

Toolkit for Churches Accompanying People Seeking Asylum

Updated January 2024

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Theological Grounding and PC(USA) History for Accompaniment

Faith communities in the U.S., including the Presbyterian Church (USA), have a long history of standing with asylum seekers and advocating for the rights of refugees. Many of the national faith-based organizations—such as Church World Service, Episcopal Migration Ministries, Lutheran Immigration & Refugee Service and HIAS—were born out of a deeply rooted faith teaching to welcome the stranger and the foreigner. In fact, Presbyterians were one of the 17 founding partners of Church World Service, an ecumenical response to the refugee crisis caused by World War II, and they also created Presbyterian World Service (Presbyterian Disaster Assistance’s predecessor office).

For over a century, Presbyterians have advocated for refugee and asylum laws and challenged anti-asylum policies while boldly and courageously welcoming migrants, refugees, and asylum seekers for decades. In the 1980s, Presbyterian congregations were [among the first](#) to publicly declare themselves “sanctuary churches,” providing refuge to asylum seekers fleeing Civil Wars in Central America. Believing that the U.S. had a duty to serve as a place of refuge, they took it upon themselves to protect them from deportation. Presbyterians joined other people of faith in the successful court case *ABC v. Thornburgh*, which helped usher in a new era of asylum processing and ordered the U.S. Government to reopen and reconsider 300,000 asylum claims.

The PC(USA) was a strong supporter of the 1980 Refugee Act which created a more standard process for refugee resettlement to the United States and social services post-arrival. Throughout the years, Presbyterians have also advocated for a robust resettlement program, one of the other ways that refugees can find security and permanency in the U.S.

As the 1999 General Assembly resolution, [Transformation of Churches and Society through Encounter](#) states, “we recognize the intrinsic worth of each human as a person made in the image of God.” It is out of this affirmation that all others follow: we are called to ministry with refugees, asylum seekers and immigrants and to public witness on their behalf; that refugees, asylum seekers and all immigrants should be treated humanely and justly in government policies and communities; and that the U.S. should respect the Universal Declaration of Human Rights and adhere to it.

In 2022, the PC(USA) General Assembly adopted a new commitment, [“On Declaring the Presbyterian Church \(USA\) to Be a Sanctuary and Accompaniment Church.”](#) The statement lifts up the PC(USA)’s history of providing physical protection and various forms of assistance and support that churches have offered asylum seekers. According to the declaration’s rationale, “While sanctuary usually refers to a person living within a church or on the church campus, accompaniment refers to all the ways that people are helping immigrants in order to prevent the need for sanctuary.”

As a church seeking to live out the gospel more faithfully, we are called to center the needs of the people we are serving, trusting that they understand themselves better than we do. Accompaniment, therefore, is a way the church can continue to adapt to the needs of asylum seekers. It can look like many things, including providing asylum seekers housing and financial support, connecting them to legal services and job opportunities, and supporting them as they navigate life in the United States. The models for how we support and accompany refugees and asylum seekers have evolved over the decades, but the commitment remains the same: to welcome our neighbors and love them as ourselves.

Current State of Migration and Asylum

The migration situation in the U.S. is constantly changing. For information about the current situation and policy updates that will impact asylum seekers, please refer to the [“Current state of Migration to the U.S.–Mexico Border and Asylum Law”](#) document on the PDA website.

Defining Accompaniment

When we say “accompaniment,” we mean the work of walking alongside an asylum seeker or family as they go through the legal process of seeking asylum. The work of accompaniment can include any or all of the following:

- Legal Services: referrals, asylum clinics
- Housing: respite, short-term, long-term
- Clothing, food and other basic needs
- Language interpretation and translation services
- Medical and mental health services
- Education: formal enrollment, tutoring
- Social/spiritual needs
- Community activities
- Job placement

The goal of the accompaniment work is to support the asylum seekers as they work on their cases, adjust their status, find work, and build their life in the United States. As you accompany the asylum seeker, focus on providing support that will help them become independent and self-sufficient in the long run. Accompaniment is not a formally, legally defined relationship. Congregations are not legally responsible for the asylum seekers that they accompany. However, in some cases, United States Citizenship and Immigration Services (USCIS) may require that an asylum seeker has an official sponsor to be paroled into the U.S. or be released from detention. In that case, the sponsor may be responsible for the asylum seeker’s financial needs.

Connecting your Congregation or Group with an Asylum Seeker

Many churches or groups are matched with an asylum seeker through connections with a legal services program or other entity working along the U.S.–Mexico border. In addition, the Episcopal Migration Ministries and the Unitarian Universalists have developed specific training for those interested in accompaniment and can help match the group with asylum seekers referred to them:

- [Unitarian Universalist CAPAS](#) (Congregational Accompaniment Project for Asylum-Seekers):
- Episcopal Migration Ministries [Neighbor to Neighbor](#) Program
- Church World Service [Neighbor Network](#) Becoming an Accompaniment Church or Group

BUILD PARTNERSHIPS

If your group/congregation hasn’t accompanied members of the immigrant community in the past, it will first be important to educate your faith community and develop a leadership team or working group who can engage with other immigrants’ rights groups or networks in your region before receiving an asylum seeker.

CREATING A SAFE SPACE

Although it is natural to share what is important to you with others, we firmly request that faith communities not engage in proselytism to asylum seekers. Proselytizing is defined as inducing someone to convert to one's own religion. In all that you do, make sure the asylum seekers understand that your accompaniment is not contingent on their participation in your religion; we don't want them to feel they have to become like us in order to receive our assistance.

CONFIDENTIALITY

Respect the privacy of the asylum-seekers you accompany. Let them determine if and what they are willing to share about their past, especially traumatic experiences. They may not want the stories they share with you to be shared with others. Ask them what you may tell others and what they consider to be private information. Safeguard the confidentiality of refugees by not making their names, stories, and personal circumstances public in any fashion without their consent. This includes the use of photographs and information in news stories for church bulletins, corporate newsletters, and local newspapers, as well as all forms of online social media, including Facebook, Twitter, Instagram, TikTok, etc.

Take great care in exchanging information about the asylum seekers you accompany—including information about where they are residing. In this time of growing anti-immigrant sentiment, this is a safety and security concern.

When asking asylum seekers to speak about their experiences, keep in mind that publicly describing their experiences may be retraumatizing for them, and consider how you will make sure they feel safe. If you do make a request, clearly state that participating is optional and be open to questions and comments. Even if you have good intentions, they may feel pressured to say yes because you are supporting them. You may want to review the Interfaith Immigration Coalition's [*Guidelines for Trauma-Informed Engagement with Directly-Impacted Individuals*](#) .

Never share medical information with anyone (except the health care provider) without the client's explicit consent. The client is the only one who can decide which information they share about their own health. You may be privy to medical information because someone has confided in you or because you were present at a medical appointment. Keep in mind that information that seems "sensitive" to one person may not be the same for another, so do not assume that because you see it as an innocuous condition, that the person in question may feel the same way.

SUSTAINABILITY

Asylum seekers arrive with so many needs that you may think it's impossible to help with all of them. It is important in your accompaniment that you always remember you are not ultimately responsible for their well-being. The key to serving in a way that is sustainable is maintaining healthy boundaries: having a clear understanding of your responsibilities, identifying whose responsibility it is to help solve a particular problem, and recognizing your limits. At times, it means taking a step back to make sure that the asylum seekers and the volunteers agree about what the problem is and how it should be addressed before taking any action.

KNOW AND BE CLEAR ABOUT YOUR CAPACITY

If and when you engage in the work of accompaniment, it is important to be clear on what you/your group can and cannot do. There have been cases where a congregation has volunteered to host asylum seekers and subsequently found itself unprepared for the commitment, leaving people in need in limbo.

We encourage you to use the outlines and checklists provided at the end of this document to learn what could be involved in your own work of accompaniment, and then to clearly define what you do and do not have the capacity to do. *Asylum seekers have reported that a clear NO is better than a maybe or wavering yes.*

DEVELOPING A HEALTHY AND JUST APPROACH

There are natural power imbalances in the work of accompaniment. For example, the asylum seeker may not speak English, may not be literate, and may not understand US systems. Even so, your role is to walk alongside, not to “do for.” This is easier said than done, and requires ongoing discernment, learning, self-analysis, and building the kind of relationship with the asylum-seeker that uplifts their own sense of agency and encourages their independence and self-determination.

Furthermore, while the work and the relationship will be between individuals, it is important to understand and acknowledge the larger cultural matrix in which you are engaging in this work. This means learning, deepening self-awareness, and ongoing self-analysis on topics including, but not limited to: the dynamics of racism in the US; the ever-changing US political and policy landscape; the ways in which the U.S. and other countries’ historical—as well as current—foreign policies contribute to forced displacement; critical thinking about older, paternalistic, “charity” models of service provision; and how to engage a more asset and strengths-based approach to accompaniment and other work. For people of faith, this process will undoubtedly inspire you to question, reflect, pray, and go deeper in your own spiritual walk.

We recommend the following resource for critical engagement on these issues and questions:

Stand Up for Racial Justice (SURJ): [How Whiteness, the Savior Complex, and Power Dynamics Affect the Sponsorship Experience](#)

Common Areas where asylum seekers need support

CLOTHING, FOOD, AND MATERIAL NEEDS

Until asylum seekers receive their work authorization and can financially support themselves, they will need assistance to meet their material needs. A clothing, food, and material needs committee would focus on securing these items for the asylum seeker at the start of the accompaniment relationship and set up a check-in process to identify and meet ongoing and emerging material needs.

COMMUNITY ACTIVITIES

This committee would offer an invitation to the asylum seeker to get to know the wider community through activities. This could include visiting the local public library or swimming pool, enjoying a walk or sports in a local park, and attending local festivals or community events.

HOUSING

Asylum seekers will need housing while they go through the legal process. The housing committee would secure long-term transitional housing (housing for a few weeks to more than six months). The committee should be mindful of the group’s/congregation’s capacity (e.g., how long can you afford to pay rent? Or how long can someone host the asylum-seeker in their home?), aware of logistical considerations (proximity to public transportation, services/appointments, etc.), and conscious of access to social support.

Congregations have used a wide variety of models to provide long-term transitional housing (ranging from a few weeks to more than six months). Each has its advantages and disadvantages. Consider the property's location within the city/community and how the asylum seeker will access transportation to attend necessary appointments, go to school or work, and receive the appropriate social support.

Here are some suggestions of housing arrangements that existing programs use:

- A repurposed convent building,
- A floor in a shared seminary dormitory building,
- A manse or parsonage,
- A standalone residential property,
- A rental apartment, or
- Rooms in a local family's residence.

a. Church-owned property

One model for asylum housing is the use of a manse/parsonage or repurposing part of the church building. This is one way that churches can see an underused part of their property as a blessing (allowing them to do a new ministry) instead of a drain (something to maintain). This model creates a sense of congregational responsibility (as opposed to one individual host) and offers the asylum seeker more personal space than they would have when staying with a family. In determining if this is an appropriate arrangement, consider its impact on building use for other church functions and the asylum seeker's privacy. General liability insurance should cover any mishaps that could occur while someone is living in the church building. You may wish to talk with your insurance company to verify your coverage, and you may need to verify zoning or other local ordinances on building use and building codes prior to occupancy.

b. Living with a family in a private home

In many instances a family agrees to open up their home. Placing someone in a private home can provide both housing and social support. There are a number of considerations, however, that should be discussed before making such a commitment. In some cases, an asylum seeker may live with a family for a few weeks or months until long-term housing is secured. The host becomes the de facto point person for most of the accompaniment questions that arise. Having the host person/family fully on board and trained is critical to the success of the arrangement.

In this arrangement, it is important to consider the asylum seeker's private space. In addition to a bedroom, what other space might be available for the asylum seeker to use as their own personal space? Will they need to share a bathroom? Is there somewhere else they can be alone? It is helpful to sit down early on to share with each other your needs and expectations. You may want to consider questions like: can the asylum seeker come and go at any hour, how will you handle meals, and what activities will you do together or apart?

Sometimes it is difficult to agree on when it is time for the asylum seeker to move out. It may be taking longer than expected for the asylum seeker to be able to work or find a job, or circumstances may have changed for the host family. It is important to have conversations about contingency plans early on, and there needs to be agreement among the accompaniment team about how to handle these situations.

When private housing is offered as a first phase, it can provide time for the asylum seekers to get to know the new community and be involved in the longer-term housing decisions. And it can avoid some of the host/dependency pitfalls that can undermine a healthy partnership relationship.

c. Within a congregate/community living situation

Another model that has been common among the Roman Catholic community is housing asylum seekers within an existing congregate living situation, such as a convent or dormitory. This arrangement is affordable and creates easy access to social support and informal consultations. It is also highly adaptable as an asylum seeker's needs and level of independence change over time.

d. Stand-alone house or apartment

Placing a family in their own home or apartment is a good arrangement for long-term, transitional housing (6 months or more). It can present significant challenges in the initial weeks, due to the need for significant support and mentoring. In some cases, faith communities have found someone willing to donate a home or provide an apartment at sub-market rental rates. If such an arrangement is not available, it can be expensive for the sponsoring group to sustain a rental property over a long period: it may take over a year for an asylum seeker to gain work authorization and find a consistent stream of income.

LANGUAGE ACCESS

Many asylum seekers do not speak English when they arrive in the US. Before you are matched with an asylum seeker, identify language capabilities within your church, accompaniment team, and community. If a lot of people in your community speak a certain language, inform the resettlement organization you are working with; while there are no guarantees, they may be able to match you with an asylum seeker who speaks that language. Having people in your congregation or team who speak their language could be very uplifting for the asylum seeker and help them connect with the wider community.

However, you can still have a smooth and successful relationship even with language barriers. There are several free or low-cost translation services geared towards refugees and asylum seekers. Even if you do have team members who speak the asylum seeker's language, it is helpful to familiarize yourself with these services, should a need ever arise.

Language resources and translation services (January 2024):

- [USA Hello](#), an online resource with information for refugees, has a [page on language access](#). It has information about your right to interpretation in courts and when interacting with public services. There are also links to free and low-cost interpretation services designed for refugees.
- [Tarjimly](#) is an app that provides live interpreters to immigrants, refugees, and their sponsors. Free and paid versions are available.
- [Respond Crisis Translation](#) provides trauma-informed translation and interpretation services in over 100 languages. Their services are free to migrants, refugees, and grassroots organizers.
- [Refugee Translation](#) provides free interpretation in eight languages and document translation in several others.

FINANCIAL SUPPORT

In general, there are no legal financial responsibilities to accompany an asylum seeker, but allies should understand there will be financial necessities to meet basic needs of clothing, food, housing, legal services, medical expenses, and any other need that may arise. Asking for financial and in-kind contributions is one

way you can draw on broader church and community resources. (See Asylum & Government Benefits section later in the document for information on public services.)

If you are working to get someone released from detention, you may have to organize your community around raising money or signing off on a bond. Both US Immigration & Customs Enforcement (ICE) and USCIS use financial sponsorship forms in certain cases as part of their decision whether to release someone from an immigration detention center or admit them to the United States. Volunteers should consult an immigration attorney or non-profit legal project for advice before completing any legal documents. Information about bond funds can be found in the resources section.

Once you have determined the financial resources, create a budget. Work with the asylum seeker to understand the budget and be a part of the spending decisions. Gift cards can be helpful in tracking expenses while giving the asylum seekers the ability to make some of their own purchasing decisions.

LEGAL SUPPORT

People seeking asylum or facing deportation have many legal needs. Some may be met by the asylum seeker and accompaniment team, as not all tasks must be completed by an attorney. However, all persons seeking asylum should try to find low-cost or free immigration legal services providers in the area. Congregations accompanying asylum seekers may also choose to pay for a private immigration attorney if they have trouble finding a nonprofit organization. A legal support committee supports the asylum seeker in finding (and possibly fundraising for) an attorney, accompaniment at ICE check-ins and other appointments, and filing paperwork—with the supervision of attorney if possible. When connecting an asylum seeker to legal assistance, remember that most people have a one-year deadline from when they arrived in the US to file for asylum. They also must keep ICE informed of their address for as long as they are in the immigration court process.

Congregations and mutual aid groups have organized clinics where volunteers help asylum seekers fill out the I-589 Form (asylum application), under the supervision of an attorney who reviews the applications. Asylum seekers can then file for asylum on a *pro se* (representing themselves) basis and meet the year deadline, even if they haven't yet secured legal representation. However, it is important for legal volunteers to avoid the unauthorized practice of law. Volunteers can assist with paperwork and general information, but they cannot give legal advice. All immigration forms are signed with testimony that the information is correct under penalty of perjury. It is always prudent to have an attorney orient volunteers before they assist asylum seekers with paperwork and to have an attorney review the paperwork before it is filed.

Also, it is advisable that asylum seekers who file for asylum *pro se* obtain legal representation for the actual asylum hearing, especially in removal proceedings. Asylum seekers who have attorneys are significantly more likely to be granted asylum than those who are unrepresented.

Filing for asylum is not the only legal need most migrants have. Here are some other areas where asylum seekers often need legal assistance:

- Preparing for the Credible/Reasonable Fear Interview: Asylum seekers placed in expedited removal have the right to a credible fear interview with an asylum officer, who will ask them about their fears of persecution and being returned to their home country. In many cases, the credible fear interview takes place while the asylum seeker is detained. It is likely that this will have already taken place before you meet the asylum seeker. Some families may be enrolled in Family Expedited Removal Management (FERM); in that case, they will go through this interview after arriving in your community.

- File Requests for Change of Venue: Request for a case to be transferred to an asylum seeker's destination. If an asylum seeker moves to a new city from where the case originated, a change of venue allows them to pursue their cases closer to their new home. Can be filed *pro se* (see information above about filing asylum pro se).
- Employment authorization: In most cases asylum seekers cannot work when they first arrive, and it could take a long time for them to get a work permit, or Employment Authorization Document (EAD). Full-time work or continuous temporary work would require a work permit. People who have been released on parole are immediately eligible to apply for their Employment Authorization Document (EAD). Other asylum seekers can apply for their EAD 150 days after their asylum application date. Even if someone is eligible to apply for an EAD, there is no guarantee of approval. If approved, it can take 3-6 months to receive the EAD.
- ICE Check-ins: Many new asylum seekers are required to check in with ICE within a few months of arrival and may be required to check in annually as long as they are in immigration court proceedings. Volunteers can accompany asylum seekers to their check-ins to serve as an advocate and provide emotional support.

MEDICAL AND MENTAL HEALTH

Asylum seekers will have medical and mental health needs, just like any of us, but they may also have heightened medical/mental health needs due to their long journey and past trauma. The medical and mental health team identify local healthcare providers to provide the needed care for the asylum seekers.

EDUCATION

Asylum seekers, both children and adults, have educational needs. Children are eligible to be enrolled in public school, regardless of status. Adults may require English language instruction and could also benefit from cultural orientation education. The education committee focuses on the educational and cultural orientation needs of the asylum-seekers.

SOCIAL AND SPIRITUAL SUPPORT

Asylum seekers have gone through a harrowing journey and are in the midst of a challenging and uncertain time as they go through the legal process. Opportunities to socialize, build relationships, and receive social and spiritual support are vital. The social and spiritual needs committee would discern with the asylum seekers how to meet emotional and spiritual support needs. This can include connecting with community events or opportunities, regular visits from accompaniment team members they trust, and/or connecting with a religious or spiritual community of their own choosing. A particular challenge for asylum seekers is the amount of idle time once the person is settled in their new home/environment. Finding meaningful outlets for asylum seekers to share their gifts and skills can be helpful in overcoming a sense of helplessness, even depression, with too much idle time and can even help with recovery. This often means creative approaches to volunteering or other ways for the asylum seekers to contribute to their own future and/or be able to give to others.

TRANSPORTATION

Depending on the state, asylum seekers may face barriers to getting drivers' licenses. Transportation volunteers orient the asylum seeker to local public transportation. They also coordinate rides to places that are difficult for the asylum seeker to access via public transit.

Asylum and Government Benefits

In general, asylum seekers are not eligible for federally funded benefits until they receive asylum. Eligibility for state funded programs varies by state. Once a person is granted asylum, however, they are eligible for the following:

- Employment Authorization Document (if not already issued)
- Social security card
- Apply for spouse and children to join them in the U.S.
- Permanent residency (after one year)
- Citizenship (after five years)

If eligible according to income guidelines, they will also be eligible for public assistance benefits including:

- Refugee cash assistance or Temporary Assistance for Needy Families (TANF)
- Supplemental Nutrition Assistance Program (SNAP) benefits
- Medicaid (eight months) if eligible according to income guidelines.

It's important to connect asylees to local refugee resettlement agencies once granted asylum to ensure they can enroll in additional services, such as applying for public assistance benefits and employment services. Persons granted asylum are also eligible for additional Office of Refugee Resettlement or privately funded programs through these same local agencies.

Services at local resettlement offices may include:

- Legal (for status adjustment and family reunification applications)
- Matching Grant (cash alternative to public assistance program)
- Employment readiness and post-employment support
- English language classes
- Youth programs
- Intensive case management programs for additional barriers to integration
- Cultural orientation
- Mental health

Please keep in mind that some programs' eligibility requirements are time sensitive, so it is important to enroll as quickly as possible once granted asylum. To find a local resettlement agency near you, see the State Department list of resettlement agency contacts [here](#). Even if you do not find a local office in your community, limited services may be available if a person lives within 100 miles of a local office. People who have been granted asylum have the freedom to move anywhere in the U.S. *If they do move to a new location, it is imperative that they update their address with the U.S. Postal Service and with the United States Citizenship and Immigration Services (USCIS) by filing an AR-11 form.*

Taking time for discernment

As Presbyterians, we are naturally called to serve our displaced brothers and sisters. It is almost second nature for us to want to open our churches, our hearts, and even our homes to those fleeing from persecution. But before we swoop in to save the day, it is crucial that we thoroughly examine—both as individuals and as a congregation—whether we truly have what it takes to do the heavy lifting of this

work of the Spirit. We might find that we can't take on any of it. Perhaps we find that we cannot handle it at this moment in time. It's also possible that we discover we can be a substantial support to another church or organization already committed. And, of course, if we do the soul searching and discover we have the capacity, as well as the resources (or can confidently and reliably engage the resources of others outside our congregation), we might find we are capable of accompanying the stranger within our congregation. And through it all, we must remember that just as we welcome asylum seekers into our communities, they allow us to accompany them on their journey. We are their guest, *not their savior*, and we must respect and remember that.

Additional Resources

We have compiled the information contained in the links below to help guide you—and your congregation—on this part of your journey. We hope that it will both provide congregational talking points and help answer any questions you might have.

Congregational Accompaniment Resources

- [Unitarian Universalist CAPAS](#) (Congregational Accompaniment Project for Asylum Seekers): Congregational accompaniment partnership program that welcomes congregations of all faiths. They also have accompaniment resources ([link](#))
- [Accompaniment Timeline/Checklist](#)
- [Sample Support Letter](#)s from Freedom for Immigrants
- [Immigrant Welcoming Congregation](#) Guide by the UCC
- [Sanctuary Movement](#) Resources
- The [Faith Community Initiative](#) trains Chicago-area congregations to house asylum seekers. They also have compiled resources, but note that some are specific to Illinois ([link](#))
- Whiteness, savior complex, and power dynamics doc ([link](#))
- Congregational sponsorship FAQ ([link](#)) and congregational vetting questions ([link](#))
- [Guide](#) on how to prepare host homes
- SALDEF [FAQ for Asylum Seeker Sponsorship](#)

Legal Resources

- [U.S. Citizenship and Immigration Services](#) (USCIS) administers most of the pathways to legal status and has updated information on eligibility and requirements.
- The Asylum Seeker Advocacy Project has extensive information on immigration and asylum law, including FAQs, videos and samples of common immigration documents. Resources are available in [English](#) and [Spanish](#).
- The Immigration Advocates Network hosts [a directory](#) of nonprofit immigration legal aid organizations.

Additional Resources and Learning

- [Asylum and Border Resources](#) from Church World Service – written and video resources compiled for shelters along the U.S. border with Mexico that may be helpful for educating your accompaniment team.
- Presbyterian Disaster Assistance overview of the “[State of Asylum and the U.S.-Mexico Border](#)”
- The Asylum Seeker Advocacy Project has extensive information on immigration and asylum law, including FAQs, videos and samples of common immigration documents. Resources are available in [English](#) and [Spanish](#).
- The PC(USA) [We Choose Welcome Action Guide](#) has more information on advocacy for refugee and asylum policy
- The [Interfaith Immigration Coalition](#), a coalition of denominations and other faith-based organizations advocating for just immigration policies, has advocacy resources and action items. They also periodically publish a [newsletter](#).
- The [Welcome with Dignity campaign](#), a wider coalition of organizations that support asylum rights, publishes asylum advocacy resources on its website.
- Jesuit Refugee Services [report](#) on conditions on the U.S.-Mexico border near El Paso and Ciudad Juarez (September 2023)
- The Interfaith Immigration Coalition has put together [Guidelines for Trauma-Informed Engagement with Directly Impacted Individuals](#). It is geared towards groups looking to invite immigrants to speak to audiences, but it may be useful in other situations as well.
- HIAS, [How to Talk about Refugees with Family and Friends](#), [Jews for Refugees](#) Facebook page
- Presbyterian Church (USA) [Video Clip: The Threat to Women](#) and [Video Clip: Honduran Mother Speaks](#)
- Jewish Family and Community Services [Information Guides](#)
- National Employment Law Project [Day Labor Rights](#).
- [Showing Up for Racial Justice](#) has resources to help white people and majority-white congregations challenge systemic racism in their own outlook and in society as a whole.
- [Hymns about immigration and the migration journey](#) (most are free for congregational use) by Carolyn Winfrey Gillette
- [Glossary of Immigration Terms](#)

PC(USA) Contacts

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- Amanda Craft, Office of Immigration Issues: amanda.craft@pcusa.org

PDA’s [Main Migration Accompaniment Ministries page](#)

PDA’s [Border/Asylum page](#)

OGA Office of Immigration Issues [Advocacy & Accompaniment page](#)