



Churchwide Statement on Immigration

2014 Revision of 2003 Statement

Feb. 15, 2014

Vision: Healing and Hope

God calls us to be followers of Jesus Christ and, by the power of the Holy Spirit, to grow as communities of grace, joy and peace, so that God's healing and hope flow through us to the world. (*Mennonite Church USA Vision Statement*)

Mennonite Church USA's 10-year Purposeful Plan (2011) calls the church to pursue the priorities of Christian Formation, Holistic Christian Witness, Undoing Racism and Advancing Intercultural Transformation, among others.¹

Millions of people are painfully caught in the web of the structures that comprise the United States' broken immigration system. Long wait lists keep families separated for years and tempt people to circumvent the system; workplace raids create a culture of fear and harm entire communities; and lax oversight of guest worker programs leaves a system ripe for exploitation and worker abuse.² Societal discord on the issue has risen and also polarized people within the Church.

As Mennonite Christians, we are moved by the healing and hope that God offers through Jesus Christ to join with sisters and brothers from other faith traditions in offering our faith-filled responses to this suffering and injustice. We claim our identity as citizens of God's kingdom, and therefore, as "aliens" and "exiles" in the country in which we reside. We renounce the indifference to and mistreatment of undocumented and documented immigrants that has occurred and continues to occur in our congregations, our communities, and this country. We are committed to joining God's reconciling mission (Isa. 58:6-9, 2 Cor. 5:16-19) and to live and act as sisters and brothers in Christ regardless of our legal status.

As such, we advocate for just and humane immigration policies for immigrants and refugees, and we empower congregations, area conferences and denominational staff to serve as advocates for these vulnerable groups of people.

We commend all levels of the Church in efforts to welcome immigrants: providing mutual aid and social service resources, building intercultural relationships and diverse worshiping communities, and treating immigrants with dignity and respect.

We commit to grow in understanding our context—to comprehend the root causes of immigration and examine how the U.S. immigration system operates—so that we can better understand each other's stories. We also commit to grow in cross-cultural competency to advance our goal of being an intentional community for Christ.

We seek to join in God's healing work regarding immigration, trusting that God goes before us and desires wholeness and well-being for all people.

Supporting documents are available that include recommended actions, the biblical basis for this document, a statement on identity, a brief exploration of the issues, and a list of resources.

¹ Mennonite Church USA's seven churchwide priorities: Christian Formation, Christian Community, Holistic Christian Witness, Stewardship, Leadership Development, Undoing Racism and Advancing Intercultural Transformation, and Church-to-Church Relationships.

² These descriptive statements come from "Immigration Policy Principles," a document compiled by Mennonite Central Committee U.S. and updated in April 2009. See mcc.org/media/resources/664. Additionally, some immigrants without documents are considered to be "undocumentable" because for them to reside in the U.S. legally, they would first have to return to their home countries for three or 10 years (depending on how long they had been in the U.S.) before they would be eligible to apply for legal re-entry.

Appendix A: Actions

The following action steps are grouped into two sections:

- The first section (A) has five specific action steps; two are educational and three are ministry actions. The Executive Board calls congregations and area conferences to engage at whatever level possible in *at least one educational action* and *one ministry action* in the next two years (2014–2016).
- The second section (B) offers suggestions for additional educational and ministry actions, which congregations and area conferences are encouraged to engage in as they are able.

Depending on the action, congregations, area conferences and/or the denomination will be in a position to take the lead, facilitate and/or provide resources. Some actions may best be served by ecumenical partnerships in local and/or regional areas.

Appendix C contains a list of resources that support the actions.

A. Actions for 2014–2016

Educational

1. Learn skills to help facilitate intercultural competency and/or undoing racism processes in congregations through the Communities of Hope process.
2. Plan Bible studies, sermons and worship services on themes of hospitality to immigrants.

Ministry

3. Advocate for just and humane immigration policies for immigrants and refugees by contacting our local, state and national elected officials. (See “Immigration Policy Principles,” a document compiled by Mennonite Central Committee U.S.: mcc.org/media/resources/664)
4. Offer church facilities and volunteers for documentation services, language classes, mental health support, cultural celebrations, after-school homework help and other ministries.
5. Engage in mutual aid to offer food, shelter, clothing, housing, transportation and other resources to immigrants regardless of their status.

B. Additional suggested actions

Educational

1. Learn about the political and economic situations that push and pull people’s migration to the U.S.

and how U.S. consumer culture and policies such as the North American Free Trade Agreement (NAFTA) have helped to create these dynamics.

2. Plan local and/or regional learning tours in our communities.
3. Join study tours to the U.S./Mexico border, refugee camps or detention centers to learn more about U.S. immigration and refugee policies. Share our learnings.
4. Learn about the process and timing of legally becoming a U.S. citizen.
5. Learn about the detention centers across the U.S. that hold undocumented immigrants, and locate the ones nearest our congregations.
6. Attend a *Bienvenido* training to provide support for immigrants in our congregations and/or communities.
7. Study and learn about the U.S.’s prison industry and how private prison corporations profit from their role in the current immigration system.

Ministry

8. Support immigrants in navigating the legal system to become U.S. citizens. Offer information about the available alternative oath for those who are not willing to bear arms. Help connect immigrants with attorneys and/or with financial assistance for legal support.
9. Advocate for a fair and living wage for all low-wage workers and immigrants in our workplaces and communities.
10. Build relationships among newcomers and long-term residents in our communities. Facilitate the mutual sharing of stories in our congregations and neighborhoods.
11. Partner with immigrant congregations to plan church services or community events.
12. Plan and join public ecumenical or interfaith witness events for immigrant justice.
13. Pray for just and humane immigration reform and policies for all immigrants and refugees; for immigrants in our communities and across the globe; and for all parts of Mennonite Church USA as we seek to discern and follow the Spirit’s leading.

Appendix B: Background

1. What does the Bible say?

We hold in the Light of God's Word the complex realities of today's undocumented migration. With our hearts, minds and might, we desire to walk in the wisdom, witness and humility of Jesus Christ.

- **God creates humankind “in our image, according to our likeness” (Gen. 1:26).**

Despite the restrictions, permissions and requirements that the United States' immigration laws have assigned to newcomers at different times throughout history, we hold to the biblical understanding that *all* persons are sacred. According to the Genesis 1 creation story, each woman and each man is a gift of our Creator. The Bible calls us to view and to treat one another as persons created in the image of the Holy One, regardless of our status under immigration laws.

- **God covenants with people “on the move.”**

The Hebrew Scriptures are full of stories of migration! The stories of Abraham and Sarah, Joseph, Moses, the Israelites escaping Egypt, Naomi and Ruth, Daniel, Ezra, Nehemiah, Esther and others are faith stories of immigrants. We claim our immigrant biblical ancestors as spiritual guides who teach us about struggle, failure, vulnerability, perseverance and God's faithfulness in their risky journeys with God and with their communities.

- **God's Law compassionately provides for immigrants.**

In the ancient world of the Old Testament, foreigners were extremely vulnerable due to their lack of extended family and lack of access to land, which was passed on through inheritance. More laws regarding treatment of immigrants appear in the Hebrew Torah than in any other law code known in the ancient world.³ God repeatedly urges God's people to remember their own salvation history: “You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt” (Exod. 22:21). God loves the stranger and commands God's people also to love and give consideration to the stranger (Deut. 10:17-19).

- **God sent Jesus, who embraced outsiders.**

Jesus, whose parents fled with him as political refugees to Egypt after his birth (Matt. 2), was consistently

attentive to and compassionate with people who were ostracized from society. Jesus taught his disciples to welcome strangers, to minister to prisoners and to provide for anyone who was hungry, thirsty or in need of clothing, because through these actions his disciples would minister directly to him (Matt. 25:31-46). He described his mission as bringing good news to the poor, proclaiming release to the captives, giving sight to the blind and freeing the oppressed (Lk. 4:18-21). He consistently violated social norms, sharing God's love by spending time with and eating with those on the margins of society, such as “sinners,” tax collectors, Gentiles and Samaritans (Matt. 8:5-14; Mk. 7:24-30; Lk. 5:29-32, 7:1-10, 10:25-37, 17:11-19; Jn. 4). The Apostle Paul taught the first churches how Christ's giving up his life for all because of love, and then being raised up through the power of God's love, broke down dividing walls and created peace between hostile peoples (Eph. 2:11-22).

2. Who are “we”?

We are Mennonite Church USA, and we come from many places. Some of us are recent immigrants to this country. Some of us have ancestors who migrated here generations ago. Some of us are living especially vulnerably in the United States, without documentation.

Through the Holy Spirit's transforming presence and power, we are on a journey of healing and hope to become a Church in which “there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female, for all are one in Christ Jesus” (Gal. 3:27-28; Eph. 2:11-22).

Together, on this journey, we affirm that:

- we are beloved children of God. This is our fundamental identity. Therefore, each one of us is a sacred image of God, created in God's likeness (Gen. 1:26-27). Yet we are all sinners, all falling short of the glory of God, receiving the grace of Jesus Christ as a gift (Rom. 3:21-26).
- we are “aliens” and “exiles” in the United States, an identity freely chosen in our baptisms, given to us by

³ In the Law, God provided for the needs of the foreigner, addressing fair labor practices (Exod. 20:10, 23:12; Deut. 5:14, 24:14-15), justice (Deut. 1:16-17, 24:17-18, 27:19), food sharing (Lev. 19:9-10; Deut. 14:28-29, 24:19-22), inclusion in worship (Exod. 12:45-49; Lev. 16:29) and love for neighbor, including the foreigner (Lev. 19:18 with 19:33-34). The content of this teaching about God's law and the Scripture references are taken from “Immigration: Today's Civil Dilemma and Theological Challenge—What Does the Bible Say?,” a keynote presentation to the Mennonite Church USA 2013 Delegate Assembly in Phoenix by M. Daniel Carroll R., Ph.D., Denver (Colo.) Seminary, on July 2, 2013.

the Spirit who forms us as God’s own people. Our first loyalty is to God and to live as citizens in God’s Kingdom (1 Pet. 2:9-11).

- we are residents of the United States whose roots are *all* connected to migration in one of three ways:⁴
 1. those of us whose ancestors were original inhabitants of this land, and who have suffered a continuing legacy of displacement.
 2. those of us whose ancestors were *forced* to come here by economic and political forces such as slavery, war or colonization, and those who continue to come because of push factors such as economic hardship and/or fear of danger in our countries of origin.
 3. those of us whose ancestors *chose* to migrate here to seek religious freedom and economic opportunity—in many cases, without documentation.

We acknowledge that we come from diverse cultural backgrounds and hold a variety of perspectives as we prayerfully discern how God is calling us to respond to the complex issues of immigration before us. Our biblical and theological understandings, as well as our own stories, unify us as we respond with our prayers, words and actions to the United States’ broken immigration system and to the injustices that undocumented immigrants are suffering.

We lament the reality that injustice in how we treat each other happens not only outside the Church but also in our congregations. It is urgent that those among us with privileges gained through U.S. citizenship, education, lighter skin color, gender and/or socioeconomic status find the courage and will to recognize and renounce

the individual and systemic racism in ourselves, in our church and in this society. May those of us who have benefited from the unfair treatment of immigrants—historically or currently—be able to see and confess our complicity, allowing God to transform us and use us as agents of reconciliation.

3. What issues are we facing?

Among the factors that displace people in vulnerable communities across the globe and lead to migration are natural disasters, floods and droughts caused by climate change, economic instability, violence and war. People from places all over the world—from Asia, Africa, Latin America and elsewhere—come to the U.S. hoping to start a new life, some as refugees.

Another factor is U.S. trade agreements,⁵ which have focused on consumer goods crossing borders but have neglected to take into account the human needs of workers, in many cases displacing small farmers and other small businesses. Facing poverty, millions of people have chosen to migrate from their homes, hoping and praying to be able to provide for their families and earn a living wage.

However, a broken U.S. immigration system often makes it difficult to migrate to the U.S. for work or to reunite with family.⁶ Families are kept separated by an unjust and outdated quota system that discriminates against citizens from some countries, and by long delays in document processing.⁷ Family separation causes emotional pain and stress as well as economic hardship and motivates spouses and children to face extremely dangerous conditions to cross the borders in the hope of reuniting in the U.S.

⁴ These categories are attributed to Ched Myers, *Our God is Undocumented* (Orbis Books, 2012), pp. 63–64.

⁵ One essential part of addressing the root causes of migration is the renegotiation of trade agreements. For example, over the last 20 years, the largest root cause of undocumented migration to the United States from Mexico and other Latin American countries has been the economic push/pull dynamics between our countries. According to the Mennonite Central Committee U.S. Policy Principles (2009), one way to address this is for the United States to seek foreign policy solutions and trade agreements that promote economic opportunity and stability in migrants’ home countries.

⁶ Mennonite Central Committee U.S. [Immigration Policy Principles](#) (2009) suggest what just and humane immigration policy could look like. These include (1) ensuring a legal pathway to citizenship for immigrants currently living in the U.S., without requiring unworkable fines or “touchback” provisions; (2) maintaining the current family-based immigration system and increasing the number of available family visas, so that families can reunite and immigrate together in a legal and timely way; (3) creating just and fair guest worker programs, along with appropriate oversight mechanisms, to protect labor rights such as fair wages, employer choice and due process protections; and providing the opportunity for immigrant workers to apply for permanent status and, eventually, citizenship; (4) ensuring access to basic benefits and services for those lawfully present, while avoiding policies that seek to deter access to public health and safety services and lead to a culture of fear and isolation in immigrant communities; (5) choosing border security strategies that protect community rights, human dignity and the natural environment while opposing policies that contribute to deaths and increased fear in immigrant communities; (6) addressing political instability and economic disparity in migrants’ home countries caused, in part, by U.S. foreign policies and trade agreements; and creating incentives for sustainable development; (7) ending indiscriminate raids and detention for non-dangerous immigrants, while targeting enforcement efforts on drug, weapon and people smugglers.

⁷ To legally immigrate to the U.S. with a work visa, a person needs to have an adult family member in the U.S. or an employer who is willing

Although the U.S. depends economically and culturally on the contributions of immigrant laborers,⁸ entrepreneurs, professionals and artists, many immigrants experience hardship, discrimination and abuse. Many undocumented immigrants work difficult and often dangerous jobs for very low pay. They are vulnerable to being cheated out of wages and denied compensation for work-related injuries. Undocumented immigrants in poverty cannot receive most welfare and healthcare benefits. Millions of children of undocumented immigrants live in poverty in the U.S.⁹

Many U.S. citizens view immigrants as a threat to safety and economic security. The U.S. Department of Homeland Security, whose stated vision is “to ensure a homeland that is safe, secure and resilient against terrorism and other hazards,” also handles immigration enforcement and services.¹⁰ Racial profiling, Immigration and Customs Enforcement (ICE) raids on workplaces, and increased collaboration between local police and ICE agents cause high stress and fear in immigrant communities. Also, the increasing militarization of the border between the U.S. and Mexico has led to hundreds of deaths in the Arizona Sonoran Desert each year¹¹ and to reports of abuse by border patrol agents.

While thousands of immigrants of many nationalities await deportation in detention centers across the nation, the private corporations that own and operate the prisons

earn large yearly profits paid from taxes. This is a rapidly growing part of the lucrative U.S. prison industry that incarcerates people with brown and black skin at rates far exceeding those of people with lighter skin.

Many teenagers and young adults who were brought to the U.S. as young children by their parents have grown up experiencing the stress and fear of living without documentation. Known as “DREAMers,”¹² some have organized themselves politically, asking for a path to legal status so that they can work and attend college without the fear of deportation. Many DREAMer organizations are asking for protection for their families as well.

As Mennonite Christians, we prayerfully discern, “What does it mean for Jesus to be the center of our faith, community the center of our lives, and reconciliation the center of our work?” If we truly “see the misery, hear the cries and know the sufferings”¹³ of undocumented immigrants among us, our authentic response will be to choose, by the power of the Holy Spirit, to walk the difficult and sometimes risky journey of growth in confronting these complex immigration issues. As people who look to Scripture for guidance, we believe that the stories of our spiritual ancestors in the Old Testament and Jesus’ teachings in the New Testament are clear: we are to welcome the stranger.

to sponsor him or her. Immigrants who enter the U.S. without documents or inspection or who overstay their visas are subject to “three-and-ten-year bars” that require them to return to their home country for three or ten years before they can legally apply for a visa to enter the U.S. (www.immigrationpolicy.org/just-facts/so-close-and-yet-so-far-how-three-and-ten-year-bars-keep-families-apart)

⁸ History shows that business interests during the past half century have invited workers from Mexico and Central America to come to the U.S. because their labor was needed. However, their presence was not consistently welcomed.

⁹ More Latino/a children are living in poverty in the U.S.—6.1 million in 2010—than children of any other racial or ethnic group. Of these, more than two-thirds (4.1 million) are the children of immigrant parents (not necessarily undocumented), and 86.2 percent of the 4.1 million were born in the U.S. The other 2 million are the children of parents born in the U.S. Data from “Childhood Poverty Among Hispanics Sets Record, Leads Nation,” Pew Research Center Hispanic Trends Project, Sept. 28, 2011, www.pewhispanic.org/2011/09/28/childhood-poverty-among-hispanics-sets-record-leads-nation.

¹⁰ The U.S. Department of Homeland Security defines its five core missions as follows: to prevent terrorism and enhance security, to secure and manage our borders, to enforce and administer our immigration laws, to safeguard and secure cyberspace and to ensure resilience to disasters. See www.dhs.gov/our-mission.

¹¹ University of Arizona researchers report that the Pima County Office of the Medical Examiner processed the remains of 2,238 migrants from 1990 to 2012, of which more than 750 remain unidentified. “Migrant deaths are still very high in Southern Arizona,” said Robin Reineke, coordinator of the Missing Migrant Project at the Pima County Office of the Medical Examiner. “(There are) hundreds each year, and that hasn’t changed despite the fact that there are fewer migrants crossing [according to Border Patrol apprehension statistics].” The report, “A Continued Humanitarian Crisis at the Border,” shows that the majority of bodies recovered in the desert are those of Mexican citizens. However, there has been an increase in people from Central American countries being apprehended by Border Patrol or dying along the international border.

¹² DREAMers take their name from the DREAM (Development, Relief and Education for Alien Minors) Act, proposed legislation that has historically had bipartisan support, through which qualifying undocumented youth would be eligible for a conditional path to citizenship. In 2010, the DREAM Act was passed in the U.S. House of Representatives but fell five votes short in the Senate.

¹³ This sequence of seeing, hearing and knowing comes from Yahweh’s own self-description of compassion culminating in “coming down to deliver” the Israelites suffering in Egypt (Exod. 3:7-12). In the Phoenix 2013 convention workshop “Take Off Your Sandals,” Anton Flores-Maisonet of the Alterna Community in Georgia named these steps as ones that are taken in one’s journey toward compassionate action.

Appendix C: Resource list [in process]

Many of these resources come from the Mennonite Central Committee U.S. Washington Office website and are reprinted with permission: washingtonmemo.org/immig and mcc.org/learn/what/migration

A. Pray

1. Prayers, faith reflections, sermon resources and worship resources:
washingtonmemo.org/immig/for-churches
2. Faith statements:
washingtonmemo.org/immig/in-brief
3. Guides for organizing vigils in your church or community:
washingtonmemo.org/immig/take-action

B. Learn

1. General information about immigration issues, in-depth resources for border issues, DREAM Act, Deferred Action for Childhood Arrivals (DACA):
washingtonmemo.org/immig/topics
2. State immigration policies:
washingtonmemo.org/immig/state-policy
3. *People on the Move*, an MCC migration exhibit that can be reserved: mcc.org/learn/what/categories/immigration/exhibit
4. Mennonite Central Committee U.S. Listening Project
The Immigration Listening Project was launched by MCC U.S. in order to assess attitudes about immigration among Anabaptist churches across the U.S. MCC staff organized listening sessions with 36 groups from Anabaptist churches. The project intentionally included a diverse spectrum: people of color and white people; new and long-time immigrants. Download PDF: washingtonmemo.files.wordpress.com/2014/07/mcc-us-listening-project-pdf.pdf

C. Advocate for justice

1. "Principles for U.S. Immigration Policy," (*Mennonite Central Committee Washington Office Memo, Spring/Summer 2013*):
mcc.org/media/resources/664
washingtonmemo.files.wordpress.com/2014/07/immigration-fact-sheet-2013.pdf

2. Sign up to receive MCC Action Alerts:
org2.salsalabs.com/o/5764/signup_page/signup
3. Guides to letter-writing and visiting officials; op-eds: washingtonmemo.org/immig/take-action
4. Larger interfaith campaigns:
www.interfaithimmigration.org
5. Resources for monitoring state policies:
washingtonmemo.org/immig/state-policy

D. Teach

1. *Christians at the Border: Immigration, the Church, and the Bible*
M. Daniel Carroll R., Ph.D., Baker Academic: 2008, 176 pp., ISBN: 080103566X
www.bakerpublishinggroup.com/books/christians-at-the-border-2nd-edition/283513
(also available in [Spanish](#))
2. *Strangers in the Land*, a six-week study guide based on *Christians at the Border*, from Sojourners
amzn.com/B00FL2VH40
3. *Missio Dei 19: Immigration and the Bible / La inmigración y la Biblia*,
M. Daniel Carroll R., Ph.D.,
Purchase: store.mpn.net/productdetails.cfm?PC=1873
Download: [English](#) | [Español](#)
4. *Loving Strangers as Ourselves: Biblical Reflections*
This resource, in the form of a booklet, reflects on God's view of the strangers in the biblical text. Seven lessons written by seven different Anabaptist authors address biblical texts in which God reminds his people about how to treat the strangers who live among us.
mcc.org/media/resources/696
5. Video: *Dying to Live*; 33-minute DVD (2-hour session): dyingtolive.nd.edu
Download resources for a group process:
 - *Dying to Live* schedule: mennoniteusa.org/resource/dying-to-live-schedule/
 - *Dying to Live* questions: mennoniteusa.org/resource/dying-to-live-questions/
 - Circle process instructions: mennoniteusa.org/resource/circle-process/
 - Reflection guide: dyingtolive.nd.edu/DyingtoLiveREFLECTION%20GUIDE1.pdf

6. Materials for group presentations (Sunday school, workshops):
washingtonmemo.org/immig/for-churches
7. Videos related to immigration:
washingtonmemo.org/immig/for-churches/videos
8. Books related to immigration:
washingtonmemo.org/immig/for-churches/books
9. Stories related to immigration:
washingtonmemo.org/immig/for-churches
10. Speakers
 - Mennonite Central Committee U.S.
 - Saulo Padilla, coordinator, immigration education, (717) 859-1152, sp@mcc.org
 - Tammy Alexander, senior legislative associate, MCC Washington Office, (202) 544-6564, TammyAlexander@mcc.org
 - Mennonite Central Committee East Coast
 - Curtis Book, peace and justice coordinator (Philadelphia), (215) 535-3624, cbook@mcc.org
 - Andrew Bodden, diverse constituency coordinator (Miami), (305) 249-3477, apb@mcc.org
 - Mennonite Central Committee Great Lakes
 - Jorge Vielman, peace and justice coordinator (Goshen), (574) 534-4133, jorge@mcc.org
 - Mennonite Central Committee West Coast
 - Gloria James, legal services advisor (Calif.), (909) 945-0809, gjames@mcc.org

If your congregation has found a particular resource helpful, please let Iris de León-Hartshorn, director of transformative peacemaking for Mennonite Church USA, know: irisdh@mennoniteusa.org.

E. Engage

1. Communities of Hope Process
Communities of Hope is a process for assisting congregations in becoming more culturally competent and working at undoing racism.
mennoniteusa.org/what-we-do/undoing-racism/communities-of-hope/
2. *Bienvenido* Program
The *Bienvenido* Program began as a mental health promotion intervention for adult Latino/a immigrants and has expanded to reach adolescents in community settings, schools, churches, jails and juvenile correctional settings.
bienvenidosolutions.org
3. Mennonite Church USA DREAMer Fund
To help undocumented persons who qualify for the Deferred Action for Childhood Arrivals (DACA) program pay the application fee.
mennoniteusa.org/resource/dreamer-fund/
 - [DREAMer Fund Guidelines](#)
 - [DREAMer Fund Covenant](#)
 - [DREAMer Fund Application](#)
4. Resources for finding partners:
washingtonmemo.org/immig/state-list
5. Opportunities for volunteering and resources for teaching English as a second language:
washingtonmemo.org/immig/take-action
6. Community Initiatives for Visiting Immigrants in Confinement (CIVIC)
The official national network of the U.S. immigration detention visitation movement.
www.endisolation.org/
7. Immigrant detention watch network
immigrantdetentionwatch.blogspot.com/2013/02/visitation-guide-published-by-civic-to.html
8. Guides to visiting detention facilities:
washingtonmemo.org/immig/take-action