mexico. The Ojo de Dios symbolizes the ability to see and understand unseen things.

The four points of the crossed sticks represent earth, air, water and fire. Ojos de Dios were also important to the Aymara Indians from what is now Bolivia, South America. Native Americans in the southwestern region of the United States also adopted the Ojos de Dios. The Navajo are known for their eight-sided Ojos de Dios. Today, Christians throughout the world have adopted the Ojo de Dios as a symbol for the one and only God. When one makes a traditional Ojo de Dios, she or he is expressing a prayer that the "Eye of God" will either watch over them, or the person for whom they are making the Ojo de Dios. Some Christians associate the following prayer with the Ojo de Dios: "May the eye of God be upon you."

Materials:

- Two small sticks that are approximately 5" long (e.g., popsicle sticks)
- Skeins of yarn – 2 colors
- Scissors
- Pencil

Instructions:

1. Make an "X" with the two sticks (**FIGURE 1**).



FIGURE 1

2. Tie the two sticks together, making an "X" with the end of the yarn skein (**FIGURE 2**). Do not cut the yarn off the skein. Tie the yarn in back of the crossed sticks.

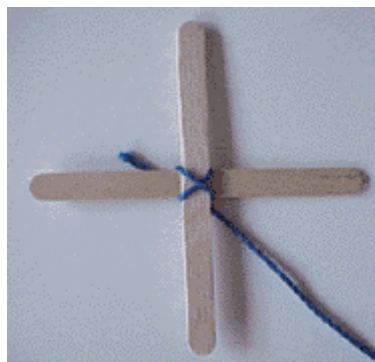


FIGURE 2

3. With a pencil, number the ends of the sticks (**FIGURE 3**).



FIGURE 3

4. Bring the yarn to the front between sticks 3 and 4. Pull the yarn over stick 3 and stick 2. Bring the yarn to the back between sticks 2 and 1. Wrap the yarn behind stick 2 and bring the yarn to the front again between sticks 2 and 3. Pull the yarn over stick 2 and stick 1. Wrap the yarn behind stick 1 (**FIGURE 3**).
5. Pull the yarn over stick 1 and stick 4. Wrap the yarn behind stick 4. Pull the yarn over stick 4 and the stick 4. Wrap the yarn behind stick 3. You have completed one round! Always lay the yarn next to the yarn that is already in place - NOT on top of the yarn.
6. Continue wrapping the yarn behind each stick, over that stick and the next, and around behind that one, then over that stick and the next and behind that one (**FIGURE 4**). After your first few rounds, you will see the woven pattern of the "eye" beginning to form.



FIGURE 4

7. Once you have an "eye" in one yarn color, cut the yarn and tie on another color. Continue weaving. Make sure the knot you used to join the 2 yarn colors with stays in the back (**FIGURE 5**).



FIGURE 5

8. Add as many colors of yarn as you like (**FIGURE 6**).



FIGURE 6

9. Continue weaving the "God's Eye" until you are about a 1/2 inch from the ends of the sticks. Cut the yarn, leaving approximately a 7-8" tail. Tie the tail in a knot in back (**FIGURE 7**).



FIGURE 7

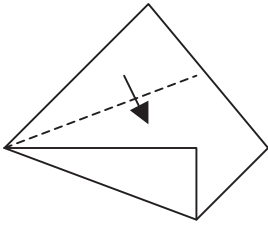
Origami Dove

Materials:

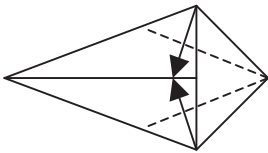
- Construction paper

Instructions:

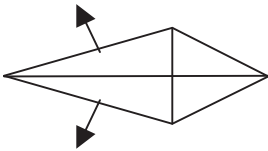
STEP 1



STEP 2



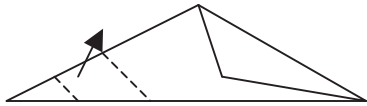
STEP 3



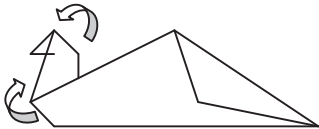
STEP 4



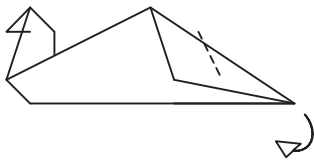
STEP 5



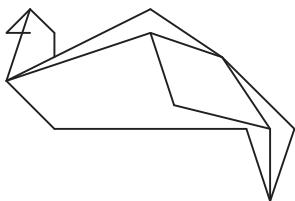
STEP 6



STEP 7



STEP 8



Unity Wreath

Materials:

- Construction paper (various colors)
- Paint (various colors)
- Paint brushes
- Glue
- Scissors

Optional Materials:

- *Wiggly eyes*
- *Feathers*



Instructions:

1. Make between 9 and 12 handprints in various colors by dipping children's hands in paint and stamping their handprints on paper (variation: trace children's hands on colored construction paper).
2. Let the handprints dry.
3. Make the center dove out of white paper. To draw the dove, trace a child's hand with the thumb extended, and the four fingers close together. Attach a beak, made from orange construction paper. Draw a wing and an eye *or* glue on a feather and a wiggly eye.
4. Cut out the handprints and glue them together in a circle to form a wreath.
5. Glue the dove onto the back of the wreath (the wreath will frame the dove).

ORAL HISTORY PROJECTS

- **Explore family history.** Ask children to bring in the oldest family photo she or he can find. Photocopy the family photo and have children write family stories about their photos. Mount photos and stories on a piece of cardstock. Frame each picture and story on a larger piece of construction paper and have children illustrate the frames. Create a large quilt with all the pictures. Display the quilt in the gathering space of your church.
- **Why did they leave home?** Invite immigrant parents or grandparents to speak about their experiences as immigrants. Have children interview their parents and grandparents.
- **Ancestry interview.** Host a luncheon or tea party for grandparents and grandchildren. Provide an opportunity for children to interview their grandparents about their ancestry. Have children record their responses in homemade books.

TWO IMMIGRATION TESTS

- 1.) Invite youth to take the United States Citizenship and Immigration Services (USCIS) exam, but do not tell youth where the exam is from prior to the exam. Distribute copies of the actual exam, which can be accessed on the Internet at the following link. Allow time for discussion after youth complete the exam.

<http://www.usacitizenshiptest.org/studycenter.php?level=questions>

- 2.) Give youth the following “Immigration Super-quiz” to test their knowledge about immigration issues, and/or to provide a fun opportunity to learn about immigration.

Immigration Super-quiz

15 simple questions with 15 not-so-simple answers, to test your immigration knowledge...

(Answers on page 16)

1. The Catholic Church, because it is a religious institution, can only assert theological truths; it has no authority when it comes to speaking on social issues (like immigration).

- A.) True.
- B.) False.

2. The most concentrated occupations/professions of undocumented immigrants in the U.S. in 2005 were:

- A) auto repair, accounting, hotel services, plumbing, and electrical.
- B) construction worker, transportation, farming, production, and cleaning and food preparation.
- C) medicine human resources, architecture, law enforcement, and education.
- D) mechanics, housekeeping, installation & repair, and sales & administration.

3. The Church says that a justifiable reason for people to immigrate to another country includes:

- | | |
|---------------------------------|------------------------|
| A.) To find a more secure home. | C.) Both A. and B. |
| B.) To find work. | D.) None of the above. |

4. What decade witnessed the highest influx of German Catholics and Irish immigrants to the U.S.?

- | | |
|----------|----------|
| A) 1820s | C) 1900s |
| B) 1840s | D) 1940s |

5. In which year did Ellis Island in New York open to receive immigrants?

- | | |
|---------|---------|
| A) 1892 | C) 1912 |
| B) 1902 | D) 1922 |

6. In which year did Congress eliminate racial criteria from Immigration laws?

- | | |
|---------|---------|
| A) 1945 | C) 1965 |
| B) 1955 | D) 1975 |

7. According to the data from the 2000 U.S. Census, about 10% of foreign-born immigrants in the United States were undocumented immigrants.

- A) True.
- B) False.

8. In the year 2006, _____ of full-time immigrant workers were “limited English proficient”.

- | | |
|----------|----------|
| A) 34.5% | C) 74.5% |
| B) 54.5% | D) 94.5% |

A person is "limited English proficient" if she or he reports *speaking* a language other than English at home **and** does not *speak* English "very well." The Census does not collect data on English literacy.

9. Immigrants represent what percentage of Minnesota’s population?

- | | |
|---------|----------|
| A) 2.0% | C) 16.4% |
| B) 6.6% | D) 40% |

10. In 2009, _____ people immigrated to Minnesota.

- | | |
|-------------------------|-------------------------|
| A) approximately 6,000 | C) approximately 18,000 |
| B) approximately 12,000 | D) approximately 21,000 |

11. According to the Catechism of the Catholic Church, a country has the right to enact laws which could limit an individual’s ability to immigrate into that sovereignty.

- A.) True.
- B.) False.

12. Which group of immigrants was restricted based on the first restrictionist immigration law in 1882?

- | | |
|-------------|------------|
| A) Russian | C) Chinese |
| B) Japanese | D) Korean |

13. Which law prohibits an employer from hiring any person who is not legally authorized to work in the U.S. and requires that employers verify the employment eligibility of all new employees?

- A) The Refugee Act of 1980.
- B) The Immigration Reform and Control Act of 1986.
- C) The Immigration Act of 1990.
- D) The Illegal Immigration Reform and Immigrant Responsibility Act of 1996.

14. In the 2000 census, what was the percent of immigrants who hailed from Asia?

- | | |
|----------|----------|
| A) 11.4% | C) 26.4% |
| B) 16.4% | D) 34.4% |

15. Legislation entitled the “*Dream Act*” would have provided a path to legal status for those undocumented individuals living in the U.S. more than 20 years.

- A) True
- B) False

“Super-Quiz” Answers:

1. False.

In paragraph 12 of the *Compendium of the Social Doctrine of the Church*, it is written: “[In addition to the Catholic clergy and lay faithful,] this document is proposed also to the brethren of other Churches and Ecclesial Communities, to the followers of other religions, as well as to all people of good will who are committed to serving the common good: may they receive it as the fruit of a universal human experience marked by countless signs of the presence of God’s spirit.”

2. Construction worker, transportation, farming, production, cleaning and food preparation.

This and many other statistics pertaining to undocumented immigrants can be found in the results of a Pew survey from 2005: <http://pewhispanic.org/files/reports/61.pdf>

3. Both A. and B.

Paragraph 2241 in the *Catechism of the Catholic Church* reads:

“The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him.”

4. 1840s.

Due to the failed crops during three consecutive years, Ireland experienced a famine from 1845-1849 that killed about 1 million citizens and drove hundreds of thousands to the U.S. Meanwhile, the economic hardships in Germany during the latter half of the decade and the political turmoil caused by the 1848 revolutions is what led to the influx of Germans to the America.

[http://www.newworldencyclopedia.org/entry/Irish_Potato_Famine_\(1845%E2%80%931849\)](http://www.newworldencyclopedia.org/entry/Irish_Potato_Famine_(1845%E2%80%931849))
<http://mars.wnec.edu/~grempel/courses/wc2/lectures/rev1848.html>

5. 1892.

Ellis Island, which had formerly been used as a military outpost, began processing immigrants on January 1, 1892, just a few short years after the U.S. Supreme Court ruled that it was the responsibility of the federal government and not individual states to manage immigration.

-U.S. Park Service: http://www.ellisland.org/genealogy/ellis_island_history.asp

6. 1965.

With the Immigration and Nationality Act Amendments of 1965, immigration quotas based on “national origin” were finally abolished. For the first time, all immigration quotas were established simply for the Eastern and Western Hemispheres. Quotas were set at 170,000 people per year from the Eastern Hemisphere, and 120,000 people per year from the Western Hemisphere.

<http://www.america.gov/st/educ-english/2008/April/20080423214226eafaso.9637982.html>

7. False.

While the exact number is very difficult to estimate with a large degree of accuracy, the 2000 census suggests that the actual percentage of immigrants to the U.S. who were undocumented was closer to 45%.

<http://www.census.gov/prod/2003pubs/c2kbr-34.pdf>
<http://www.csmonitor.com/2006/0516/p01s02-ussc.html>

8. **74.5%.**
<http://www.migrationinformation.org/usfocus/display.cfm?id=679#9>
9. **6.6%.**
Immigrants account for just under 6.6% of the Minnesota population. When Minnesota was enjoying its peak immigration rate in 1890, the state's percentage of foreign-born citizens was 40%. To find out more about the current Minnesota census data, visit:
http://factfinder.census.gov/servlet/ACSSAFFacts?_event=Search&geo_id=&geoContext=&street=&county=&cityTown=&state=04000US27&zip=&lang=en&sse=on&pctxt=fph&pgsl=010
10. **Approximately 18,000.**
<http://www.demography.state.mn.us/resource.html?Id=18679>
11. **True.**
The *Catechism of the Catholic Church*, paragraph 2241 reads:
“Political authorities, for the sake of the common good for which they are responsible, may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants' duties toward their country of adoption. Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens.”
12. **Chinese.**
The Chinese Exclusion Act of 1882 was the first U.S. law that limited immigration into the country. Lawmakers justified the limitation by arguing that Chinese immigration “endangered the good order of certain localities.” For more information, visit:
<http://www.ourdocuments.gov/doc.php?flash=old&doc=47>
13. **The Immigration Reform and Control Act of 1986.**
This act was an attempt to reduce undocumented immigrants in the U.S. by providing new routes to “legalization” for certain individuals and creating stricter sanctions for those employers who might hire undocumented immigrants.
<http://www.reagan.utexas.edu/archives/speeches/1986/110686b.htm>
14. **26.4%.**
<http://www.census.gov/prod/2003pubs/c2kbr-34.pdf>
15. **False.**
Current U.S. law states that undocumented individuals in the country cannot attend post-secondary institutions in this country. The goal of the “*Dream Act*” is to provide an opportunity for undocumented minors to go through “a 6 year conditional path to citizenship” which includes the completion of 2 years of military service or completion of a college degree. For more information about this bill, which has yet to become law, visit: <http://dreamact.info/>

PARISH ACTIVITIES



Ancestry Map: Display a large world map in the gathering space of your church. Invite parishioners to identify their country/countries of ancestry by using a push pin or flag.

Explore Family History: Invite each family in your parish to bring in their oldest family photo. Ask parishioners to answer the following questions about the photo:

- What story does the photo tell? Why is this photo special to you and/or your family?
- Who is in the photo? How are the people related to you?
- When was the photo taken? Who took the photo? Who kept the photo?
- Why was the photo saved?

Photocopy the family photo and have families write stories using the above questions. Mount photos and stories on squared cardstock. Frame each picture and story on a larger piece of construction paper and invite children to illustrate the frames. Create a large quilt with all the pictures. Display the quilt in the gathering space of your church.

Grandparent and Grandchild Day: Host a luncheon or tea party for grandparents and grandchildren. Provide an opportunity for children to interview their grandparents and record their responses in homemade books. Children should be encouraged to ask questions about their ancestry.

Forum on U.S. Immigration Policy: Host a forum on immigration policy. Invite speakers from your community (business, education, faith and legislative). Examine current immigration policies in both the United States and Minnesota. Consider a variety of viewpoints on several controversial issues related to immigration, and discuss the issues in light of past, current and proposed legislation. Use the book titles listed on pages 30 and 31 of this *Guide* as a starting point.

Family Tree: Host an evening on family ancestry. Invite a speaker from your local historical society to speak about performing family history research. Please see pages 33-35 of this *Guide* for ancestry and genealogy resources.

Catholic Social Teaching: Offer a parish education program on Catholic social teaching on immigration. Invite your diocesan social action, social concerns or social justice office to speak.

Sign-up for the Justice for Immigrants Campaign: Join the *Justice for Immigrants* campaign at <http://www.justiceforimmigrants.org>

Sign-up for the Justice for Immigrants Minnesota Campaign: Join the *Justice for Immigrants Minnesota* campaign at <http://jfinn.org/>

Posada: Offer a parish screening of *Posada*, a documentary about the plight of unaccompanied immigrant children arriving in the United States. Please see page 32 of this *Guide* for other DVD and video titles. For more information on *Posada*, visit the following link: <http://posadas-project.com>

Sponsor a Family: Help your parish sponsor a migrant or refugee family building a new life in Minnesota.

Supply Drive: Collect backpacks, lunch boxes and school supplies for refugee and migrant school children.

Diocesan Resettlement Programs: Learn more about refugee resettlement efforts in your diocese. Contact your local Diocesan Resettlement Office or Catholic Charities and request a speaker.

Parish Service Day: Plan a parish service day, offering home repairs and skill sharing, in a neighborhood where migrants and refugees live.

ESL Class: Establish an English as a Second Language (ESL) class or offer a parish tutoring program for immigrants, migrants and refugees.

Meal: Host a weekly or monthly meal for migrant workers in your community.

Parish Advocacy Committee: Participate in or start a Parish Advocacy Committee, hosting monthly educational programs and legislative workshops.

Ethnic Food Festival: Host a parish ethnic food festival, or a multi-cultural potluck supper, to celebrate the diverse food traditions in your community. **Throughout the year, celebrate different ethnic feasts and holidays as a parish.*

Book Study: Host a book study on one of the books listed in the *Resources* section of this *Guide*. Select Edwidge Danticat's book, *Brother, I'm Dying*, and use the *Discussion Guide* found on page 21 of this *Guide* to facilitate a study session.

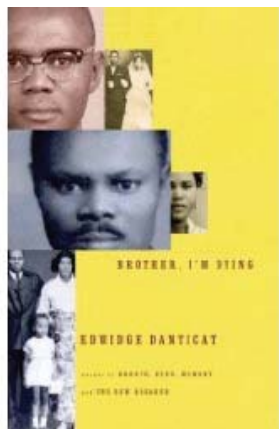
Perform a Play: Read through, or perform, the play, *Line in the Sand*. The play can be downloaded from the following site: <http://crs.org/dramaproject/>

Take the United States Citizenship and Immigration Services (USCIS) Test: Host an evening gathering to discuss immigration. At the beginning of the gathering, invite parishioners to take the USCIS Naturalization test. However, do not tell parishioners where the test is from until after they have completed it. Discuss the test. The test can be downloaded from the following site:

<http://www.uscis.gov/portal/site/uscis/menuitem.eb1d4c2a3e5b9ac89243c6a7543f6d1a/?vgnextoid=2de5bece24e7b110VgnVCM1000004718190aRCRD&vgnnextchannel=2de5bece24e7b110VgnVCM1000004718190aRCRD>

DISCUSSION GUIDE:

Brother, I'm Dying, Edwidge Danticat



Edwidge Danticat tells us that she constructed the story from the “*borrowed recollections of family members*.”

“What I learned from my father and uncle, I learned out of sequence and in fragments. This is an attempt at cohesiveness, and at re-creating a few wondrous and terrible months when their lives and mine intersected in startling ways, forcing me to look forward and back at the same time.” (pp. 25-26)

Discuss how reconstructing and reordering affect the structure of the story she presents, as well as for her own understanding of what happened to the two brothers (Mira and Joseph).

Consider the scene in which Danticat learns that she and her husband are expecting a baby. How do her fears for her father affect her first thoughts of her child? She says to herself, “*My father is dying and I'm pregnant.*” (pp. 14-15) How does this knowledge change her sense of time? How does it affect her understanding of the course of her family's history?

As a child, Danticat was disturbed by how little her father said in the letters he sent to her and her brother in Haiti. He later told her, “*I was no writer. . . . What I wanted to tell you and your brother was too big for any piece of paper and a small envelope.*” (p. 22) Why, as a child, did she “*dream of smuggling him words?*” (p. 21)

How does young Edwidge retain her loyalties to her parents, even though they are absent from her life for so many years? Is there evidence that she feels hurt or rejected by their decision to leave for the United States? (pp. 87-96)

Haiti's history is sketched throughout the book, and briefly on page 29. While many readers will know that Haiti was a slave colony, why is the American invasion and nineteen-year occupation less well known? (p. 29) Danticat's paternal grandfather, Granpè Nozial, fought with the guerrilla resistance against the Americans. How does the family's involvement with Haiti's political history affect Joseph's unwillingness to emigrate to the U.S.? Why does he refuse to leave Haiti, or even to remove himself from the dangers of Bel Air? (pp. 30-36)

If so few words are passed between Danticat's parents and their two children in Haiti, how is emotion transmitted? Is there a sense, in the book, that Danticat is emotionally reticent even after her reunion with her parents? Why is she reluctant to tell her parents the news about her pregnancy? (p. 44) Why is it important that her father gave her a typewriter as a welcoming present? (pp. 118-20)

Danticat found a scrap of paper on which she had written, soon after coming to Brooklyn, “*My father's cab is named for wanderers, drifters, nomads. It's called a gypsy cab.*” (p. 120) What does this suggest about how she regarded her father's work and her family's status in America? What does it reveal about a young girl's interest in the power of words?

Danticat says of her story, “*I am writing this only because they can't.*” (p. 26) As a child, Edwidge was often literally her uncle's voice. After her uncle's tracheotomy, she would read his lips and tell others what he was saying. Why is it important that she also speak for her father and her uncle in writing this memoir?

Consider the relationship between the two brothers, Mira and Joseph. There is a significant difference in age, and Mira has been away from his brother for decades, by the end of the story. Despite this, they remain close. What assumptions about kinship and family ties are displayed in their love for each other? Are these bonds similar to, or stronger than, ties you would see between American-born brothers?

When Danticat describes the death of her cousin, Marie-Micheline, or her uncle's list of the bodies he has seen on the street, or when she recounts the story of the men laughing as they kick around a human head, or the threat of the gangs to decapitate her uncle Joseph, or the looting and burning of his home and his church, what is your response as a reader? How does this violence resonate against the warmth and love that are so clearly expressed by the feeling of Danticat's extended family members for each other?

How does Danticat convey a sense of the richness of Haitian culture? What are the people like? What are their folk tales like? How does their use of both Creole and French affect their approach to language and speech? How does she make us feel the effects of the violence and poverty that the Haitians endure?

Does what happened to Joseph while in custody in Florida suggest that racist assumptions lie at the heart of U.S. immigration policy? Does it seem that the family could have taken legal action against the Department of Homeland Security?

Danticat's description of what happens to her uncle in U.S. custody is reconstructed from documents. How does Danticat control her emotion while presenting these events? How, in general, would you describe her writing style as she narrates these often devastating events?

Danticat relates her Granmè Melina's story about the girl who wanted the old woman to bring her father back from the land of the dead (pp. 265-67): what is the effect of her decision to end the book with this story? How does the story reflect on the book as a whole?

RESOURCES



MINNESOTA CATHOLIC CONFERENCE (MCC)



All materials listed below are available on the MCC's web site: www.mncc.org

Statement of the Catholic Bishops of Minnesota on Immigration, June 15, 2010

A Statement from the Minnesota Catholic Bishops, expressing dissatisfaction with immigration legislation presented during the 2010 legislative session, and reiterating the call for comprehensive immigration reform.

Welcoming Our Immigrant Sisters and Brothers, Minnesota Catholic Bishops Statement on Immigration, December 12, 2008

A Statement from the Minnesota Catholic Bishops on the two year anniversary of the Swift and Co. raids, renewing their call for comprehensive immigration reform.

Statement of the Roman Catholic Bishops of Minnesota on Comprehensive Immigration Reform, June 6, 2007

A Statement from the Minnesota Catholic Bishops calling upon Minnesota's Congressional leaders to enact human, just and workable comprehensive immigration reform.

Bishops' Statement in Response to the Swift and Co. Raids, December 21, 2006

A Statement from the Minnesota Catholic Bishops, in response to the Worthington, Minnesota worksite raids, urging for comprehensive immigration reform, and an end to raids.

Bishop Bernard J. Harrington's Statement on the Immigration Raids in the Diocese of Winona, December 19, 2006

A Statement from the Most Reverend Bernard J. Harrington, Retired Bishop of Winona, in response to the Worthington, Minnesota immigration raids.

UNITED STATES CONFERENCE OF CATHOLIC BISHOPS **(USCCB)**



Statements on Immigration 1999-2009

<http://www.usccb.org/mrs/bshpstatements.shtml>

Congressional Testimony on Migration 2000-2009

<http://www.usccb.org/mrs/testimony.shtml>

Statement on Worksite Enforcement Raids

A Statement from the Most Reverend John C. Wester, Chairman of the USCCBs' Committee on Migration, calling on the Department of Homeland Security and President Bush to reexamine the use of worksite enforcement raids as an immigration enforcement tool. September 2008.

<http://www.usccb.org/mrs/bishopwesterfinal.pdf>

Strangers No Longer: Together on the Journey of Hope

A joint Pastoral Letter from the Catholic Bishops of Mexico and the United States outlining five principles of Catholic social teaching that are applicable to immigration: (1) people have the right to find opportunity in their homelands; (2) people have the right to migrate to support themselves and their families; (3) countries have the right to control their borders; (4) refugees and asylum seekers should be afforded protection; and (5) the human dignity and human rights of undocumented people should be protected. 2003.

<http://www.usccb.org/mrs/stranger.shtml>

Welcoming the Stranger Among Us: Unity in Diversity

A Statement from the U.S. Catholic Bishops challenging Catholics to receive all newcomers with a genuine spirit of welcome. 2000.

<http://www.usccb.org/mrs/unity.shtml>

Love One Another As I Love You

A Statement from the U.S. Catholic Bishops calling on Congress and the President to correct punitive provisions of then-pending immigration legislation. 1996.

<http://www.usccb.org/mrs/pilla.shtml>

Bishops' Statements on Immigration 2005-2010

Statements by individual bishops and groups of bishops regarding immigration.

<http://www.justiceforimmigrants.org/statements.shtml>

USCCB DEPARTMENT OF MIGRANT AND REFUGEE SERVICES (MRS)

Migrant and Refugee Services

On behalf of the USCCB, the Department of Migrant and Refugee Services serves and advocates for refugees, asylees, and other forced migrants, immigrants, and people on the move. MRS works to create a world where all people on the move are treated with dignity, respect, welcome and belonging.

<http://www.usccb.org/mrs>

National Migration Week Materials: 2007 - 2009

National Migration Week materials from previous years are available from the MRS web site.

<http://www.usccb.org/mrs/nmw/pastmigrationweeks.shtml>

Justice for Immigrants Campaign

In June 2004, the United States Conference of Catholic Bishops Committee on Migration and the Catholic Legal Immigration Network, INC. (CLINIC) Board of Directors resolved to make comprehensive immigration reform, with special emphasis on legalization, a major public policy priority within the Church. As part of the Church's response, a diverse group of Catholic organizations joined the USCCBs' *Justice for Immigrants (JFI) Campaign*. The JFI Campaign is designed to unite and mobilize a growing network of Catholic institutions, individuals, and other persons of good faith in support of a broad legalization program and comprehensive immigration reform. Its goal will be to maximize the Church's influence on this issue, consistent with the immigration reform principles enunciated in the bishops' pastoral letter.

<http://www.justiceforimmigrants.org/>

THE HOLY SEE

World Migration Day 2011: Message from Pope Benedict XVI (not yet available)

World Migration Day 2006-2010: Messages from Pope Benedict XVI

http://www.vatican.va/holy_father/benedict_xvi/messages/migration/index_en.htm

World Migration Day 1978-2005: Messages from Pope John Paul II

http://www.vatican.va/holy_father/john_paul_ii/messages/migration/index.htm

Pontifical Council for the Pastoral Care of Migrants and Itinerant People

http://www.vatican.va/roman_curia/pontifical_councils/migrants/index.htm

BOOKS

BOOKS FOR CHILDREN AND YOUTH

Please visit the American Immigration Law Foundation's (AILF) web site for reviews of children's books on immigration.

<http://www.ailf.org/teach/BookReviews.shtml>

The Color of Home

Mary Hoffman

Hassan, newly-arrived in the United States and feeling homesick, paints a picture at school that shows his old home in Somalia, as well as the reason his family had to leave.

Coming to America

Betsy Maestro

The engaging text recounts the lives of various immigrant groups, celebrates their cultural contributions to America, and details the challenges of putting down roots in a new land. The quest for political and religious freedom and the existence of laws to reduce immigration to the United States are also explored.

Dear America: A Coal Miner's Bride: The Diary of Anetka Kaminska, Lattimer, Pennsylvania, 1896

Susan Campbell Bartoletti

Through the diary entries of thirteen-year-old Anetka Kaminska, a Polish immigrant, readers learn about arranged marriages and the dawn to dusk work of immigrant girls and women living in a new land filled with different customs and many people who dislike or fear the new immigrants.

Dear America: Dreams in the Golden Country: The Diary of Zipporah Feldman, a Jewish Immigrant Girl, New York City, 1903

Kathryn Lasky

In eighteen months of diary entries, twelve-year-old Zippy Feldman shares her joys and pains as she and her family adjust to life in America. The following words are excerpted from Zippy's diary:

"My name is Zipporah Feldman, Zippy for short. I am Jewish. I am twelve... I weigh eighty-nine pounds on the kosher butcher scale... I am coming to America. No, not coming. I am finally here. And I am just now starting this diary... I am writing it in Yiddish, but I swear on the blessed memory of my grandmother that a year from now I shall be writing in English." Zippy writes these words on September 1, 1903 as she and her mama and sisters wait on Ellis Island to be admitted into the United States.

The Dream on Blanca's Wall

Jane Medina

Poems describe the life of an immigrant family's young daughter who dreams of being a teacher.

Note: The poems are written in Spanish and English.

Ellis Island: Land of Dreams

Ellis Island: Land of Hope

Ellis Island: Land of Promise

Joan Lowery Nixon

In this trilogy, readers meet Rebekah Levinsky (a Jewish immigrant who flees from Russia with her family), Kristin Swensen (a Swedish immigrant), and Rose Carney (an Irish immigrant). Each girl left her homeland in 1902 to come to America. Traveling from Europe on the same ship, the girls become fast friends during the difficult three-week journey. When the ship sails past the Statue of Liberty into New York City Harbor, the steerage-class immigrants are ferried to Ellis Island to be questioned and examined. Then the girls part ways, realizing they may never see one another again.

Escape From Home

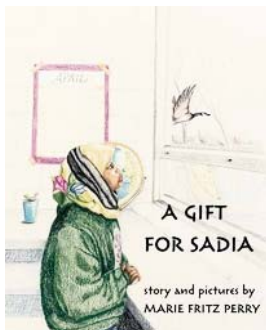
Avi

Maura O'Connell, 15, and her brother, Patrick, 12, escape Ireland's brutal poverty with only the belongings in their bundles and tickets for ocean passage. Sir Laurence Kinkle, 11, flees a life of privilege to seek justice. Maura, Patrick and Laurence join together in a daring scheme that may lead to freedom and glory...or dire consequences.

Esperanza Rising

Pam Munoz Ryan

Esperanza believed her life would be wonderful forever. She would always live on her family's ranch in Mexico. She would always have fancy dresses and a beautiful home filled with servants. Papa and Abuelita would always be with her. But a sudden tragedy shatters her world and forces Esperanza and Mama to flee to California, where they settle in a camp for Mexican farm workers. Esperanza isn't ready for the hard labor, financial struggles brought on by the Great Depression, and lack of acceptance she now faces. When Mama gets sick, and a strike for better working conditions threatens to uproot their new life, Esperanza must find a way to rise above her difficult circumstances – because Mama's life and her own depend on it.



A Gift for Sadia

Maria Fritz Perry

A Gift for Sadia focuses on a young Somali girl who finds herself in Minnesota after losing much of her family. Lonely, cold and feeling like a stranger, Sadia has difficulty communicating with the people who try to help her. Ultimately, however, she makes a connection while caring for an injured Canadian goose. This connection helps her accept her new life, while honoring her family's memory by being proud of her cultural heritage.

Grandfather's Journey

Allan Sey

Through compelling reminiscences of his grandfather's life in America and Japan, Allen Say gives us a poignant account of a family's unique cross-cultural experience. He warmly conveys his own love for his two countries, and the strong and constant desire to be in both places at once.

If Your Name Was Changed at Ellis Island

Ellen Levine

This interactive history book encourages readers to step into the past. The book includes quotes from children and adults who passed through Ellis Island.

Immigrant Kids

Russell Freedman

In the late 1800's and early 1900's, immigrant children had to work selling newspapers, delivering papers, hauling firewood and working in sweatshops.

In English, Of Course

Josephine Nobisso

Josephine tries to tell her new American class about her life in Italy, but her teacher misunderstands what she is saying and thinks she grew up on a farm.

In the Small, Small Night

Jane Kurtz

Kofi can't sleep in his new home in the United States, so his older sister, Abena, calms his fears by telling him folktales from their homeland – Ghana.

Journey of the Sparrows

Fran Leeper Buss

Journey of the Sparrows portrays the 1980–92 Civil War in El Salvador through the eyes of fifteen-year-old Maria Acosta. The novel focuses on the heroism of ordinary citizens in their struggle against oppression. Maria's story is one of courage and faith in the midst of despair.

Journey to Topaz

Yochiko Uchida

Eleven-year-old Yuki Sakane is looking forward to Christmas when her peaceful world is suddenly shattered by the bombing of Pearl Harbor. Uprooted from her home and shipped with thousands of West Coast Japanese Americans to a desert concentration camp called Topaz, Yuki and her family face new hardships daily.



Little Cricket

Jacquelyn M. Brown

After the upheaval of the Vietnam War reaches them, twelve-year old Kia and her Hmong family flee from the mountains of Laos to a refugee camp in Thailand and eventually to Saint Paul, Minnesota.

A discussion guide is available.

<http://www.emporia.edu/libsv/wawbookaward/masterlists/littlecricket.htm>

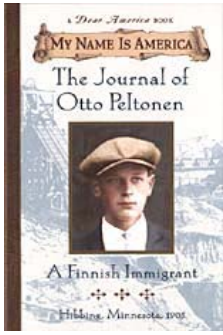
Lupita Manana

Patricia Beatty

After Lupita's father dies in a fishing boat accident in the seas near their small Mexican village, Lupita's family is left in poverty. Lupita and her big brother, Salvador, must smuggle themselves into the United States to earn money to support their mother and young siblings. America is not the land of opportunity they had hoped. A new language, hard labor and the constant threat of *la migra* - the immigration police - make every day a difficult challenge. But for Lupita, there is always hope for a better *mañana* - tomorrow.

A discussion guide is available.

<http://home.jps.net/~gailhd/crossing/lupita/student.htm>



My Name is America: The Journal of Otto Peltonen, A Finnish Immigrant, Hibbing, Minnesota, 1905

William Durbin

In 1905, Otto Peltonen emigrated from Finland to Minnesota, where he and his father worked long, dangerous hours in the iron ore mines. Offering a perspective on what people have endured in our land of opportunity, Otto Peltonen's journal documents his family's dream for their own farm. The fictionalized journal includes historical notes and photographs that ground Otto's journal in reality.

My Name Is America: The Journal of Wong Ming-Chung: A Chinese Miller, California, 1852

Laurence Yen

In 1852, during the height of the California Gold Rush, ten-year-old Wong Ming-Chung makes the dangerous trip to America to join his uncle on his hunt for a fortune. In the midst of a lawless, often hostile environment, Ming-Chung manages to forge an international community of friends.

New Kids in Town: Oral Histories of Immigrant Teens

Janet Bode

Eleven teenage immigrants tell compelling stories of their escape from war, poverty, and repression to begin new lives in America.

Our Beckoning Borders: Illegal Immigration to America

Brent Ashabranner

Our Beckoning Borders: Illegal Immigration to America includes interviews with immigrants. It surveys illegal immigration, and focuses on the Mexican border.

BOOKS FOR ADULTS

Arguing Immigration: The Debate over the Changing Face of America

Edited by Nicolaus Mills

Arguing Immigration: The Debate over the Changing Face of America is an anthology of essays, including essays by Toni Morrison, Peggy Noonan, Richard Rodriguez and Francis Fukuyama, providing a wide range of perspectives on immigration. The writers consider issues such as ethnic prejudice, public support programs and the national ID card.

Brother, I'm Dying

Edwidge Danticat

When Edwidge Danticat's parents left Haiti for a better life in the United States, Edwidge and her brother stayed in Haiti with her Uncle Joseph – who Edwidge came to regard as her “second father.” Joseph, whose remarkable life is at the heart of Danticat's memoir, was a Baptist minister who founded his own church and school in Port-au-Prince, Haiti. A survivor of throat cancer, he used a mechanical voice box to communicate. But at the age of 81, he fled Haiti for Miami after a battle between United Nations peacekeepers and *chimeres* - gang members - put his life in danger. Joseph thinks he will be safe in Miami, but instead his tragic stay in U.S. customs makes headlines around the world. Her story weaves in rich details of growing up in Haiti, Haiti's growing political instability, and the sacrifices her family makes as immigrants in the United States.

Please see the Discussion Guide for this book on page 21 of this Guide.

The Devil's Highway

Luis Alberto Urrea

The Devil's Highway is a story about a group of men who attempted to cross the Mexico border into the desert of southern Arizona through the deadliest region of the continent – Devil's Highway. Twenty-six people - fathers and sons, brothers and strangers, entered a desert so harsh and desolate that even the Border Patrol is afraid to travel through it. Only twelve came back out. The story takes us back to the small towns and unpaved cities south of the border, where the poor fall prey to dreams of a better life and the sinister promises of smugglers. We meet the men who will decide to make the crossing along the Devil's Highway and, on the other side of the border, the men who are ready to prevent them from reaching their destination. *The Devil's Highway* is a story of astonishing courage and strength.

Illegal People: How Globalization Creates Migration and Criminalizes Immigrants

David Bacon

Illegal People explores the human side of globalization, exposing the many ways it uproots people in Latin America and Asia, driving them to migrate. At the same time, U.S. immigration policy makes the labor of displaced people a crime in the United States. *Illegal People* explains why our national policy produces even more displacement, more migration, more immigration raids, and a more divided, polarized society. Bacon conducts interviews and on-site reporting from communities, workplaces and neighborhoods around the world. In seeking to create a favorable investment climate for large corporations, the United States creates conditions that displace communities and set migration into motion. Bacon argues that trade policy and immigration are intimately linked.

Paying the Price: The Impact of Immigration Raids on America's Children

Randolph Capps, Rosa Maria Castaneda, Ajay Chaudry and Robert Santos

Urban Institute

There are approximately five million U.S. children with at least one undocumented parent. The recent intensification of immigration enforcement activities by the federal government has increasingly put these children at risk of family separation, economic hardship and psychological trauma. This study goes beyond the human interest stories reported in the media, and provides a factual basis for discussing the impact of worksite enforcement operations on children with undocumented parents. The study focuses on children because they have strong claims to the protection of society. Children also warrant our attention because they are emotionally, financially, and developmentally dependent on their parents' care, protection and support.

http://www.urban.org/UploadedPDF/411566_immigration_raids.pdf

Religion and Social Justice for Immigrants

Pierrette Hondagneu-Sotelo

Religion and Social Justice for Immigrants is a collection of essays, written by social scientists and theologians, analyzing the different ways organized religion provides immigrants with an arena for mobilization, civic participation and solidarity. Contributors explore topics such as how interfaith groups organize religious people into immigrant civil rights activists at the U.S.-Mexican border, and how large Catholic groups advocate governmental legislation and policies on behalf of refugees. Non-governmental advocates, like the groups described in this collection of essays, are especially crucial in fighting for the well-being of newcomers.

DVD AND VIDEO

Dying to Live: A Migrant's Journey

Dying to Live: A Migrant's Journey explores the aspirations, hopes and fears of the women, men and children who risk everything for the opportunity to live a better life, and work toward the “American dream.” It is a revealing and heart wrenching look at immigration. *A discussion guide is available.*

<http://www.dyingtolive.nd.edu/order.html>

The Line in the Sand

The Line in the Sand tells the personal stories of those who are affected by migration along the Mexico/U.S. border. Through an hour-long collection of monologues and photos, several points of view on this complex and critical issue are shared.

<http://crs.org/dramaproject/>

One Border One Body

This documentary takes place along the sixteen-foot iron fence that physically divides the United States and Mexico. It illustrates how the Eucharist unites immigrants, bishops, priests and lay people along the border. *A discussion guide is available.*

<http://oneborderonebody.nd.edu/>

Posada

Posada chronicles the stories of three immigrant children, Densi, Johny and Wilber, who journeyed from Central America to the United States. Each child was detained, for a period of time, by the U.S. Border Patrol. Each year, between 80,000 and 110,000 children are arrested and turned away by the United States.

<http://posadas-project.com/>

Strangers No Longer

This film invites us to open our hearts and minds. When we look into our past, we recognize the similarities between our ancestors who traveled to the United States many years ago, and our immigrant sisters and brothers who are arriving now. The film addresses the many reasons people migrate to the United States, and the global implications of migration. The film also demonstrates the problems that exist within our current immigration system, and highlights different solutions. We are reminded of our moral responsibility to actively live our faith and be a voice of change so that newcomers are strangers no longer.

Who Are My Sisters and Brothers?

Who Are My Sisters and Brothers? gives a human face to the immigration debate. This video provides examples of how parishes can reach out to people on the move. *A discussion guide is available for purchase.*

<http://www.usccbpublishing.org/productdetails.cfm?sku=5-057>

Yo Trabajo La Tierra / I Work the Land

This video offers a powerful look into the life of a migrant family farming the sugar beet fields in Michigan. It is a visual meditation on the dignity of work and faith.

<http://www.feautor.org/id/12221234411>

WEB SITES

American Immigration Council

The AILF works to strengthen America by honoring our immigrant history and shaping how Americans think and act towards immigration now and in the future.

<http://www.americanimmigrationcouncil.org/>

Ancestry

Search for your ancestors, find detailed information about your family history, or start a family tree.

<http://www.ancestry.com>

Note: The Minnesota History Center Library offers free access to Ancestry.com on-site.

<http://www.mnhs.org/library/>

Catholic Legal Immigration Network Inc. (CLINIC)

The Catholic Legal Immigration Network, Inc. (CLINIC) provides a range of legal and non-legal support services to 173 member agencies comprised mainly of Catholic diocesan immigration programs. Our member agencies serve low-income immigrants seeking family reunification, citizenship and protection from persecution and violence.

<http://www.cliniclegal.org>

Catholic Relief Services (CRS)

Catholic Relief Services is the official international humanitarian agency of the U.S. Catholic community. CRS alleviates suffering and provides assistance to people in need in more than 100 countries, without regard to race, religion or nationality.

<http://www.crs.org>

Department of Migration and Refugee Services (MRS)

Migration and Refugee Services carries out the commitment of the United States Conference of Catholic Bishops to serve and advocate for refugees, asylees and other forced migrants, immigrants and people on the move. Special concern is given to the most vulnerable among these populations, such as: minors unaccompanied by parents or adult guardians and the victims of human trafficking. This commitment is rooted in the Gospel mandate that every person is to be welcomed as if she or he were Christ Himself, and in the right of every human being to pursue, without constraint, the call to holiness.

<http://www.usccb.org/mrs/>

Ellis Island

More than 22 million passengers and members of ships' crews entered the United States through Ellis Island and the Port of New York between 1892 and 1924. Information about each person was written down in ships' passenger lists, known as "manifests." Manifests were used to examine immigrants upon arrival in the United States. You can search these millions of records for information on individual Ellis Island passengers. To prepare for your search, gather as much information as you can, such as: the passenger's first and last names; approximate year of arrival; "ethnicity" (which may include race, nationality and religion); approximate age on arrival; ship of travel; port of departure; and whether the passenger traveled with other family members.

<http://www.ellisisland.org>

Energy of a Nation

A Web site providing accurate, up-to-date information and resources about immigration and immigrant rights to educators, students, advocates and community members. On the Web site, you can obtain: up-to-date facts about immigration; state and national reports on immigration; immigration lesson plans; statistics on immigration in Minnesota; and the status of current immigration legislation.

<http://www.energyofanation.org/>

Genealogy Learning Center

A list of Web sites related to genealogy.

http://www.ellisland.org/genealogy/genealogy_sites.asp

Hmong American Partnership

The Hmong American Partnership helps Hmong families grow deep roots in Minnesota while preserving the strength of the Hmong culture.

<http://www.hmong.org/>

Immigrant Law Center of Minnesota

The Immigrant Law Center of Minnesota (ILCM) provides quality immigration legal services and law-related education to Minnesota's growing immigrant and refugee communities. ILCM works to support a fair and just immigration process that keeps the American dream alive, embodies the rule of law, and strengthens families and communities across Minnesota.

www.immigrantlawcentermn.org

Justice for Immigrants

Justice for Immigrants is a campaign of the United States Conference of Catholic Bishops. The campaign is designed to unite and mobilize a growing network of Catholic institutions, individuals and other persons of good faith in support of a broad legalization program and comprehensive immigration reform. The primary objectives of the *Justice for Immigrants* campaign are to: educate the public about Catholic social teaching on migration; create political will for positive immigration reform; enact legislative and administrative reforms based on the principles articulated by the Bishops; and organize Catholic networks to assist qualified immigrants in obtaining the benefits of the reforms.

<http://www.justiceforimmigrants.org/>

Migration Policy Institute (MPI)

MPI evaluates, analyzes and develops migration and refugee policies at the local, national and international levels. MPI also analyzes the affects of large-scale migration, whether voluntary or forced, on communities and institutions.

<http://www.migrationpolicy.org/>

Minnesota Catholic Conference

The Minnesota Catholic Conference (MCC) is the public policy voice of the Catholic Church in Minnesota. The MCC lobbies for state and federal programs and policies, on behalf of the six dioceses, that reflect the principles of Catholic social teaching.

<http://www.mncc.org>

Minnesota Historical Society

The Minnesota Historical Society is chief caretaker of Minnesota's story. Through the people finder, you can research your family history.

*We also encourage you to use the resources available from your city and county historical societies.

<http://www.mnhs.org/>

Minnesota State Demographic Center

The Minnesota State Demographic Center analyzes and distributes Minnesota and U.S. data.

<http://www.demography.state.mn.us/>

Office for Social Justice

The Office for Social Justice, a division of Catholic Charities of the Archdiocese of St. Paul and Minneapolis, has a variety of materials on Catholic social teaching.

<http://www.osjspm.org>

Justice for Immigrants Minnesota

<http://jfimmn.org/>

Office of Immigration Statistics (A division of the United States Department of Homeland Security)

The Office of Immigration Statistics (OIS) develops, analyzes, and disseminates statistical information concerning immigration in the United States.

<http://www.dhs.gov/ximgtn/statistics/>

Yearbook of Immigration Statistics: 2004-2009

<http://www.dhs.gov/ximgtn/statistics/publications/yearbook.shtm>

University of Minnesota: Immigration History Research Center

The Immigration History Research Center (IHRC) promotes research on international migration with a special emphasis on immigrant and refugee life in the U.S. It sponsors seminars, lectures and workshops that bring a highly specialized and multi-disciplinary group of University of Minnesota researchers into dialogue with their national and international peers, with university and high school students and their teachers, with journalists, photographers and filmmakers, and with communities of immigrants and ethnic Americans. The IHRC especially seeks to enrich contemporary debates about international migration—often heated, emotional and unrelated to facts—from historical and scholarly perspectives.

<http://www.ihrc.umn.edu/>

United States Census Bureau

The Census Bureau serves as the leading source of data about the United States' people and economy.

<http://www.census.gov/>

Foreign-Born Population: Census 2000 Brief

<http://www.census.gov/prod/2003pubs/c2kbr-34.pdf>

United States Citizenship and Immigration Services (A division of the United States Department of Homeland Security)

United States Citizenship and Immigration Services (USCIS) is the government agency that oversees lawful immigration to the United States of America. USCIS establishes immigration services, policies and priorities to preserve America's legacy as a nation of immigrants. USCIS adjudicates (decides upon) the petitions and applications of potential immigrants (e.g., immigrant visa petitions, naturalization petitions and asylum and refugee applications).

<http://www.uscis.gov/portal/site/uscis>

United States Conference of Catholic Bishops (USCCB)

The USCCB is comprised of the Catholic Bishops of the United States. The USCCB exercises certain pastoral functions on behalf of Catholics in the United States, and promotes the common good.

www.usccb.org