

**The Catholic Church and the Immigrant: Mapping and Assessing Expressions of
Solidarity in Western Washington
(Phase II)**

A report in support of the
Community-based Participatory Action Research (CBPR) project,
a collaborative partnership between
the Office of Pastoral Ministries of the Archdiocese of Seattle
and
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The Catholic Church and the Immigrant: Mapping and Assessing Expressions of Solidarity in Western Washington (Phase II)

This report documents the second phase of a study that began in early 2020 to catalogue the current state of support for immigrant communities from both Catholic and non-Catholic organizations across Western Washington. The first phase was completed on July 28, 2020 and is documented in the report *The Catholic Church and the Immigrant: Mapping and Assessing Expressions of Solidarity in Western Washington*.

The study is collaboration between the Archdiocese of Seattle (AoS) and Seattle University (SU) that builds on the work of the AoS Immigrant and Refugee Ministry (IRM), which conducted a listening tour in 2017 to document the needs of Hispanic immigrant Catholics. The resulting *Groundwork for Solidarity on Immigration* report offered an in-depth understanding of the daily concerns of Hispanic Catholics and how Catholic organizations in Washington can better respond to their needs. The report found predominant feelings of fear, uncertainty, and vulnerability among those surveyed, and identified *five needs*: legal aid, emergency family plans and immigrant rights, mental health services for children, addressing racism and nationalism among white Catholics, and more visible solidarity in the Catholic church in Western Washington (Archdiocese of Seattle, 2017).

To operationalize this understanding into better support for immigrant communities, the AoS, represented by Joe Cotton, the director of Pastoral Care and Outreach in the Office of Pastoral Ministries, partnered with Dr. Audrey Hudgins, Associate Clinical Professor in the College of Arts & Sciences at Seattle University. The goal of the partnership is to determine the nature of the work parishes and immigrant-serving organizations are doing to meet the needs of local immigrant communities. In

turn, the findings would be used by the AoS IRM to improve and expand support where it is needed most.

In the first phase of the study, we researched eight of the ten AoS deaneries (Northern, Snohomish, North Seattle, Eastside, South King, Olympic, Pierce, and Southern). In some deaneries, such as the Northern and Southern, data collection efforts were limited due to project time constraints and response rates. Two deaneries were excluded from this phase of the study, South Seattle Deanery, where immigrant-related activities are well known and well-documented within the AoS, and South Sound Deanery, due to limitations in researcher availability. See Appendix A for maps of AoS deaneries and Western Washington counties and Appendix C for the Parish Immigration Status Database. In this phase of the study, we found that many parishes and secular organizations are not only aware of their immigrant communities but have already established resources and programs ranging from educational services to assist with citizenship to offering masses in multiple languages. Yet many similar institutions know nothing of their immigrant communities. With this evidence, the AoS is now better positioned to direct resources where they are most needed and inspire increased collaboration across parishes, the Archdiocese as a whole, and immigrant-serving organizations throughout Western Washington.

In this second phase of the study, the AoS asked us to focus on four deaneries, Southern, Northern, Olympic and South Sound. Due to researcher availability, two were selected, the Northern and South Sound deaneries, both of which contain large immigrant communities and few parishes. We again found varying levels of awareness

and action in support of immigrant communities and have developed a conceptual model to describe the expressions of solidarity.

This report can serve as a tool to sharpen engagement across the archdiocese in addressing the *five needs* outlined by the *Groundwork for Solidarity on Immigration* report. Our hope is not only to support immigrants and their allies, but also to stand in solidarity with immigrant communities and, most importantly, with immigrants within our own community. In this way we might better serve the needs of immigrant and refugee populations in our area while embodying our mission as a Jesuit-Catholic university. We are grateful for the opportunity to contribute to this important work.

Catholic Im/migrant Solidarity Model

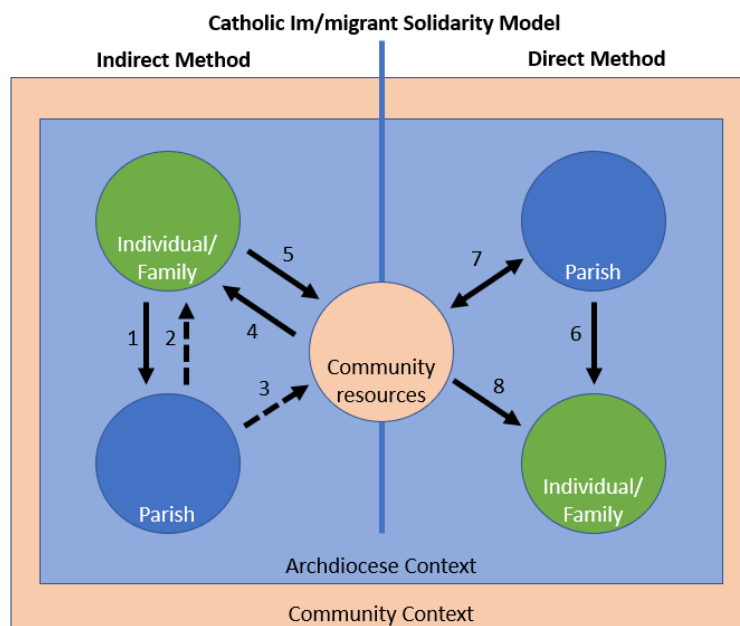
In this second phase of the study, a conceptual model emerged that contextualizes the research findings we will present in the following sections. We offer in this section an orientation to the *Catholic Im/migrant Solidarity Model*, which can be seen in Figure 1. From our research, we observed that there are two ways in which parishes express solidarity with im/migrant parishioners in their communities. The first is the *Indirect* method, shown on the left, where the parish is positioned to provide resources when a parishioner approaches the parish (line 1) to access and utilize resources in times of need. This usually does not occur until a problem or need arises for an individual, family, or group of parishioners that moves them to ask for the church's help. The parish may engage in outreach (line 2) with individuals, families, or groups, but solidarity is most often expressed when individuals identify their needs. An example of the *Indirect* method is the parish of St. Francis in the Northern Deanery which utilized internal resources to support a parish families' deportation defense. The second is the *Direct*

method, shown on the right, in which the parish engages in direct outreach with its parishioners to inform them of existing resources and actively works with vulnerable groups of people to assure access to necessary resources (line 6). An example of the *Direct* method can be found at the parish of the Immaculate Conception in the Northern Deanery where it has established a parish food bank that serves the parish and the entire community.

In both methods described in the model, parishes may engage outside resources to extend its capacity to express solidarity (lines 3 and 7), with the solid line (line 7) of the *Direct* method signifying active exchange with community resources and the dotted line (line 3) of the *Indirect* method marking an advisory strategy of solidarity. Finally, lines 4, 5, and 8 depict the flow of information and resources between community resources and individuals, families, and groups, which may occur in both models, with and without parish expressions of solidarity.

Figure 1

Catholic Im/migrant Solidarity Model



The aforementioned model is the result of observed patterns in outreach of a variety of parishes across the Northern and South Sound deaneries. For example, the Skagit Valley has high rates of Latinx individuals and families that immigrate for agricultural work. Relocation often brings housing and food insecurities, and either the *Indirect* or *Direct* methods would handle this in different ways. Under the *Indirect* method the group, family, or individual approaches their parish to request help with food or housing. The parish then gathers the resources it already has (donations or funds provided by the parish community or Catholic church, food vouchers, housing options, etc.) and provides them to the group, family, or individual that has requested the help. The key is that the individual, family, or group must first approach the parish; the parish often does not initiate the provision of resources, instead deferring to individuals to make choices about identifying their needs. The *Direct* method would approach the situation of food or housing insecurities by way of developing programs such as food banks or programs, such as the Whatcom County Refugee Program, that are accessible to the Latinx community and tend directly to the identified insecurities. The key in the *Direct* method, is that the parish communicates directly with vulnerable populations to tend to their needs and provides resources and programs that address those needs, without the individuals, families, or groups having to ask for them.

Methodology

This Community-based Participatory Action Research (CBPR) project is designed as an *implementation evaluation* (Trochim, 2000), a formative process to assess the implementation of efforts focused on immigrant communities in Western Washington. Our study is both *cross-sectional*, meaning it reflects our mapping and

assessment at this point in time, as well as *exploratory*, in that it uses an inductive method to gather information (Trochim, 2000). Subsequent analysis of the qualitative data we collected enabled the determination of patterns, on which we drew conclusions.

The student researchers each chose a deanery, with Rowyn focusing on Northern Deanery and Jennifer studying the South Sound Deanery. Both independently researched the parishes and missions of their assigned deanery as well as the immigrant-serving organizations in the same geographic area. See Appendix B for the research protocol used in the study. The results led to an analysis of the state of each deanery on the *five needs* as well as recommendations on how the AoS could improve the state of support for immigrants and refugees in the short term and long term. These efforts expanded upon the two resources from the earlier project that document the state of parish immigration initiatives (see Appendix C) and organizations doing work in immigrant communities (see Appendix D). AoS's stated goal is to utilize these databases to tailor its support to parishes that wish to enhance their efforts within immigrant communities and strengthen the capacity of the immigrant helpline run by St. Vincent de Paul.

Northern Deanery

The Northern Deanery consists of 18 parishes, and one mission, spanning Skagit and Whatcom county in Western Washington. This report contains findings from the seven we were able to reach, which were organized into two clusters: St. Augustine in Oak Harbor, which manages the administration its mission, St. Mary in Coupeville; and Immaculate Conception in Mount Vernon, which oversees a cluster of four: St. Charles

in Burlington, St. Catherine in Concrete, Sacred Heart in La Conner, and Immaculate Heart of Mary in Sedro-Woolley.

Initial outreach consisted of emailing Father Paul Magnano, the friar of the Northern Deanery, with the seven research questions (see Appendix B) we would be posing to the deanery's parishes regarding the *five needs*. The friar then forwarded this email to parish and Catholic Community Services (CCS) contacts to prepare them. We then emailed each of the 18 parishes; only Jan Steckler, the pastoral assistant of St. Francis in Friday Harbor responded. Follow-up phone calls to six of the parishes resulted in two more interviews.

Outside the Archdiocese of Seattle, an interview was conducted with Andrea Cunningham, the head of CCS's the Whatcom County Refugee Program and website research was conducted on three non-Catholic organizations, the Whatcom Human Rights Task Force, Mount Vernon Immigration Resources, and the Skagit Immigrant Rights Council.

Our findings and results are discussed below in Section I. Results for each respondent can be found in Appendix C, Western Washington Parish Immigration Status Database and in Appendix D, Immigrant-serving Organizations Database.

South Sound Deanery

The South Sound Deanery is composed of fourteen parishes and five missions, many of which share the same staff members. This report contains findings from the eight we were able to reach, which were organized into three clusters: St. Mary in Aberdeen , which manages the administration of its two missions and the associated parish, Our Lady of The Olympics (Mission), St. Paul in Westport (Mission), and Our

Lady of Good Help in Hoquiam; St. Joseph in Chehalis, which oversees St. Mary in Centralia; and St. Joseph Parish at Holy Family in Frances, which operates St. Lawrence in Raymond.

We reached out to Father Tim Ilgen, the friar of the South Sound Deanery to request he alert the deanery to the data collection efforts. After organizing the list by shared staff, we chose to focus on the parishes that had multiple associations, hypothesizing that we would be able to gather more information because these parishes had larger populations and staff and their access to resources would be significantly higher when compared to other non-associated parishes within the deanery. This method would illuminate the gaps within each parish and more easily investigate the *five needs* in this deanery's context. Phone calls to the three large parishes resulted in five interviews with parish representatives (four over the phone and one through email), on the seven research questions (see Appendix B).

These parish interviews referenced two non-Catholic organizations, Firelands Workers United and Asistencia con Renta en Lewis County, both of which were contacted for follow-up. Neither organization responded to our contact attempts, and our website research efforts were marginally fruitful. We learned that Firelands Workers United (n.d.), formed in 2019, focuses on community organizing in the area. Asistencia con Renta en Lewis County (n.d.) provides rent assistance to families across Lewis County.

Our findings and results are discussed below in Section II. Details on the respondents can be found in Appendix C, Western Washington Parish Immigration Status Database and in Appendix D, Immigrant-serving Organizations Database.

Organization of the report

This report is presented in three sections, with four supporting appendices. A brief overview of the contents is offered below:

Section I – Results and Findings for the Northern Deanery. In this section, we analyze the parishes of the Northern Deanery and immigrant-related organizations located in Western Washington that help immigrants, migrants, refugees, and people on the move. Our research for this section of the report was driven by two questions:

- What is the nature of AoS and non-AoS activities to help immigrants, migrants, refugees and people on the move?
- Using the *five needs*, what is the state of immigrant-related activities within the deanery?

Section II – Results and Findings for the South Sound Deanery. In this section, we analyze the parishes of the South Sound Deanery and immigrant-related organizations located in Western Washington that help immigrants, migrants, refugees, and people on the move. Our research for this section of the report was driven by two questions:

- What is the nature of AoS and non-AoS activities to help immigrants, migrants, refugees and people on the move?
- Using the *five needs*, what is the state of immigrant-related activities within the deanery?

Section III – Limitations, Recommendations, and Conclusions. In this final section, we describe the limitations of our study, our recommendations based on our findings, and our conclusions.

References. Readers will find a list of citations used in the report.

Appendices. Four appendices provide supporting information:

Appendix A – Maps of AoS Deaneries and Western Washington Counties

Appendix B – Research Protocol

Appendix C – Western Washington Parish Immigration Status Database

Appendix D – Immigrant-serving Organizations Database

Section I – Results and Findings for the Northern Deanery

In this section, we share the results and findings of our research on the parishes of the Northern Deanery and local immigrant-serving organizations outside the AoS. We will use the construct of the *five needs* to frame our analysis of the immigrant-serving work occurring in the Northern Deanery.

Legal Aid

Legal aid in the Whatcom County area of the Northern Deanery is available through two non-Catholic resources, and none of the interviewed parishes could confirm that they had utilized these resources for their immigrant communities. Parishes within Whatcom County (Church of the Assumption, Sacred Heart, Mission of St. Joseph, St. Peter, and St. Joseph) have access to the Whatcom Human Rights Task Force, an organization that provides legal aid, tends to the disruption of civil rights, and fights discrimination. Another resource for legal aid is Mount Vernon Immigration Resources, which supports the Skagit County area of the Northern Deanery. CCS has partnered with this organization to offer free services for those on state benefits, and low-cost services to others.

Emergency Family Plans and Immigrant Rights

Emergency family plans and immigrant rights are addressed by way of outside resources rather than directly offered by the parishes. In Whatcom County, Whatcom Human Rights Task Force offers resources that address emergency family plans for undocumented families and families of mixed documentation. It also provides literature on immigrant rights, especially regarding deportation and confrontations with ICE. As shared in an earlier section, the emergency faced by an immigrant family of St. Francis in Friday Harbor offers an exemplary case in how parishes can choose to interact with

emergency family plans. Jan Steckler of St. Francis shared how the parish worked as a collective to retrieve a family that had been detained by ICE and moved to a detention center in Pennsylvania (personal communication, December 5, 2020). Parishioners worked to gather funds and develop a successful plan to bring the family back to their home in Washington. This example shows resilience within the Catholic immigrant community, solidarity among non-immigrant parishioners, and can serve as a model for other parishes in its support of parishioners.

In support of needs related to emergency plans, the Whatcom County Refugee Program is available to all parishes of Whatcom County but has developed the closest relations with three parishes in Bellingham (Church of the Assumption, Sacred Heart, and Mission of St. Joseph). This service is run by Andrea Cunningham of CCS and provides aid to immigrant families who are new to the area, supplying household items to smooth the transition. The Whatcom County Refugee Program also supports job placement, emergency housing, and general aid for individual immigrants and their families.

Parishes in Skagit County (Sacred Heart in La Conner, Immaculate Conception in Mount Vernon, Immaculate Heart of Mary in Sedro-Woolley, St. Charles in Burlington, St. Paul in Swinomish) have access to the Skagit Immigrant Rights Council that provides emergency aid and family planning resources.

Mental Health Services for Children

Mental health services for children were not mentioned in the interviews and discussions with parishes in the Northern Deanery. No outside resources regarding this

need were noted either. This may prove to be a need that requires further attention in the Northern Deanery.

Addressing Racism and Nationalism among White Catholics

This need varied across parishes in terms of what solutions look like in each community. For example, at St. Francis of Friday Harbor, racism and xenophobia was stated to not deeply affect the parish and its Latinx immigrant community. Rather, the pastoral assistant emphasized how well adjusted and successful their immigrant parishioners were, and that there was no difference between Latinx immigrant and white parishioners.

On the other hand, because of her conversations with parishioners in the Latinx community, Shari Mentel of Immaculate Conception in Mount Vernon noted that the decline in Latinx people immigrating to the Skagit Valley was a result of social exclusion and systemic racism towards Latinx immigrants, regardless of their documentation status (personal communication, December 21, 2020). The policies of the Trump administration contributed to evolving racism geared towards Latinx immigrants individually and Latinx communities, undermining trust and creating feelings of exclusion. To ensure that the Latinx community feels welcomed in Western Washington, it seems necessary that parishes address the growing issue of racist ideology towards Latinx immigrants.

More Visible Solidarity in the Catholic Church

The Church of the Immaculate Conception in Mount Vernon provides a great example of visible solidarity in the church. This parish has implemented programs that increase solidarity by way of the Youth Migrant Program. This program brings groups

from parishes in Seattle to work alongside Catholic immigrant communities in the Skagit Valley. Here, the groups volunteer at the parish's various resource banks, and even work alongside the large Latinx community that works in the Skagit Valley fields. This offers visible solidarity and assistance to the immigrant communities in various parts of Western Washington. This parish has also worked to increase the number of Spanish-speaking staff and leadership to better engage with their Spanish-speaking immigrant community.

Visible solidarity has also been seen at the *Our Lady of Guadalupe* festival produced by the Latinx community from the parish of St. Francis. This festival invites the Latinx community from the parish and surrounding community to engage in festivities that align with their culture.

Successful Outreach and Further Needs

This research effort uncovered a successful outreach effort by one parish as well as additional needs not directly related to the *five needs*. A successful outreach effort can be found in the food bank and diaper bank run by the parish of Immaculate Conception in Mount Vernon that services the parish and local communities. Beyond the *five needs*, Spanish language capacity deserves mention. The food and diaper bank services above became increasingly successful under the leadership of a bi-lingual English/Spanish speaker. This helped with outreach to Spanish-speaking immigrant communities and demonstrates that an increase in Spanish-speaking staff and volunteers would be beneficial to parishes. Guillermina Bazante, a CCS staff member, noted this success and the barriers faced by immigrant communities when there are discrepancies in language capacity (personal communication, December 21, 2020).

Furthermore, it was expressed by Shari Mentel of Immaculate Conception that technological barriers limit its outreach efforts. It is difficult to inform parishioners of resources and changes to services if they do not have access to email, text, or social media (personal communication, December 21, 2020). This issue has been heightened due to Covid-19, as parishes have even less contact with parishioners and the community.

Section II – Results and Findings for the South Sound Deanery

In this section, we share the results and findings of our research on the parishes of the South Sound Deanery and local immigrant-serving organizations outside the AoS. We will use the construct of the *five needs* to frame our analysis of the immigrant-serving work occurring in the South Sound Deanery.

Legal Aid

On the need for legal aid, no respondents mentioned current internal resources that address this common concern among immigrant communities within the South Sound Deanery. There was mention of outside resources that were available in the past to help parishioners sort through legal documents at St. Mary (Aberdeen) and its associated parishes; however, parishioners had limited access to and knowledge of these resources pre-pandemic. Since the start of the pandemic, these resources have not been accessible and those provided by the Archdiocese have yet to be restarted, likely due to health and safety concerns.

A common concern described by many parish representatives was a barrier between the immigrant communities and the parishes themselves that inhibits the development of trust. Some parishes noted that while some resources are available, they have trouble sharing and advertising that information and believe that some people may not feel comfortable asking for the information or assistance, likely due to their immigration status. This barrier could be attributed to the fear immigrants experience; trusting the wrong person could change their lives, putting them and their families at risk. Building trust takes sustained engagement over time.

Emergency Family Plans and Immigrant Rights

No respondents mentioned resources or groups that address this need. All the parish representatives interviewed for this report shared their concern about being understaffed and as a result, not much work has been done to address the need for Emergency Family Plans and Immigrant Rights. This may prove to be a need that requires further attention in the South Sound Deanery.

Mental Health Services for Children

On the need for mental Health Services for Children, there was no mention of resources or groups that addressed this need. This may prove to be a need that requires further attention in the South Sound Deanery.

Addressing Racism and Nationalism among White Catholics

On the need for addressing racism, nationalism, and xenophobia among White Catholics, there was no mention of specific work being done to address this issue. As discussed in the next subsection, establishing a strong Latinx community within the parish seems to be the first step before engaging their majority population of White Catholics. The focus is more on encouraging Latinx parishioner involvement and not necessarily on education for White parishioners. In general, the construction of a strong and active immigrant parishioner community can be a precursor to broad engagement around a range of needs in this community. We observe that the efforts to establish a strong Latinx community can occur simultaneously with efforts to engage the White Catholic population, and that doing so would make meaningful progress on addressing racism, nationalism, and xenophobia.

More Visible Solidarity in the Catholic Church

On the need for more visible solidarity in the Catholic Church, there was mention of steps being taken to form a larger community for Latinx immigrant parishioners. There are six parishes that offer mass in Spanish and each includes a section for Spanish speaking parishioners in its weekly bulletin, which is also offered online; however, it is limited to one page or less, and it offers very little on involvement (see Appendix C).

Parish representatives from St. Joseph in Chehalis and St. Joseph Parish at Holy Family in Frances described concerns about barriers of language, trust, and involvement within their associated parishes. St. Joseph (Chehalis) mentioned its opportunity and privilege in having two appointed priests who are not only Spanish speakers but who also identify as Latinx, which has allowed them to establish stronger connections of trust with their Latinx immigrant parishioners. Again, a lack of volunteers and staff members, especially since the start of the pandemic, was a large concern and has made it difficult for these parishes to establish/reestablish contact, community, and resources for their immigrant parishioners. In general, understaffing may not need to serve as a proxy for inaction if the *Indirect* method described in the Catholic Im/migrant Solidarity Model is considered (see Figure 1).

Successful Outreach and Further Needs

Despite the many gaps in addressing the *five needs* of the immigrant community in the South Sound Deanery, parishes have made attempts to provide resources and aid that address other concerns. For example, Latinx community members lead small prayer groups at St. Joseph (Chehalis) and St. Mary (Centralia). As mentioned previously, St. Joseph (Chehalis) also has two Latinx priests. This, with St. Mary

(Aberdeen) and associated parishes sharing a Latinx director of Hispanic Ministries, shows the efforts some parishes have made to develop their communities and encourage involvement within the church. Another example can be found in St. Joseph (Chehalis), which also promotes community support services for its immigrant parishioners, such as Firelands Workers United, a grassroots group of community organizers, and Asistencia con Renta en Lewis County, that provides rent assistance to families across Lewis County.

As mentioned above, all parishes shared concerns that a barrier between the immigrant communities and the parishes inhibits the development of trust. A person's immigration status is a sensitive subject, and often people live in fear for their safety and that of their family. Trusting the wrong person could put them and their loved ones at risk. The barrier described by these parishes most likely emerges from a failure to persuasively communicate and effectively create a safe space for immigrant communities. It is not enough to simply vocalize a commitment to cultivate a place of solidarity; action needs to be taken, and of course, that takes time. These parishes acknowledge this reality and have attempted to grow their population of Latinx parishioners with the hope that by establishing a community within the parish, they will be able to develop a sense of trust and better address the *five needs*.

Section III – Limitations, Recommendations, and Conclusions

In this section we will describe the limitations of our study, our recommendations based on our findings, and our conclusions.

Limitations

Our study has several limitations. It is important to note that in the short project timeframe we were unable to interview every parish within both deaneries and this limitation affects the results of our analysis. Covid-19 exacerbated this reality and has additionally placed limits on parish capacity to support immigrant communities, which in turn limits the findings.

The *five needs* outlined in the *Groundwork for Solidarity on Immigration* report, which we used as the frame for our data analysis, were identified as the result of a pastoral listening effort by AoS staff to better understand the Hispanic Catholic immigrant reality in Western Washington. It was not a social scientific study, nor was it an assessment or evaluation of parish activities. Thus, its use as an analytical framework makes its utility limited to the Western Washington context and cannot be considered generalizable beyond this geographic area. Further, the lack of social scientific methodology in the original study may limit its utility as a tool for our implementation evaluation of parish activities.

Another limitation of our study is the lack of clarity on what we define as immigrants, migrants, refugees, and people on the move. Within the context of the Catholic Church's *Share the Journey* global initiative (Catholic Relief Services, 2017), people of any country of origin are included. The *Groundwork for Solidarity on Immigration* report focuses on *Hispanic* immigrant communities in Western Washington. We share this focus, choosing to refer to this group as *Latin/o/a/x*. The project focus on

Latinx and Spanish-speaking immigrant communities aligns well with the *Groundwork for Solidarity on Immigration* analytical framework, while the underlying data collected may also serve to inform the AoS on services provided to a wider range of immigrants.

Recommendations

Direct engagement with immigrant communities can reap important information on how to best engage with and support immigrant communities. The Parish Network Builders within Catholic Community Services could be invited to support this effort and/or could be invited to talk with parishes about their experience supporting immigrant communities in the area. Such efforts to raise awareness could motivate additional support and resources for immigrant communities.

The Archdiocese should consider implementing a plan to develop a Deanery- or Archdiocese- wide network that can provide support and resources to those staff working with immigrant communities. Several parishes recognize that a sustainable way to promote solidarity would be through building connections with other parishes to make the best use of limited resources. While more paid staff would certainly expand capacity, an emphasis on hiring those with bi-lingual skills would improve functioning along multiple dimensions. In this way, great possibilities exist for addressing more of the *five needs* and more importantly, establishing/reestablishing trust with immigrant parishioners and communities, which is the single greatest challenge we find facing parishes.

On the volunteer front, a focus on the development of bi-lingual volunteer capacity would also contribute to inroads with immigrant communities and may be a more effective means of establishing/reestablishing trust with immigrant parishioners

and communities, particularly if the volunteers are recruited from the immigrant parishioners and communities themselves. This may be through a formal program designed to specifically recruit bi-lingual volunteers or through a more informal approach in which current volunteers are invited to build basic skills in all languages spoken by the parishioners. Bi-lingual volunteers may also be included in the Deanery- or Archdiocese- wide network mentioned previously. The *Groundwork for Solidarity on Immigration* report (2017) suggested pursuing an initiative to “recruit [Latinx] young adults to be community resources on immigrant rights and family emergency plans” (p. 1). Should this recommendation be implemented in the future in this area or in general volunteering recruitment, we suggest using the language of invitation to avoid sending the message that it is this group’s responsibility because they are Latinx.

The present political transition of the United States in the wake of the 2020 election calls us to do more work than ever before to address and correct the issues and behaviors that divide the nation. It is our recommendation that the Archdiocese of Seattle cultivate a more inclusive mindset and safer environment by addressing the language its parishes use with Latinx and White parishioners, but also make more sustainable, straightforward, and visible efforts to address the lack of trust present in the Latinx immigrant community. The Ignatian Solidarity Network offers a range of resources designed specifically for parishes that wish to engage in anti-racist practices. A recommended first step would be to view the YouTube [video](#), *A Parish Journey for Racial Justice and Equity*, which offers ways to initiate or deepen parish commitment to racial justice and equity. Elsewhere, parishes can draw on the immigrant integration resources offered by Catholic Legal Immigration Network (CLINIC) through its [website](#).

Finally, a recent [talk](#) by Fr. Daniel Groody, University of Notre Dame, as part of Seattle University's Catholic Heritage Lecture series, offers a perspective on integration in relationship to the meaning of the Eucharist and the challenges of global migration.

Parishes should consider the language used to communicate solidarity. The use of word "immigrant" holds a negative connotation in the United States and is often derogatory and signals exclusion and dependence. In the past four years, the term has been used to demonize Latinx and other individuals; as a result, many live in fear and have lost faith and trust in the people and institutions they once believed provided a safe haven. This word has become the sole identifier of many Latinx people, and while it holds no inherently negative meaning, the way it is used can allow for the othering of an entire group who come to be seen as immigrants first and mothers / fathers / neighbors / people second. For example, rather than saying "we have resources for immigrants," parishes could say, "we have resources for people looking for legal advice, rental assistance, etc." While some references like "immigration lawyer" are specific and necessary, parishes may be challenged to deliver resources where they are needed because some do not want to risk saying "I'm an immigrant." Above all, language matters.

Most Catholics understand that xenophobia, racism, and White nationalism have made it impossible for non-White immigrants to feel welcome in this country. The willful ignorance, apathy, and inaction that has become common practice for many White Americans has made it impossible for immigrants to feel completely safe. In response, many White Catholics are called to action and unfortunately, a common first step takes the form of White saviorism within immigrant communities. When White parish members

believe that they know what is best for the community and act without community consultation, these efforts prove futile and unsustainable over time. It is inconsistent and superficial work that calls for a thorough examination of the true harm this creates in immigrant communities, contributing to feelings of being unheard and sowing further distrust in the Latinx community.

Recommendation Spotlight: The Catholic Im/migrant Solidarity Model

The Archdiocese of Seattle should consider using the Catholic Im/migrant Solidarity Model (shown in Figure 1) as a reflection activity at the parish level to aid in the discernment process of the best approach to supporting immigrant communities in its unique context. Briefly, and as discussed above, parishes may choose a *Direct* or *Indirect* method of supporting immigrant communities. The *Indirect* method serves the community by way of addressing individual/family/group needs as they are identified, rather than focusing on developing resources for broad demographics. The *Direct* method aims to develop and use resources that directly benefit a range of individuals, families, and groups. When applying these methods, it is important to note that neither one is better than the other, rather they delineate how a parish may go about offering solidarity through services and support. Ultimately, the goal is to best support parishes in their community development work.

As we offer the model to the Archdiocese of Seattle for consideration, we also wish to critique it as a means of informing its potential users. In general, the model emerged from our study of two of the ten deaneries in the Archdiocese of Seattle; thus, like the study findings discussed above, the model may not be generalizable beyond

these two deaneries. As the model is newly developed, we believe that further refinement and critique will improve its utility.

Advantages and disadvantages of the Indirect method. Parishes using an *Indirect* method may be able to more efficiently allocate resources. The *Indirect* method may be able to create a larger impact by way of reserving resources for larger-scale problems that arise within the Latinx community. If a parish provides adequate information regarding the resources available to help Latinx parishioners, this might enable parishes to develop closer communication and trust with its Latinx community. This method also gives the Latinx community the ability to choose when and how they receive resources, which may contribute to feelings of being in more control of their needs and could reinforce a sense of trust between parish and parishioners. The Indirect model might be more advantageous for small parishes that do not have the capacity for robust resource delivery to their Latinx community.

Although the *Indirect* method acknowledges a need for support, it fails to recognize the specific nature of those needs or the barriers preventing access to existing resources. This model prevents a dynamic relationship between the needs of the community and the efforts of the church. By failing to be actively attentive to the community's needs, this method may limit the distribution of resources and could fail to foster trust between parishes and the immigrant communities they serve. If a parish does not efficiently provide the information on available resources, parishioners are more likely to be underserved, or may have to settle for less beneficial resources outside of the church. Furthermore, implementing the *Indirect* method creates a sense

that the parish's obligation to the community has been fulfilled and stifles the possibility for further examination of the changing needs of the community.

Advantages and disadvantages of the Direct method. The *Direct* method provides parishes an opportunity to better engage with their surrounding Latinx community and foster a better relationship of trust and respect. By using this method, parishes may be able to better communicate their support for the Latinx community as well as promote a safe space for listening to their needs when doing direct outreach. This will help in eliminating the fear that comes from requesting aid and will hopefully demonstrate the parish's commitment to providing support to and standing in solidarity with its Latinx community. In addition, we believe this method enhances the efficacy of resource distribution by making access broadly available.

The *Direct* method can offer a variety of services and resources that focus on needs within the communities of a parish. A disadvantage of this method is that it could also result in a waste of resources, money, and time if the community is not made properly aware of the services, or if the services do not appropriately tend to the community's needs. There are also limitations that could keep the *Direct* method from being efficient; services and resources in this method aim to address needs across a broad population and thus may not account for barriers to access that individuals and families may face. For example, some may not have the ability to travel to a food bank due to time conflicts (jobs, childcare, etc.) or geographical barriers. Finally, the focus on broad resource delivery might serve as a proxy for more direct forms of human-to-human engagement.

Researcher recommendation. The Catholic Im/migrant Solidarity model emerged from our observations of the parishes in the Northern and South Sound Deaneries of Western Washington, and we found that the *Direct* method to be more beneficial to a parish's Latinx community than the *Indirect* method. Parishes that adopted *Direct* method often had stronger connections with their Latinx parishioners and were understanding of their needs. By using the *Direct* method, parishes have a greater chance of providing more resources that speak to the *five needs* expressed by the Latinx community. While each parish should ultimately adopt a method that best suits their internal and external community, we believe that the *Direct* method provides support that will be crucial for establishing a well-grounded relationship between Latinx immigrants and the Catholic Church.

Conclusions

While Covid-19 placed limitations on our capacity to assess the efficacy and extent of the work parishes in the Northern and South Sound deaneries have been doing to address the *five needs*, we are able to conclude that parishes and designated staff are unable to fully support the needs of their immigrant communities. In general, parish representatives expressed that more work needs to be done, and there are shared concerns and barriers that have yet to be addressed. No one specific need has been completely met and most work is still in progress or has been stalled due to bi-lingual staff/volunteer shortages and pandemic safety concerns. Some parishes recognize that a sustainable way to promote solidarity would be to connect with other parishes to share limited resources.

Parishes have a profound relationship to the concept of community. In these uncertain times, community is a concept that has been deeply stressed and promoted worldwide. However, after a long history of xenophobia, racism, and nationalism, there is wavering trust between immigrant communities and groups outside their circles. In both deaneries, this absence of trust seems to be a large barrier; others being staff/volunteer availability, language barriers, and a shortage of resources and parishes. Our hope is that this report has helped shine a light on this dynamic and that its recommendations can offer a way forward.

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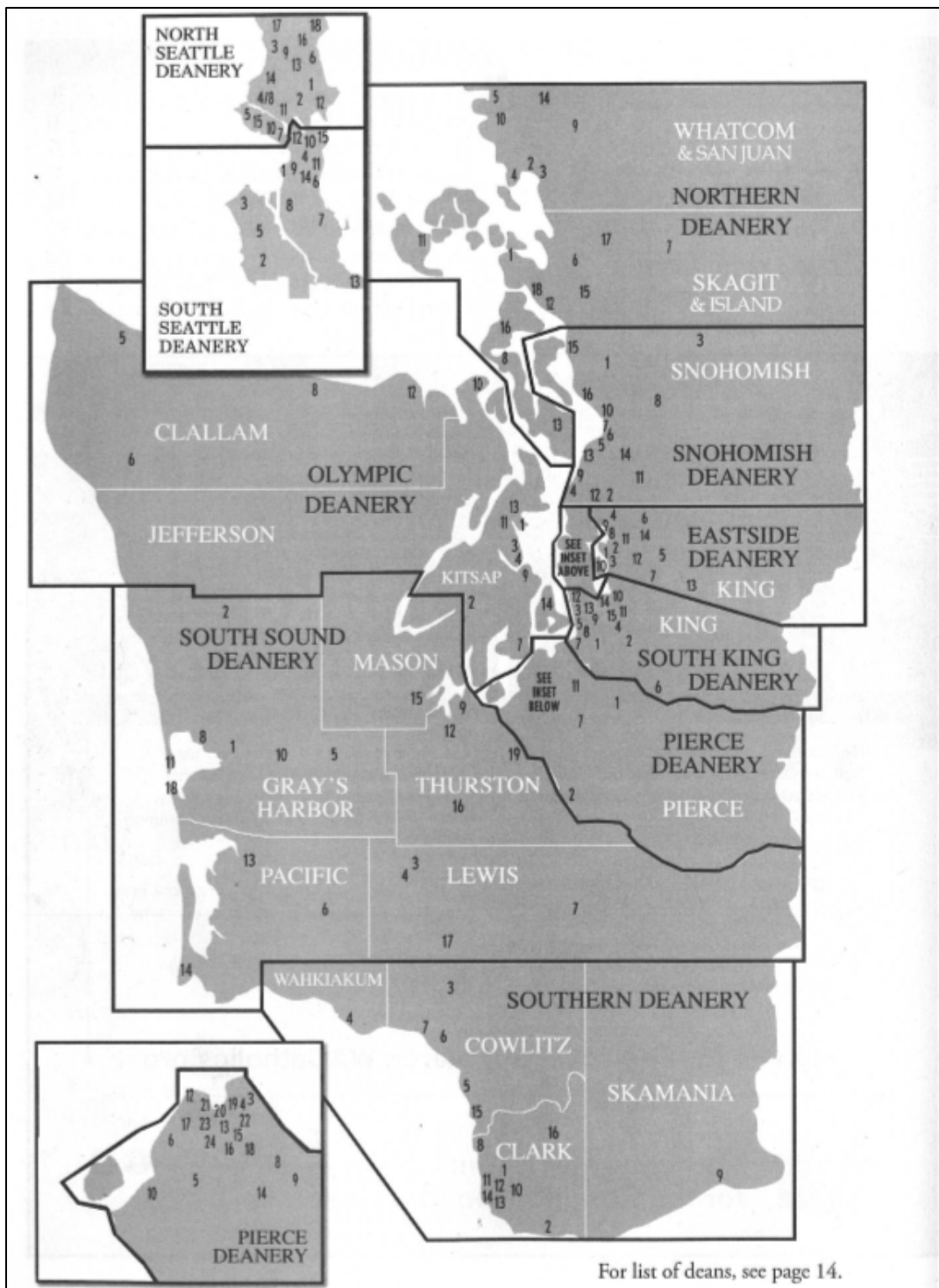
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Appendix A Map of AoS Deaneries



Map of Western Washington Counties



Appendix B

Parish Interview Protocol

Parish Call Canvassing Script and Questions

Hi, my name is _____. I'm a student at Seattle University and currently working on a research project in partnership with the Archdiocese of Seattle, specifically, Joe Cotton from the Office of Pastoral Ministries. We are calling to gather information about the work that your parish may be doing related to immigrant communities.

May I please speak with someone from your staff who might be able to answer these questions?

1. What work is your parish doing in response to immigrant needs, if any?
2. If the parish is not currently acting on this issue, are there any barriers that have prevented it from doing so?
3. What does your parish see as successes and challenges in doing this work?
4. What needs do the members of your parish immigrant community have? Some possibilities might include:
 - free or low-cost legal aid for immigrants
 - visible solidarity for immigrants by parish and its members
 - mental health help for immigrants, especially for children
 - emergency family plans & know your rights workshops for immigrants
 - addressing racism and nationalism among non-immigrant parish populations
5. Is your parish currently partnering with other parishes or immigrant support agencies? If so, which agencies?

6. What assistance does your parish need, if any, in addressing issues around immigration?
7. Is there anything else you'd like to share that would help us with our research?

Thank you so much for taking some time to speak with me!

WHAT WE NEED TO KNOW FOR THE EXCEL SHEET: contact name and number, parish partners, date of interview, notes on responses in each column

Parish E-mail Canvassing Script and Questions

Dear --- Parish,

My name is _____. I'm a student at Seattle University and currently working on a research project in partnership with the Archdiocese of Seattle, specifically, Joe Cotton from the Office of Pastoral Ministries. We are writing to gather information about the work that your parish may be doing related to immigrant communities.

We would be grateful if you would respond to these questions:

1. What work is your parish doing in response to immigrant needs, if any?
2. If the parish is not currently acting on this issue, are there any barriers that have prevented it from doing so?
3. What does your parish see as successes and challenges in doing this work?
4. What needs do the members of your parish immigrant community have? Some possibilities might include:
 - free or low-cost legal aid for immigrants
 - visible solidarity for immigrants by parish and its members
 - mental health help for immigrants, especially for children
 - emergency family plans & know your rights workshops for immigrants
 - addressing racism and nationalism among non-immigrant parish populations
5. Is your parish currently partnering with other parishes or immigrant support agencies? If so, which agencies?
6. What assistance does your parish need, if any, in addressing issues around immigration?

7. Is there anything else you'd like to share that would help us with our research?

Thank you so much for your time. If you have any questions, my email address is ---

and my number is ---

Thank you!

---(name)---

WHAT WE NEED TO KNOW FOR THE EXCEL SHEET: contact name and number,
parish partners, date of interview, notes on responses in each column

Immigrant-serving organization Interview Protocol

Immigrant-serving organization Call Canvassing Script and Questions

Hi, my name is _____. I'm a student at Seattle University and currently working on a research project in partnership with the Archdiocese of Seattle, specifically, Joe Cotton from the Office of Pastoral Ministries. We are calling to gather information about the immigrant-related work that your organization may be doing with Catholic organizations. May I please speak with someone from your staff who might be able to answer these questions?

1. Ask any questions that clarify the information you collected from their website.
2. Which parishes or other Catholic organizations do you regularly collaborate with, if any?
3. What do you need from parishes or other Catholic organizations to support your work in this time of COVID-19?
4. How might your answer change in a post-COVID-19 situation?
5. Is there anything else you'd like to share that would help us with our research?

Thank you so much for taking some time to speak with me!

WHAT WE NEED TO KNOW FOR THE EXCEL SHEET: contact name and number, parish partners, date of interview, notes on responses in each column

Immigrant-serving organization E-mail Canvassing Script and Questions

Dear --- Immigrant-serving organization,

Hi, my name is _____. I'm a student at Seattle University and currently working on a research project in partnership with the Archdiocese of Seattle, specifically, Joe Cotton from the Office of Pastoral Ministries. We are writing to gather information about the immigrant-related work that your organization may be doing with Catholic organizations.

We would be grateful if you would respond to these questions:

1. Ask any questions that clarify the information you collected from their website.
2. Which parishes or other Catholic organizations do you regularly collaborate with, if any?
3. What do you need from parishes or other Catholic organizations to support your work in this time of COVID-19?
4. How might your answer change in a post-COVID-19 situation?
5. Is there anything else you'd like to share that would help us with our research?

Thank you so much for your time. If you have any questions, my email address is --- and my number is ---

Thank you!

---(name)---

WHAT WE NEED TO KNOW FOR THE EXCEL SHEET: contact name and number, parish partners, date of interview, notes on responses in each column

Appendix C

Western Washington Parish Immigration Status Database



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on%20Status%20Da

Appendix D

Western Washington Immigrant-serving Organizations Database



Immigrant-serving%
20Organizations%20