

Prompts for Prayer and Discussion on Immigration
Advent - Christmas Season

Prompts are posed for a deeper understanding of the "misery" of those struggling with immigration.

First Sunday of Advent – November 29, 2009

Luke 21:25-28, 34-36: “. . .But when these signs begin to happen, stand erect and raise your heads because your redemption is at hand. . .”

Or Matthew 25; 31-40: “. . .I was . . .a stranger and you welcomed me. . .”

“It is love alone that gives worth to all things”
St. Teresa of Avila



How does a humane immigration policy resonate with these passages?

Second Sunday of Advent December 6, 2009

Luke 3: 1-6: “. . .Every valley shall be filled and every mountain and hill shall be made low.”

Or James 2:1-6: “Listen my beloved brothers and sisters. Did not God choose those who are poor in the world to be rich in faith and heirs of the kingdom that he promised to those who love him?”

“Asylum seekers and refugees - I wish to underline how the tendency is to stop at the question of their arrival, while disregarding the reasons for which they left their native land.”
(Benedict XVI World Migration Day 2005)



**How do I/we make the way straight for our brothers and sisters
Struggling with immigration issues?**

Third Sunday of Advent -- December 13, 2009

Luke 3:10-18: John the Baptist stirred the crowd with expectation of the Messiah. They asked, “What should we do?” He replied, “Whoever has two cloaks should share with the person who has none. And whoever has food should do likewise. . .”

Or Jeremiah 7:5: “. . .If each of you deals justly with his/her neighbor; if you no longer oppress the resident alien, the orphan, and the widow. . . will I remain with you in this place, in the land which I gave your fathers long ago and forever.”

John Paul II spoke of the tragedy of distancing ourselves from others, especially evident in various forms of intolerance toward groups distinguished by race or legal status.

(“I Was a Stranger and You Welcomed Me”, Page 11)

What should I/we do?



Fourth Sunday of Advent – December 20, 2009



The Letter to the Hebrews 10:5-10: “Sacrifices and offerings, holocausts and sin offerings, you neither desired nor delighted in.” These are offered according to the law.

Or Isaiah 10:1-2: “Woe to those who enact unjust statutes and who write oppressive decrees depriving the needy of judgment and robbing my people’s poor of their rights.”

“Rather than focus on those who are forced to break the law in order to provide for the basic needs of their families, we should focus instead on fixing the broken laws themselves: broken in the sense that they do not work and cannot work because they impede rather than facilitate the exercise of the God-given rights of migrants”

(“I was a Stranger and You Welcomed Me”, Page 11)

Do I/we see a continuity of Hebrew and Christian teaching in the above excerpts?

Through the Christmas Season

Luke 2:1-14: “She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.”

Respected citizens of Bethlehem found they could not make room for the young couple in need, but poor shepherds welcomed them.

“There should be no second-class residents, the path to citizenship should be short and readily available for those who want to become citizens.”

(“I Was a Stranger and You Welcomed Me”, Page 9)

What can I/we do to further the dignity of the “stranger” among us?

Matthew 2:13-15: “Joseph rose and took the child and his mother by night and departed for Egypt.”

“Parents are obligated to protect their children and provide for them. If they cannot do so in their place of origin, there comes a point at which they become morally obligated to pursue other options, including migration within their homeland or to another country.”

(“I Was a Stranger and You Welcomed Me”, Page 8)

In our time, why would parents risk going into a foreign country?

As Sisters, Associates, Partners in Mission and friends of the Sisters of Saint Joseph . . . “We know that Joseph was a descendant of the noble lineage of David. . .But that was the past that the present, in its sober poverty, had yet to make perceptible. This present, however, was the hard life of one insignificant carpenter in a tiny village in one corner of the world. For the poor this present meant paying taxes and standing in line.

It was the destiny of the “displaced person” who had to seek scanty shelter among strangers, until the political situation again permitted a return to his homeland, the homeland that he must have loved . . . “
(The Great Church Year, Karl Rahner, Page 323)