

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

A report in support of the  
Community-based Participatory Action Research (CBPR) project,  
a collaborative partnership between  
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Authored by

Alexis Balomaga, Mikaelyn Blanding, Gwen Carmichael, Michael DeSimone, Gareth  
Fairchok, Samantha Fisher, Kellen Fitzgerald, Jake Goguen, Alena Hinojosa,  
Temperance Johnson, Anna Kirkpatrick, Mindy Miller, Lynn Nguyen, Meilani Mandery,  
Alexa Montenegro, Alexandra Schulte, Cande Terrell, Alexandra Weber, Jonathan  
Young, and edited by Dr. Audrey Hudgins

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## **The Catholic Church and the Immigrant: Mapping and Assessing Expressions of Solidarity in Western Washington**

As of 2017, more than a million foreign born immigrants reside in Washington State. Just over half are non-citizens (American Immigration Council, 2017). While the US – Mexico border is over a thousand miles away, immigration issues are everywhere, including Western Washington. Migration from one’s home country is heavily influenced by safety and economics; these problems are often exacerbated during transit to the US and are not always resolved on arrival. Due to the US’s structurally violent policies, widespread xenophobia, language differences, and other factors, immigrants face significant challenges in getting and staying safe. This leaves immigrants and their families in need of support in a variety of ways, large and small. Many Hispanic Catholics turn to the church in times of need and the Catholic church as an institution is uniquely positioned to respond to the call.

### **Overview of *Groundwork for Solidarity on Immigration* project**

The Archdiocese of Seattle (AoS) seeks to “serve and advocate for immigrants, refugees, asylees, migrants, unaccompanied children, and victims of human trafficking” (Archdiocese of Seattle, n.d.). With funding from the United States Conference of Catholic Bishops (USCCB), the AoS conducted a listening tour to document the needs of Hispanic Catholics amid the hostile political climate surrounding immigration and find ways to better support immigrant communities. The 2017 *Groundwork for Solidarity on Immigration* project had two stated goals: “(1) opening up more communication between vulnerable Hispanic immigrant communities with other Catholic parishes and ministries and (2) increasing collaboration among all communities in pastoral action and advocacy for immigrants” (Archdiocese of Seattle, 2017).

The *Groundwork for Solidarity on Immigration* project concluded with a report that 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. The project identified *five needs* of Hispanic Catholics, including: 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).

### **Overview of our methodology**

To operationalize this new 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 and the Winter Quarter 2020 UCOR 3600 *US – Mexico Border: Contemporary Perspectives* class at Seattle University to catalogue the current state of support for immigrant communities from both Catholic and non-Catholic organizations. This Community-based Participatory Action Research (CBPR) project (see Appendix A for the contract) is designed as an *implementation evaluation* (Trochim, 2000), a formative process to assess the implementation of efforts focused on immigrant communities in Western Washington (see Appendix B for maps of AoS deaneries and Western Washington counties). 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 class divided itself into three groups to accomplish the goal of better understanding the work currently occurring in support of immigrants: one team focused on using Geographical Information System (GIS) mapping to better understand immigrant populations and needs, one team was dedicated to contacting Catholic parishes and organizations (see Appendix C for the research protocol), and another team focused on researching other immigrant-serving organizations. The results of each team's work led to recommendations on how the AoS could improve the state of support for immigrants and refugees in the short term and long term. Most importantly, these efforts led to the creation of two resources that document the state of parish immigration initiatives (see Appendix D) and organizations doing work in immigrant communities (see Appendix E). AoS's stated goal is to utilize these databases to (1) tailor its support to parishes that wish to enhance their efforts within immigrant communities, and (2) strengthen the capacity of the immigrant helpline run by St. Vincent de Paul, an overview of which is introduced in the next section.

### **St. Vincent de Paul**

St. Vincent de Paul (SVdP) is an international Catholic lay organization with locations across the country (National Council of the United States Society of St. Vincent de Paul [SVdP], 2018). There are six locations in Washington, five of which are in Western Washington (SVdP, 2018). This organization does not cater specifically to immigrants but uses inclusive language to invite all to use their services. SVdP provides resources including helplines, thrift stores, rent assistance, and food banks among other services. It is important to note that the same services are not available at every location. Seattle and Tacoma SVdP both offer a helpline and online help requests, but

Seattle SVdP is the only location with any multilingual services. Its Latino Service and Program Center, Centro Rendu, is particularly dedicated to immigrants, offering specific programs catered towards Latino immigrant experiences (SVdP, 2020). It is our hope that the information contained in this report can be helpful to SVdP in advancing its support of immigrant communities by updating the resources database used for the helpline service.

## **Organization of the report**

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

Section I – Catholic Perspectives on Im/migration. The goal of this part of the project is to contextualize the Catholic view on such a complex topic to orient Catholic and non-Catholic students and readers alike. In this section, we respond to four questions:

- What are the key legal, historical, and political dimensions of immigration from a Catholic perspective, including Catholic Social Teaching (CST) as it relates to immigration?
- What is the work of the USCCB's Committee on Migration and the three elements of their call to parishes to help immigrants, migrants, refugees and people on the move?
- What is the work of the AoS Immigrant & Refugee Ministry (IRM) and the five needs as they are presented in the *Groundwork for Solidarity on Immigration* report?

- In reflection, what did we learn from this CBPR project?

Section II – GIS Analysis: Demographic Maps of Western Washington. Using a variety of Geographical Information Systems (GIS) data sources including American Community Survey (ACS) data collected by the US Census Bureau, we present demographic data maps that provide an overview of the locations of immigrant populations in Western Washington and offer an analysis of the information contained in the visualizations.

Section III – Immigrant Support within Parishes. In this section, we map and analyze parishes and AoS 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 activities to help immigrants, migrants, refugees and people on the move?
- Using the *five needs*, what is the state of AoS immigrant-related organizations and parishes on immigrant-related activities?

Section IV –Immigrant Support Organizations. In this section, we map and analyze immigrant support organizations 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 immigrant-related service provision in Western Washington?

- Using the modified *five needs*, what is the state of immigrant-related service provision?

Section V – Summary and Recommendations. This final section offers a summary of our work and recommendations to the AoS as it contemplates its future work with immigrants in Western Washington. This section of the report was driven by one question:

- If you were the director of the AoS Immigrant & Refugee Ministry, what actions would you take based on these findings?

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

Appendices. Six appendices provide supporting information:

Appendix A – Contract for the CBPR project

Appendix B – Maps of AoS Deaneries and Western Washington Counties

Appendix C – Parish Team Research Protocol

Appendix D – Western Washington Parish Immigration Status Database

Appendix E – Immigrant-serving Organizations Database

Appendix F – Sample of Seven Immigrant-Serving Organizations

## **Section I – Catholic Perspectives on Im/migration**

In this section, we review Catholic perspectives on im/migration as a means of contextualizing the Community-based Participatory Action Research (CBPR) project we are engaged with in partnership with the Archdiocese of Seattle (AoS). We begin with an overview of the key legal, historical, and political dimensions of im/migration from a Catholic perspective. In this review, we include a short history of Catholic Social Teaching (CST) as it relates to im/migration. We then turn to the work of the United States Conference of Catholic Bishops' (USCCB) Committee on Migration, including an overview of the three elements of the call to parishes to help immigrants, migrants, refugees and people on the move. Next, the work of the AoS Immigrant & Refugee Ministry (IRM) highlights Western Washington engagement. We identify and describe the *five needs* of Western Washington immigrants, as discussed in the *Groundwork for Solidarity on Immigration* report completed by the Archdiocese in 2017. We conclude this first phase of the project with a reflection on our experience. We hope you find our work useful in understanding how we have come to see the foundational aspects of the Catholic approach to im/migration.

### **Legal, Historical, and Political Dimensions**

From a legal perspective, the USCCB supports comprehensive immigration reform and the conference's ideals are built around six elements (USCCB, 2013). The first element is an *earned legalization program*. This program suggests a path toward citizenship for the undocumented, which can contribute to an enhanced feeling of security in their communities. A *future worker program* is the second element, allowing non-citizens to enter legally and work in the US under built-in protections for worker safety and fair pay. The third element is *family-based immigration reform*, which calls for



family visas and reduced wait times for family reunification. Fair and just trials in immigration courts is the central feature of the fourth element, *restoration of due process rights*. The fifth element addresses *root causes* by calling for the promotion of economic growth and development in sending countries as a means of mitigating the push factors associated with migration. The final element is *enforcement*. The USCCB believes that promoting legal ways to enter the country will allow US law enforcement more time to focus on prosecuting those who pose a threat to security, such as drug and human traffickers.

Immigration has been a longstanding focus of the church throughout its history. Stories from both the Old and New Testaments refer to migration. A key passage from Leviticus 19:34 shares the story of the Israelites, who were told “The foreigner residing among you must be treated as your native-born. Love them as yourself, for you were foreigners in Egypt. I am the Lord your God” (BibleGateway. n.d.). Examples of migration in the scriptures also include Moses being called to lead the people of Egypt to the Promised Land and Joseph, Mary, and Jesus traveling to Egypt in order to escape the slaughtering of baby boys in Bethlehem. Because these scriptures express an acceptance of migration, Catholics are accepting of immigrants regardless of one’s background or identity (Fraga, 2019).

In the present day, the USCCB (2004) calls on Catholics to bring Catholic morals to public life through *faithful citizenship*. The USCCB does not wish to “threaten democracy or pluralism but enrich them and the nation” (USCCB, 2004). Politics and religion are not demarcated:

The separation of church and state does not require division between belief and public action, between moral principles and political choices, but protects the right of believers and religious groups to practice their faith and act on their values in public life (USCCB, 2004).

In this context, *faithful citizenship* extends to "immigrants, migrants, refugees, and people on the move" (USCCB, 2004). This support ranges from material needs, such as charity, to advocacy and counsel. The Catholic position is not, however, that nations are morally wrong for denying some immigrants entry. In fact, nations are within their right to do so. But at the core of any immigration system there should be an understanding of what is most important in any policy: *human life and dignity*.

These two concepts, *faithful citizenship* and *human life and dignity* are at the core of Catholic thought as it relates to im/migration and are embedded in the church's approach of "welcome, protect, promote, integrate," (Justice for Immigrants, 2018) which is reflective of Catholic Social Teaching, the subject to which we now turn.

### **A Short History of Catholic Social Teaching**

A concern for the well-being of humanity has been a part of Christian teaching since its inception and has evolved with each changing era as social mores expanded to recognize the humanity of more people. Catholic theologians in the Middle Ages wrestled with how to minimize the damages caused by monarchs and their ceaseless wars (Caritas Social Action Network, n.d.). When the colonization of the Americas began, Catholics drew on the teaching of St. Francis of Assisi by emphasizing the concept of stewardship, a sense of responsibility towards maintaining the environment (St. John LaLande, n.d.). A codified body of social practices, however, did not emerge

until the late 19th century with Pope Leo XIII's encyclical letter *Rerum Novarum* / *Of New Things*, which addresses the colossal social changes that upset the prevailing order of the time:

The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvelous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; the increased self-reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy (*Rerum Novarum*, 1891).

Thus began a new era in which Catholic Social Teaching (CST) came to inform human rights in the modern context. While many are ancient documents by the standards of today, these letters contain relevant sections for the ethical questions we face in any discussion of im/migration. The letters speak critically about social forces such as despotism, socialism, and capitalism, while drawing attention to human rights issues such as wealth inequality, racism, and environmental justice. Several prominent tenets of CST have come to be widely accepted, such as universal respect for human dignity through promotion of the common good in all spheres of social, political, and economic life. Other tenets emphasize the importance of grassroots organization, solidarity with marginalized groups, a preference for the poor, and the concept of intergenerational justice (Caritas Social Action Network, n.d.).

### **The Work of the US Conference of Catholic Bishops Committee on Migration**

Catholic Social Teaching provides the foundation for action on im/migration issues. Nationally, the Church's work on im/migration is based in the USCCB Committee on Migration, whose mission is to fulfill the vision of "unity in diversity" by calling on parishes to help immigrants, migrants, refugees and people on the move (USCCB, n.d.). This call consists of three elements, the first of which is *pastoral care*. Here the Church wishes to see all parishioners take part in recognizing immigrants and involving them fully in church activities. Heavy emphasis is placed on the pastor's own wealth of spirit, and the USCCB makes it clear that the pastor must be the first person who is supportive. Further, the USCCB describes the importance of a parishioner's willingness to learn more about an immigrant's culture, through events such as international dinners, common social events, and multicultural parish feasts. The parish should serve as a location for forums in which members can share their own backgrounds and identity to promote unity. Great importance is placed on the community's efforts to understand and integrate an immigrant's culture and perspective. An example of pastoral care is to embrace cultural gifts from immigrants—church décor, religious icons, hymns and songs (USCCB, n.d.).

The second element of the USCCB call to parishes is *education* and *advocacy*. The Church asserts the obligation of approaching im/migration humanely and the Committee on Migration advocates for changes in legislation and current policies so that they reflect the Church's belief in human dignity for all. The Church's stances include reuniting families separated at the US – Mexico border, maximizing available opportunities for the undocumented, and passing measures and im/migration policies

that protect immigrants from exploitation, especially those seeking asylum (USCCB, 2013). The USCCB (2013) states that:

The bishops recognize that nations have the right to control their borders, but also recognize and strongly assert that all human persons, created as they are in the image of God, possess a fundamental dignity that gives rise to a more compelling claim to the conditions worthy of human life (Education/Advocacy section, para. 4).

All in the Church — parishioners, bishops, and other religious officials — must come together to work with organizations, unions, and other institutions at the local, regional, and national level to advocate for legislative change (USCCB, n.d.). Education furthers the vision by inviting parishioners to educate themselves and the public on im/migration policies and realities (USCCB, n.d.). For example, the *Faces of Migration* website offers a weekly story of a refugee, illustrating the ways they have contributed to and been impacted by their community (Justice for Immigrants, n.d.). A recent story recounts Eybi's journey to the US as an 11-year-old unaccompanied minor with hopes for a better life and to reunite with his parents who left for the US when he was a baby. The stories represent immigrants in an authentic way, guided by the goal of human dignity. Each story includes a call to action, where a reader can learn how to advocate for change.

*Social ministry*, the final element of the USCCB's call to parishes, is the practice of putting the parish's faith into action by meeting the physical and social needs of immigrants and refugees. Social ministry is closely tied to pastoral care because a welcoming parish supports a constructive social ministry (USCCB, n.d.). Catholic Social

Teaching reminds us that Jesus himself was a refugee, and that the Church has a duty to help refugees. This mission calls Church leaders and parishioners to extend themselves by supporting refugees and immigrants fleeing peril and seeking a better life. Social ministry concerns helping immigrants obtain housing, food, clothing, and employment through the provision of material needs. Social ministry also calls Catholics to meet the social needs of immigrants by extending friendship and support as they adjust to a new country. Through the *Refugee Resettlement Initiative*, the USCCB finds homes and communities for refugees and immigrants, providing services to nearly one third of all refugees resettled to the US. The USCCB organizes resources for refugees to access employment opportunities and ease their transition to self-sufficiency and into the community and culture (About refugee resettlement section, n.d.).

### **The Work of the Archdiocese of Seattle Immigrant & Refugee Ministry**

Within Western Washington, the Church's work on im/migration is based in the AoS Immigrant & Refugee Ministry (IRM). The goals of the IRM are to open communication between parishes and Hispanic Catholic communities and increase collaboration among these communities through pastoral action and advocacy for immigrants. In 2017, the IRM completed a study in which Hispanic Catholics in Western Washington shared their experiences and their needs (Archdiocese of Seattle, 2017). Focus groups were organized from 12 participating parishes and Hispanic Catholics representing each were interviewed. The two questions they were asked were, "*How are you and your community experiencing the current immigration crisis?*" and "*How can other Catholic parishes help, support, or stand in solidarity with you and your community?*" (Archdiocese of Seattle, 2017).

The *Groundwork for Solidarity on Immigration* report summarizes the *five needs* of the Hispanic Catholic communities in Western Washington: *legal aid, emergency family plans and immigrant rights, mental health services for children, addressing racism and nationalism among white Catholics, and visible solidarity in the Catholic church*. First, legal assistance is a top priority. Finding an affordable representative is financially difficult for many immigrants and fundraising to help offset the cost of an attorney would be welcomed. Further, compiled lists of attorneys willing to work at an affordable price or who are screened to best protect the rights of immigrants are useful tools for those going through the process. The IRM maintains a legal aid resource guide for immigrants, but improved communication concerning legal resources and organizations — such as the Seattle-King County Immigrant Legal Defense Network, Northwest Immigrant Rights Project (NWIRP), the Washington State Attorney General for Immigration Services, and Catholic Immigration Legal Services (CILS) — will better support those in need, particularly those who do not have regular or reliable internet access (IRM, n.d.).

The second need identified by the report was *emergency family plans and immigrant rights*. Many immigrants in rural communities did not know their rights, nor did they have plans set up with children and extended family members if they were to get detained (Archdiocese of Seattle, 2017). To address this need, *Know Your Rights* workshops can be implemented. Additionally, the IRM website serves as a resource for those who wish to learn more about immigrant rights via informational videos in English and Spanish, and there are handouts available in English and Spanish from

organizations like Justice for Immigrants, the Catholic Legal Immigration Network, Inc. (CLINIC), and a playlist of YouTube videos (IRM, n.d.).

Third, *mental health services for children* are needed to address the negative impacts of the immigrant experience, which can range from the trauma of detention to bullying at school to witnessing a family member get arrested. Fundraising for counseling services and health care staff would support this need. The fourth need is to *address racism and nationalism among white Catholics*. Racist words and gestures have been increasing and anti-racism workshops at churches and schools along with attempts at diversifying church/parish communities would go a long way in educating the white and non-Hispanic Catholics to further push for equality and integration of their own communities (Archdiocese of Seattle, 2017).

The fifth need identified is *more visible solidarity in the Catholic Church* in Western Washington, which is composed of people from many different cultural and socioeconomic backgrounds; many are immigrants themselves or have close ties to immigrants, while others are not. Respondents identified a need for more support from Catholic communities in the region that are not predominantly Hispanic. This includes prominent church officials who should stand with, address, and validate immigrant church communities. Attention and support from the top will garner the attention of other Catholic communities in the area and hopefully encourage more widespread support and interest in the immigrant cause.

### **In Conclusion: A Reflection on our Experience**

In this section, we reviewed Catholic perspectives on im/migration to contextualize this CBPR project in collaboration with the AoS. We began by recounting



the key legal, historical, and political dimensions of im/migration from a Catholic perspective, including a short history of CST as it relates to im/migration. We then considered the work of the USCCB Committee on Migration and the AoS IRM, which was responsible for overseeing the 2017 *Groundwork for Solidarity on Immigration* project. This important report described the needs of Western Washington Hispanic Catholic immigrants.

The overview presented in this section deepens our understanding of the Catholic approach to im/migration and how that has operationalized in the Western Washington context. In reflection on the experience of learning about and writing on the Catholic perspectives on im/migration, three ideas emerged. First, Catholic scripture expresses the importance of humanitarianism and hospitality regarding im/migration, building the foundations of the Catholic faith. The USCCB has a very detailed stance on im/migration and a wealth of program options that could be implemented to improve the lives of people im/migrating to the US. Second, we learned that USCCB plays a role in the legislative aspects regarding migrants, immigrants, refugees, and borders. It was enlightening and encouraging to see that political advocacy too can be a part of faith expression. Catholic Social Teaching clearly calls Catholics and Christians to the service of refugees and migrants, not just in meeting their immediate needs but also through education and political advocacy. Third, the USCCB is well organized in its immigrant assistance policies and programs, and the commitment of the AoS in support of immigrants is inspiring.

## **Section II – GIS Analysis: Demographic Maps of Western Washington**

### **Introduction**

Large populations within immigrant communities are marginalized due to immigration status, language ability, or lack of access to services. Combined with increased hostility towards immigrants in US policy and culture, we are called to use our research to support immigrant communities. Understanding this reality is what inspired our Community Based Participatory Research (CBPR) project in partnership with the Archdiocese of Seattle (AoS), which aims to gather data on existing services provided to immigrant and refugee communities in the Western Washington region, both Catholic and non-Catholic.

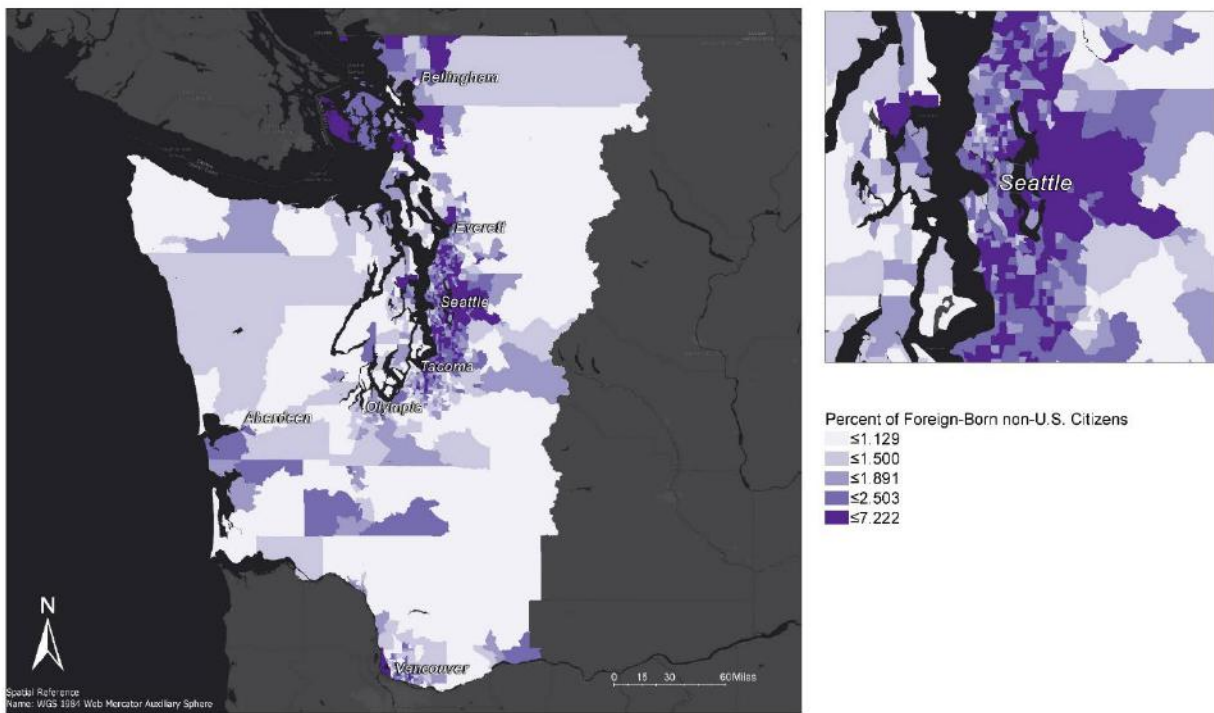
### **Methods**

Our primary method for data discovery and analysis was Geographic Information Systems (GIS) through the program ArcGIS pro by ESRI. GIS aggregates geographic data for the purposes of visualization and the discovery of correlations between data. First, we searched for mappable data through reliable sources. As such, all of our maps are based on information from the American Community Survey (ACS), which is a branch of the US Census Bureau focused on providing survey information to public officials as well as private organizations for the sake of assessing the past and planning for the future both financially and socially. Second, we organized and visualized this information by census tract, using ACS language around immigration status which is broken down into foreign born US citizens and foreign-born non-US citizens.

### **Data Visualizations**

The first map (Figure 1) shows the population of foreign-born non-US citizens in Western Washington according to the ACS. The numbers in the legend represent the percentage of foreign-born non-US citizens out of the total general population. Because this is being portrayed on a map, it is put in a range that can be color-coded or symbolized. That is, the darker colors indicate higher concentrations of foreign-born non-US citizens in Western Washington.

#### POPULATION OF FOREIGN BORN, NON-U.S. CITIZENS IN WESTERN WASHINGTON

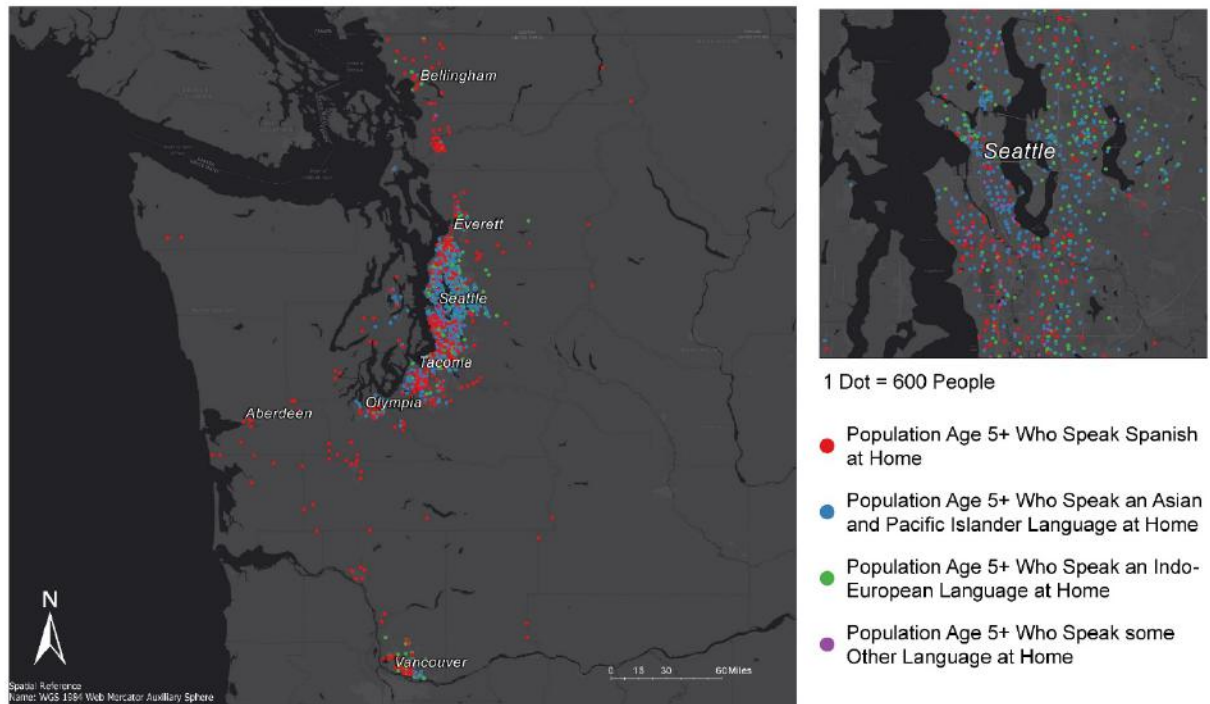


Esri, HERE, Garmin, (c) OpenStreetMap contributors, and the GIS user community  
Esri. (2020). American Community Survey 2010. American Community Survey 2010.

**Figure 1, Foreign-born non-US citizen population distribution in Western Washington. Source: American Community Survey, ArcGIS.**

The second map (Figure 2) shows languages spoken at home in the same geographic area by persons aged five years and older according to the ACS. This is organized in dot clusters, each dot representing 600 people.

#### LANGUAGES SPOKEN AT HOME IN WESTERN WASHINGTON

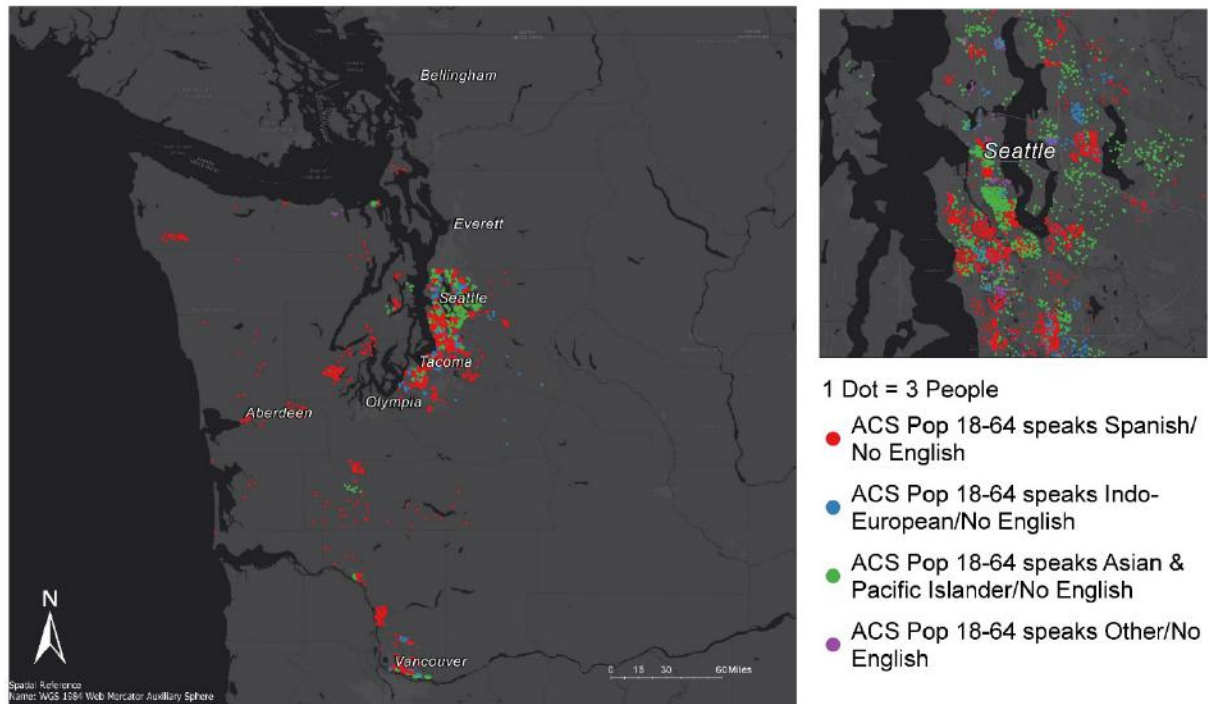


Esri, HERE, Garmin, (c) OpenStreetMap contributors, and the GIS user community  
Esri. (2020). American Community Survey 2010. American Community Survey 2010.

**Figure 2, Languages spoken at home in Western Washington. Source: American Community Survey, ArcGIS.**

The third map (Figure 3) shows at risk populations in the same geographic area by language ability according to the ACS. We wish to note that the ACS uses the term *at risk* characterize this group. This is organized in dot clusters, each dot representing 3 people.

## AT RISK POPULATIONS IN WESTERN WASHINGTON BY LANGUAGE ABILITY



Esri, HERE, Garmin, (c) OpenStreetMap contributors, and the GIS user community  
Esri. (2020). American Community Survey 2010. American Community Survey 2010.

**Figure 3, At risk populations by language ability in Western Washington. Source: American Community Survey, ArcGIS.**

### **Analytical findings: How these visualizations can support community servicing**

As mentioned above, the primary reason for creating these maps is to determine if parish services were accessible to immigrant communities. A baseline analysis of parish distribution across deaneries reveals that the Pierce deanery has the most parishes (24 parishes), while the deanery with the smallest number of parishes is tied between the Eastside and the Olympic deaneries with fourteen parishes each. Building on this, we chose to analyze service accessibility by calculating travel variables over the map of foreign-born non-US citizens seen in Figure 1. In the first analytical map (Figure

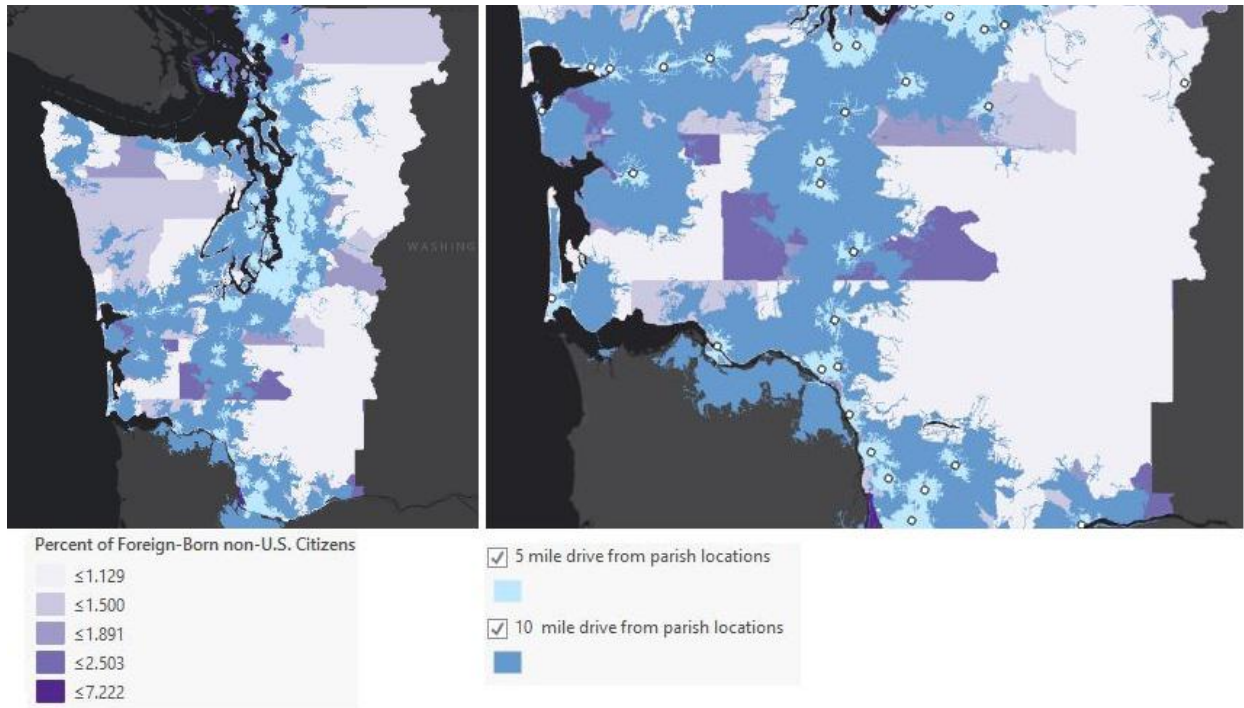
4), parish locations and transit stops are shown relative to immigrant populations. The map on the left is of all Western Washington, while the map on the right is of its lower half only. In the more populous areas like Seattle, Tacoma, and Olympia, transit stops are widely available to immigrant communities. In more rural areas, however — in particular the areas between Olympia and Vancouver — transit stops are fewer in number (we omitted city names for the sake of uncluttering the information in these maps; referral to previous maps may be necessary). While this is likely due to lower population numbers and thus lower demand, fewer transit stops could mean more difficulty for immigrant community members to reach parish services. As such, it may be necessary for parishes to increase outreach to these areas.



**Figure 4, Parish and transit stop locations in Western Washington. Source: Washington State Department of Transportation, ArcGIS.**



In the second analytical map (Figure 5), we show the drivable 5-10 miles within parishes, relative to immigrant populations. The map on the left is of all Western Washington, while the map on the right is of the lower half only. The miles are not measured by a geographic straight line, but by serviceable public roads. Noticeably, difficult to reach areas were like Figure 1.



**Figure 5, Distance between parish and immigrant population in Western Washington. Source: Washington State Department of Transportation, ArcGIS.**

In these visualizations, we see an overlap of densely-populated immigrant communities and a lack of parishes in the South Sound deanery, especially in Lewis, Pacific, and Gray's Harbor counties. The South Sound deanery and the Southern deanery are two deaneries where there can be an improvement in outreach. For example, in the Southern deanery, the East side of Skamania County could have more parishes or use more ministry work given that there is only one parish in the county.

Elsewhere, we note that the in Northern deanery where we see a high population of foreign born non-US citizens (see Figure 1), there is only one parish; thus, we would encourage a further look into that community and population.

While these findings here are in no way comprehensive, they provide a starting point from which those concerned can better understand how parishes can more efficiently serve immigrant communities. We hope that future project participants can continue the mapping work in support of deeper analysis of these dynamics.



## **Section III – Immigrant Support within Parishes**

### **Introduction**

This section documents the work that Catholic parishes and organizations in Western Washington are doing around issues of immigration. Through our analysis of this information, we offer insights on how and where support is needed for each of the *five needs* identified in the *Groundwork for Solidarity on Immigration* report. Our analysis also considers parish work in relation to the United States Conference of Catholic Bishops' (USCCB) guidance on the *three elements* of parish activities to support immigrants, migrants, refugees, and people on the move: pastoral care, education/advocacy, and social ministry. With more information on the work that is currently happening in Washington, the Archdiocese of Seattle (AoS) will be able to determine the most effective programming and use of resources to have the maximum positive effect on immigrant communities in Western Washington.

### **Research Questions and Methods**

The original research questions collaboratively developed and later modified by Dr. Hudgins and Joe Cotton, the director of Pastoral Care and Outreach in the Office of Pastoral Ministries at the AoS, for this section of the project are (see Appendix A):

- What is the nature of Archdiocese of Seattle activities to help immigrants, migrants, refugees and people on the move?
- Using the *five needs*, what is the state of Archdiocese of Seattle immigrant-related organizations and parishes on immigrant-related activities?

As the first research question indicates, the original intention of the project was to survey all Catholic organizations and parishes in Western Washington. The directory of Catholic organizations in Western Washington — containing maps and contact

information for the all AoS organizations, 10 deaneries, and 177 parishes — served as the source for our sample. See Appendix B for a deanery map that displays the distribution of parishes across the AoS and a map that displays the counties in Western Washington.

In recognition of the limitations imposed by the 10-week quarter, we decided to select parishes as the unit of analysis to scope the data collection. We further chose to exclude the South Seattle deanery, a parish in which immigrant-related activities are well known and well-documented within the AoS. We divided the remaining nine deaneries among the seven group members. Using the framework of the *five needs* from the *Groundwork for Solidarity on Immigration* report, we developed a research protocol consisting of a set of semi-structured interview questions and a call/email script (see Appendix C) that focused on determining what programs parishes offer, the successes they have had, and the barriers they face. We reached out via phone and email to nearly all parishes and respondents were invited to voluntarily participate in the study. The data collected was then analyzed to determine trends across the deaneries. The pages that follow contain this analysis, which was also presented at the February 2020 *Mind and Body: Gloria Anzaldúa, Xicanísima and Beyond* conference hosted by Dr. Gabriella Gutierrez y Muhs, the Theiline Piggot-McCone Chair in Humanities, at Seattle University.

Our study has several limitations. It is important to note that in the short project timeframe we were unable to interview every parish within each deanery and this limitation affects the results of our analysis. Additionally, 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 (2017), people of any country of origin are included. The *Groundwork for Solidarity on Immigration* report focuses on *Hispanic* immigrant communities in Western Washington. Our *US – Mexico Border: Contemporary Perspectives* class shared this focus, choosing to refer to this group as *Latin/o/a/x*. In the concluding weeks of the project we became aware of the limitation this placed on our data collection and analysis efforts. However, the project focus on Latin 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.

### **Successful Trends within Deaneries**

Through the collection of data from the parishes responding to our queries, our group was able to analyze and extract some of the particularly significant efforts by the parishes. Ultimately, these successful trends were best divided into the following categories: language, education/advocacy, financial support, food banks, and

collaborative partnerships. See Appendix D for the database of information collected from parishes participating in the study. Each of the five trends noted above are discussed below.

### ***Language***

A baseline approach to judge whether a parish serves its Latin immigrant community is whether they offer Spanish mass or other religious programming. Of the 61 parishes on which we collected data from websites or in response to our inquiries, approximately 14 were found to offer Spanish language programming in the form of mass, liturgy, etc. Among parishes in large Spanish speaking communities, churches that offer Spanish mass, such as St. Mary of the Valley, often had other services for migrant communities or special staff for Hispanic Ministry. Many of these, for example, St. Madeleine Sophie, also had Spanish and English websites or additional resources for ESL parishioners online. These are good indicators of engagement, but many migrants speak a variety of languages besides Spanish, such as indigenous languages, and have few options for service. Additionally, parishes even with regular Spanish masses lack Spanish speaking catechists to perform weddings and less common ceremonies.

### ***Education/Advocacy***

Education and advocacy, as one of the *three elements*, is another common framework the parish uses to help support immigrants. Several parishes were found to participate in marches and other forms of advocacy in the community. More were found to have an online presence on issues of education and advocacy, which takes relatively low effort but provides solidarity and inclusivity for any immigrant that might access this

information online. For example, a handful of useful tools and information on parish websites include ICE hotlines, “Know Your Rights” videos in English and Spanish, and educational programs related to DACA (St. Martin of Tours, 2019). Many parishes also offer advocacy connections through their website, including links to blogs such as “Immigration Myths Commonly Presented as Facts in Our Society,” “Faith over Fear,” as well as links to Justice for Immigrants and Catholic Relief Services (St. Rose de Viterbo, 2015). In ways that more directly bring together education and faith, some parish websites offer online prayers and invocations for migrants and refugees, such as St. Cecilia’s “Listen to the Migrant’s Cries” prayer (St. Cecilia Church, 2013). In certain cases, some parishes call for advocacy and solidarity with immigrants by encouraging the church community to become politically engaged, one example being St. Joseph in Vancouver, in which parishioners are encouraged to write letters to local government officials with DACA concerns (St. Joseph, n.d.). While robust, these efforts at online solidarity through education and advocacy may be limited depending on the immigrant’s use of technology, internet, and time.

### ***Financial Support***

Yet another common and effective approach to becoming actively involved in immigrant-related outreach was through financial support. While this resource was not particularly immigrant-specific, many parishes reported collecting money and providing financial support for communities in need. Holy Cross in Lake Stevens, for instance, has an outreach ministry that provides money for utilities as well as small food packages to get struggling people, individuals, and families back on their feet (Holy Cross Catholic Church, n.d.). As another example, St. John the Baptist Covington has financially

supported Advocates for Immigrants in Detention Northwest (AIDNW) on a monthly basis. As a predominantly all-volunteer organization providing assistance to immigrants either currently detained or recently released from detention in Tacoma, AIDNW is a means of support where immigrants can receive assistance, such as through telephone access to call family or friends, help in arranging onward travel, warm clothing, food and drink, and arrangements for safe housing for those needing temporary shelter (St. John the Baptist Parish, 2020). AIDNW will also be discussed in Section IV below.

### ***Food Banks***

One of the longest established efforts by both secular and religious organizations in assisting not just immigrants, but the general population, is food banks. A notable secular-religious hybrid model can be found in the Tri-Parish Food Bank in the Northern deanery. Serving one of the most highly concentrated regions of foreign born non-US citizens in Washington, the food bank has been active for decades as a partnership between St. Charles in Burlington, Sacred Heart Catholic Church in La Conner, and Immaculate Conception Catholic in Mount Vernon. Though the bank assists any in need, its services are of special importance to the immigrant community. Through a summer program called the Youth Migrant Project, junior high aged students (6th through 9th grade) from over ten parishes have participated in a combination immersion/service experience that shows that parishioners do not need to journey to far-flung locales to fight poverty and injustice — the opportunity exists in their own communities. Participants join migrants in the fields, working with them and immersing themselves in the lifestyle of their neighbors, serving in the Tri-Parish Food Bank,

assisting in child-care for farmworkers, and learning in detail about the needs of the Latin migrant community (Henderson 2011, paras. 2-3).

### ***Collaborative Partnerships***

As demonstrated by the example above, another important and growing trend among successfully engaged parishes in Seattle is collaborative partnerships. Throughout many deaneries, we found that parishes have been and are continuing to collaborate with other parishes within the Archdiocese. In the Pierce deanery, for instance, the All Saints and Holy Disciples parishes as well as Our Lady of Good Counsel came together last year to put on the interactive play “The Detention Lottery,” which serves to educate parishioners and community members about immigration through a humanizing lens that emphasizes human dignity and to open up a dialogue about ways that faith and politics can be compatible (Global Law Advocates, n.d.). Parishes have also collaborated with different organizations and community services outside of the Catholic Church. For example, St. Joseph in the South deanery have collaborated with Lutheran Community Services Northwest and Refugee and Resettlement Programs (St. Joseph, n.d.). This allows parishes that do not have extensive resources to connect to more well-developed partnerships that can meet these gaps.

### **Collaboration Within the Archdiocese**

At the Archdiocese level, collaboration extends the capacity of Catholic immigration advocacy, activism, and support. The AoS hosts a quarterly Immigrant and Refugee Networking Meeting, our attendance at which allowed us to learn about different ways the local Catholic community is working to incite change. It also

demonstrated the importance of networks in this process and introduced us to some like-minded people outside of our 'Seattle University bubble.' Many of the activities and efforts discussed at the meetings are local events that are especially accessible to us as concerned students at Seattle University. The meeting's attendees were from across the Seattle metro area and included an attorney with Catholic Relief Services, a representative from Providence St. Joseph Medical Center, lay people and parishioners from various local parishes.

After opening the meeting with a prayer and brief introductions, the host of the meeting, Chris Koehler, shared some recent developments in immigration. These topics invited questions from the group, mostly directed towards the attorney who was present regarding legal parameters or other clarifying legal questions. The discussion served as general education on new developments as well as updates on more long-term developments.

This discussion provided good context for the second half of the meeting, which covered local efforts, activities, and events that group members are participating in as well as announcements for future events. The legal representative talked about the free citizenship clinics hosted by Catholic Community Services (CCS), which also provide referrals for attorneys with pro bono services. These clinics help people correctly complete the citizenship application and the accompanying waiver to forgo the \$725 application fee. The Providence representative shared ways in which they support immigrants as a community health partner. Their support efforts range from volunteer programs, a state-wide advocacy department, and internal support within hospitals. We



witnessed a live networking moment when the Providence representative expressed interest in holding CCS citizenship clinics at their hospitals.

We learned that the AoS is underway with several new approaches to address immigrant support. For example, it is in the process of forming a Catholic Immigration leadership group. This strategic planning group will be composed of major Catholic stakeholders working together to form a strategic plan for handling immigration outreach. The AoS has also started using clergy advocates to activate more engagement in parishes on immigrant issues. These advocates are priests who are particularly passionate about immigration who take the lead to spread this interest across parishes. The Jesuit Volunteer EnCorps is another recently introduced program made up of retirees who volunteer to share their professional expertise and time as needed in social justice related projects. For instance, a retired attorney in the group has volunteered to consult on DACA related cases and issues. A local parish representative discussed his parish's participation in "The Detention Lottery" play, an interactive production put on by immigration lawyers to emulate the reality of immigration court. He also talked about different ways he volunteers as an individual, such as accompanying immigrants to intimidating or difficult-to-access appointments and participating in Bystander Training, where he was taught how to safely intervene if one were ever to witness a hate crime.

The Immigrant and Refugee Networking Meeting is an excellent opportunity to contextualize Catholic engagement with immigration issues and extend the capacity of the Archdiocese in its work in solidarity with immigrant communities. These efforts will

be strengthened through planned initiatives such as the Catholic Immigration leadership group, clergy advocates, and Jesuit Volunteer EnCorps.

### **A Solidarity Success Story**

The Catholic Church's *Share the Journey* global campaign (2017), describes the call to solidarity in support of immigrants and refugees around the world. Long before this initiative, many were heeding the call to love their neighbor by welcoming those seeking the security, peace, and opportunity they cannot find in their home countries (Catholic Relief Services, 2017). This concept of solidarity is embodied locally by Kassie Goforth, a parishioner at St. Luke in Shoreline and lifelong volunteer. Kassie is the archetypal "activated" parishioner whose leadership catalyzes others and contributes to the common good. Raised by her Spanish teacher mother to believe the only way to learn about the world outside their white bubble of privilege was to invite it in, Kassie became passionate about issues of migration from an early age. The family opened their home to a Columbian youth, but before his adoption was completed Kassie's parent's divorce jeopardized his process and he was deported. A lengthy detention prior to his deportation led to contact with criminal organizations, setting him on a path that later led to imprisonment. Through her experience of this avoidable conclusion, Kassie now feels deeply called to serve others (Goforth, K., personal communication, February 23, 2020).

Throughout her time as clinical social worker and her involvement with numerous AoS programs, Kassie has acquired a growing disdain for the bureaucratized nature of Church outreach efforts. Describing assistance as "too programmatic," she calls for a grassroots approach. "Too much theologizing, not enough humanizing," she says

regarding the very top-down approach employed by the Archdiocese (Goforth, K., personal communication, February 23, 2020). While critical of its efforts, Kassie hits upon the same finding revealed in the *Groundwork for Solidarity on Immigration* report: that the ultimate point of even the most successful aid is moot if there exists no neighborly connection between US-born parishioners and migrants. She acknowledges the shortcomings of the clergy in being able to establish these connections and insists upon the laity's hospitality as the missing link that spans this divide. Calling on her peers to reject feelings of impotence and use their privilege, Kassie says that,

This is what we have to do as white people: we have to choose to be a part of this story. This doesn't mean sitting around a table at a parish – this is about tying yourself to a drowning man to slow them from sinking.

We don't have the weight to save them, but God does (Goforth, K., personal communication, February 23, 2020).

### **Barriers to Engagement**

While there are many success stories of active parishes, we also found many barriers to engagement. Within those who responded to our calls and emails, we saw that most parishes have one or more types of the following barriers: knowledge of community demographics, volunteers, resources, and parish size. See Appendix D for information collected from parishes participating in the study. Each of the aforementioned barriers will be discussed below.

#### ***Knowledge of Community Demographics/Needs***

First and foremost, there seems to be a lack of knowledge of community demographics and community member needs. Because of this, the parish is not aware

of what exactly they need to do in helping their parishioners. For example, Prince of Peace Parish in Belfair has knowledge of a large Guatemalan community but has not found the need to provide support that is immigrant-related (Prince of Peace Parish, n.d.). Many parishes believe there are no immigrants within their community to reach out to, or that the small amount of them are adequately served by non-immigrant specific assistance efforts.

### ***Volunteers***

Many parishes stated needs for more Spanish-speaking volunteers, catechists, and priests who are willing to engage in the immigrant cause. A representative from St. John Vianney Parish in Vashon Island shared that the church had to resort to using Google Translate to communicate with Spanish-speaking parishioners (St. John Vianney Parish, 2020). Many parishes have some degree of Spanish language capability among their parishioners but fall short in fluent volunteers. Even churches that have regular Spanish Mass lack Spanish-speaking catechists for marriage and other rites.

### ***Resources***

Many of our respondents discussed having limited assets, such as time, money, support, and capacity to do immigration outreach. For instance, Holy Family Parish in Kirkland said the most important need is obtaining a list of reputable immigration lawyers. The parish is worried that some immigrants are being taken advantage of by unscrupulous actors. In addition, other parishes are just starting to address immigration-related issues but do not have informative materials for immigrants. St. John Mary Vianney Parish in Kirkland has begun posting information regarding resources available

to immigrants on their outreach bulletin board and are working with members of the Eastside Outreach Group to further develop tools and resources to aid immigrants (St. John Mary Vianney Parish, 2020). At this point, the parish's work is still minimal, but they are working towards expanding their outreach ministry and collaborative efforts such as these are a way of overcoming obstacles to engagement.

### ***Parish Size***

Size of the parish, both the building itself and the community, is an important component in helping immigrants. Smaller parishes tend to have little to no resources, whereas larger parishes benefit from more resources. With small parishes, there is no physical space for outreach programs as well. Smaller parishes and missions tend to serve more secluded rural communities, like those in agricultural areas, where non-English speaking migrants abound. Their lack of resources and demographic information may hide underserved communities in their jurisdiction.

The four barriers discussed above underscore the need for greater communication within the Archdiocese relief efforts overall. Demographic information can show where volunteers are plentiful and where they are in demand, where resources and information are needed and where they are available, and where enclaves of unserved parishioners may be hidden — but the lack of a centralized way of disseminating this information is a barrier in and of itself. The gap between immigrants and support services, Catholic or not, needs to be bridged, and addressing each of these barriers would prove to be very beneficial.

### **Analysis of Successes and Challenges in the Context of the *Five Needs***

A continued view of the development of migrant efforts from the lens of the *five needs* offers little further enlightenment than was described by Joe Cotton at the advent of this project. A distinct, quantitative difference between the situation presented in the *Groundwork for Solidarity* report and that of the Archdiocese at large today could not be identified. Affordable legal aid remains in high demand, and solidarity and visibility remain the largest intangible need of the migrant community. Our efforts to begin construction of a directory listing of services by need has been marginally effective in categorization of efforts, but ultimately does little to assess how well these organizations serve their stated beneficiaries. Furthermore, access to secular and religious organizations for all varieties of aid does little without the support of a complex and dynamic community. Until parishioners view immigrants as valuable members of their church, and not simply “others” in need of aid, the top-down approach employed by the Archdiocese will never bridge the gap between citizen parishioners and their migrant neighbors. It is a grassroots approach that should be employed to cross the divide described by Joe Cotton and identified in the *Groundwork for Solidarity* report.

### **Reflections at the Conclusion of this Project**

Many of us agree that this research project was surprising in a multitude of ways. In the beginning, some of us had expectations of what we would find when we started reaching out to parishes. Coming from the background of this class and hearing about all the ways immigrants need help, the work Joe Cotton has been doing, and individually becoming more passionate about the subject, we were ready to hear about these parishes doing major work. There were many surprising results in our work. What we found was not what we expected, but the information we gathered was no less

useful. We were surprised to hear that many parishes were not engaging for a variety of reasons, including lack of resources, lack of knowledge about immigration issues, and demographics that were not directly affected by the issue. This information will better serve the ongoing AoS project of engaging parishes and supporting the Hispanic Catholic community in the future. We believe that knowledge of the barriers to engagement, although initially surprising, will help the AoS understand the most effective strategies to inspire allyship and engagement. The growing pains in effectively addressing this issue are many but identifying them and addressing them will make the support services, Catholic and otherwise, much more adept at supporting immigrants.

## **Conclusion**

Our project set out to catalog the level of engagement around issues of immigration and supporting immigrant communities of parishes in Western Washington. We successfully contacted almost half of the parishes in the region. We analyzed our communications with parishes to determine successful trends, as well as common barriers to engagement. Parishes that were successfully engaging with the issue exhibited the following trends: they held masses in Spanish, they engaged in education and advocacy efforts around immigration issues, they provided general financial support to their parish community, they worked with food banks, and they formed collaborative partnerships with other parishes and non-Catholic organizations to combine resources to work on immigration issues. Many of the parishes we spoke to were not engaging with issues of immigration, and through these conversations we identified many common barriers to engaging with the issue, including a lack of knowledge of their

community demographics, insufficient numbers of volunteers who are knowledgeable about immigration issues, lack of resources, and a small parish size.

From our analysis we determined that many of the parishes were not currently engaging in work around the *five needs*, and that work around the needs of mental health services of children and addressing racism and nationalism among white Catholics were largely unaddressed by any of the parishes we contacted. We had many encouraging experiences throughout this project, including attending the Immigrant and Refugee Networking Meeting and learning about the phenomenal and compassionate work that various parishes and organizations are doing to help and support immigrants. The goal of this project was to provide the AoS with the information necessary to support parish efforts to respond to the needs of the immigrant community. It is our hope that the trends we have identified through our research will help the AoS determine how to best allocate resources, support, and programming.



## Section IV – Immigrant Support Organizations

### Introduction

This section assesses the state of immigration-related service providers outside the Catholic church. The organizations supporting immigrants in Western Washington are diverse, committed, and reflect differences in urbanization, population, and needs; however, the studied organizations do not offer a cohesive, supportive experience for the immigrant person, as one might expect with a disparate collection of unrelated organizations.

### Research Questions and Methods

The original research questions collaboratively developed and later modified by Dr. Hudgins and Joe Cotton, the director of Pastoral Care and Outreach in the Office of Pastoral Ministries at the AoS, for this section of the project are:

- What is the nature of immigrant-related service provision in Western Washington?
- Using the *modified five needs*, what is the state of immigrant-related service provision?

As discussed elsewhere in this report, the Archdiocese of Seattle (AoS) (2017) conducted listening sessions across Western Washington to learn how the Catholic church could better support Hispanic Catholics. The resulting *Groundwork for Solidarity on Immigration* report summarizes *five needs* that Hispanic Catholics felt weren't being met: legal aid, emergency family plans and immigration 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). Since several of the *five needs* were directly worded to apply only to the Catholic church, for the purposes of this research they were re-worded to be: legal aid, emergency support & home services, mental health, visibility & solidarity, and anti-racism.

Using these *modified five needs*, our goal was to complement the work of the parish team by conducting online research to find one immigrant support resource per need per Western Washington county. This research included broad searches like “immigrant services in Whatcom county,” which either led to organizations that delivered actual services, or for Seattle-based searches, led to pages with compilations of sources like the City of Seattle’s Office of Immigrant and Refugee Affairs website. In our reviews of organization’s websites, we looked for language translations, accessible hours, easy to navigate web presences, and clarity of what services were provided. If a source met some or all these criteria, it was included in the database (see Appendix E). It is important to note that due to the course focus on the US – Mexico border and immigration of Latin communities, our emphasis was primarily on organizations that provided Latino/a/x services, so organizations serving other specific subtypes of immigrants were excluded. This strengthens the research as it applies to the specific needs of Hispanic Catholics, but it weakens this research’s applicability for all immigrants in Western Washington.

After compiling the database of immigrant-serving organizations in Western Washington (see Appendix E), we analyzed the list and looked for gaps such as underserved locations or unmet needs. Due to a condensed project timeline and large resource list, we selected a sample of seven organizations across Western Washington

(see Appendix F). The criteria for selection was built on the goal of collecting better data about a small group of organizations that together would meet the *modified five needs* and offer some diversity in location.

The next step in data collection involved personally reaching out via email and phone calls, which unfortunately yielded no responses. This is another limitation in the research since our analysis does not include firsthand data from the organizations serving immigrants, it only includes the results of our evaluation of each organization's online presence. Despite its limitations, this research has the potential to aid the AoS and its partners, like St. Vincent de Paul, in improving its immigrant-related services and support measures.

### **Overview of Western Washington Immigrant Services**

The process of compiling a database of organizations and their services dedicated to assist immigrants and refugees in Western Washington revealed where and what kind of services saturated Western Washington, and where there was a deficit. A geographic information systems (GIS) map shows the percentage of foreign-born non-US citizens across Western Washington (see Figure 1), which was compared to the location of organizations assisting immigrants. King County and Pierce County are the most saturated with organizations that provide services to immigrants, and they are also the counties that have the highest percentages of foreign-born non-US citizens (see Figure 1). The numerous organizations cited in Appendix E address the *modified five needs* expressed in the *Groundwork for Solidarity on Immigration* report at different calibers and frequencies, again, mostly in King and Pierce counties (Archdiocese of Seattle, 2017). The organizations inherently stand in solidarity with immigrants and

refugees as their missions are dedicated to improving the condition of the immigrants in the context of structurally violent social systems, current US immigration policy, and socioeconomic disparities. In addition to solidarity, these organizations offer a range of services that met the other four needs of legal aid, mental health services, anti-racism activism, and emergency support and home services.

It is common for an organization to specialize in only one specific service for immigrants and refugees; however, some organizations provide a collection of services that address several or even exceed the *modified five needs* as described. An overall look at Appendix E from a critical perspective reveals that even though there are many organizations that share the same mission to alleviate the suffering of immigrants in Western Washington, the types of services being offered are at times incongruous with the demand for services documented in the *Groundwork for Solidarity on Immigration* report. Services such as emergency support and solidarity were found to be severely lacking. Emergency support consists of bill and rent assistance as well as emergency planning for times of crisis like arrests and Immigration and Customs Enforcement (ICE) raids. This support targets one of the most overlooked struggles that the immigrant population faces. Making rent or medical bill payments while struggling to meet other needs such as mental health counseling or legal help is exponentially more difficult. Organizations that can provide a much-needed support net to families not only help in times of crisis but give immigrants a sense of security. As for solidarity, many organizations provide a degree of solidarity and advocacy, but active solidarity in the form of more community-centric approaches are lacking throughout Western Washington. These approaches include anti-racism classes, community integration,

Immigration and Customs Enforcement (ICE) response teams and education support. These services are required to fill a critical need for immigrant populations, bridging the gap within the communities where they live.

While solidarity and emergency services are generally the most needed throughout Western Washington, it is also important to note areas without access to most services. As discussed in Section II, most immigrant populations are located along the Interstate-5 corridor of Western Washington (see Figure 1). The resources presented in Appendix E are largely located in the middle of major metropolitan areas. While these two locations intersect, there are still dense populations of foreign-born non-US citizens outside major cities. This presents a great difficulty for immigrant populations that live in suburban or rural areas whether by choice or out of necessity. A similar problem is present in less populated counties as well. Figure 1 also delineates a smaller but significant immigrant population along the west coast counties, including the more isolated San Juan and Island counties; however, in these areas and from Clallam county down the coast to Wahkiakum county, immigrant support and resources are very difficult to come by. Many of these counties have severely limited nearby resources to address one or more of the *modified five needs*. While the populations in these areas are smaller, the needs are not lessened. If anything, the needs of these communities are greater due to the lack of systemic or community support available to them and the greater difficulty in acquiring any assistance. The needs of Western Washington as a whole lie in improving emergency support and community solidarity and increasing access to isolated and underserved communities.

The database provided in Appendix E is preliminary and not comprehensive of all services offered. For this reason, we selected seven organizations to serve as a representative sample of services offered throughout Western Washington (see Appendix F). These seven organizations were analyzed to determine the nature and problems surrounding immigrant-related service provision in the region. The results of this analysis are presented below.

### **A Closer Look at Immigrant Services in the Context of the *Modified Five Needs***

Through a smaller case study of seven organizations, the 19 counties that make up Western Washington were examined and compared to the resources found in the broader search. The eight most immigrant-populated counties in Western Washington are King, Pierce, Thurston, Whatcom, Snohomish, Island, Lewis, and Kitsap, with between 2.5 and 7.2 percent of foreign-born non-US Citizens (see Figure 1). While the population of immigrants is spread out, the resources available to them are mainly located in King County, hardly reaching the northern and southern counties of Western Washington. The seven organizations were chosen to develop a baseline understanding of the resources offered to immigrants in Western Washington (see Appendix F).

Out of the seven organizations, two focus primarily on emergency support and home services. These two organizations are Northwest Harvest and Advocates for Immigrants in Detention Northwest (AIDNW). Northwest Harvest was created by an interfaith organization and aims to provide nutritious and fresh food to Seattle communities (Northwest Harvest, n.d.). They provide food to anyone in need regardless of legal status. They have five locations throughout Washington, serving many

communities. The other organization that provides emergency support and home services is AIDNW. As discussed in Section III, AIDNW is a non-profit organization based in Tacoma, Washington that supports immigrants who have been or are held at ICE's Northwest Detention Center. The three tenets of AIDNW's work are assistance, awareness, and advocacy, which it carries out through five programs (Advocates for Immigrants in Detention Northwest, n.d.). Through these programs, AIDNW directly meets two of the *modified five needs*: emergency family plans and visibility/solidarity.

Legal aid need is met by two organizations in our sample, both of which provide access to immigration lawyers and legal advice. Entre Hermanos and Colectiva Legal are both in King County and partner with pro-bono or low-cost lawyers. Entre Hermanos specializes in helping the LGBTQ+ Latin community and partners with Oasis Legal Services to help with specifically LGBTQ+ asylum cases (Entre Hermanos, 2017). Colectiva Legal provides services not only to immigrants, but other community members who need access to more affordable legal services (Colectiva Legal, 2018). Entre Hermanos and Colectiva Legal also provide mental health and visibility and solidarity services to their clients (Entre Hermanos, 2017; Colectiva Legal, 2018).

Two other organizations focus on offering primarily mental health services, Sea Mar and CIELO. Sea Mar's services are highly varied, including health care, housing, community engagement, and education. For this study, we looked specifically at Sea Mar's Behavioral Health clinics, of which there are around 30 in the Western Washington area (Sea Mar Community Health Center, n.d.). Nearly every county has at least one clinic. Sea Mar provides mental health resources to anyone regardless of income, ethnicity, immigration, or citizenship status. They have a multilingual staff in the

hopes of being more accessible to people who might be more comfortable with languages other than English (Sea Mar Community Health Center, n.d.). The other organization meeting the immigrant community's need for mental health services is CIELO, a non-profit organization in Thurston County. CIELO offers education, training, family support, counseling, and immigration advocacy (CIELO Programs, n.d.). CIELO also provides one of the elements found most lacking in our research: a cohesive community center. CIELO provides a safe space to make connecting immigrant communities with resources as easy as possible. CIELO's website features text in English and Spanish, helping to fill the vital role of connecting immigrants to other independent resources in an accessible way.

Only one organization from the sample, Solid Ground, specializes in anti-racism services. The organization achieves this through workshops, listening sessions, and other collaborative measures. This includes partnerships with the Non-Profit Anti-Racism Coalition (NPARC), the City of Seattle's Race and Social Justice Initiative (RSJI), the Puget Sound Regional Council's Planning for Equity network, and other non-profits (Solid Ground, n.d.). Through this work Solid Ground's goal is to fight poverty using an intersectional lens that addresses root causes like racism.

### **Reflections at the Conclusion of this Project**

In conducting this research, we went in with open minds hoping to cast a wide net and see what resources are available to immigrants in our area. In the first few weeks of class we had established that immigrants everywhere need support, but our focus had been on discussing the actual travel and border conditions. By bringing the focus to the local, our goal was to further humanize the immigrant experience and then



actually contribute to changing it. Throughout this process, we have struggled with how difficult it is to sort through each organization's website to identify what its provide. This led to us being continually surprised and disheartened about how much harder it would be if we were actually in a place of needing these services and potentially not having a computer or phone, free time, or ability to understand English. We were also surprised that none of the organizations we reached out to by phone and email were able to respond to us. We even had some respond saying that they would get back to us, and then they did not. Hopefully, this is an indicator that they are busy serving their immigrant clients and not reflective of their overall organizational standards and practices. If we had had time, we would've liked to continue to follow up with the seven organizations as well as others listed in Appendix E, and even potentially visit some of them in person to get a better idea of how they factor into the immigrant experience.

## **Conclusion**

The generalized research in tandem with the closer focus on a few organizations was done to conduct an analysis on immigrant service provisions throughout Western Washington and to better conceptualize what it means to access these services. Especially impactful for us was the finding that most services only meet one of the *modified five needs*. While services are generally available to meet the *modified five needs*, immigrant needs are not be met an accessible or realistic way and significant barriers exist. Various limitations such as work schedule, transportation availability, language barriers, lack of knowledge of services, and basic safety concerns hinder immigrant access to services. It is imperative that more work be done to find realistic and comprehensive ways to reach the populations in need.



## Section V – Summary and Recommendations

### Introduction

In this section, we will present a brief summary of our work and offer recommendations designed to address the final research question, *If you were the director of the Immigrant & Refugee Ministry for the Archdiocese of Seattle, what actions would you take based on these findings?* See Appendix A for the Community-based Participatory Action Research (CBPR) project contract.

Overall, our experience with the project prompted us to acknowledge the importance of respectful data gathering to promote social justice. It reminded us of the centrality of partnering with local organizations and using our skills to promote our community partners so they can better serve their communities. As a Jesuit university, this was especially emphasized in our partnering with the Archdiocese and structuring our research questions around the tenets of Catholic Social Teaching. To be so directly involved in the existing efforts around immigration and refugee services and to know that our research is relevant is precisely the type of empowerment Seattle University proclaims in its mission statement.

In working with the AoS as our community partner, we embody our commitment as students and as a university to enacting real change in ourselves and in our community. For this reason, we hope that our recommendations encourage change in the form of better support services and increased availability and accessibility for immigrant populations. Knowing that this is the start of a long-term service-learning project is reassuring and has centered our work on creating a meaningful start to the process of social and structural change.

## **GIS Team Summary and Recommendations**

The GIS data that was collected through our research offers insight into the areas with a high population of immigrants. The mapping of foreign-born non-US citizens in Western Washington (see Figures 1, 2 and 3) enabled visualization of these locations in terms of accessibility, specifically travel variables. We first presented this data in relationship to parish locations and transit stops (see Figure 4), then relative to the drivable 5-10 miles within parishes (see Figure 5). Both analyses revealed similarities in difficult-to-reach areas. We see an overlap of high immigrant communities and a lack of parishes in the South Sound deanery, especially in Lewis, Pacific, and Gray's Harbor counties, as well as in the Northern deanery. The Pierce deanery has the most parishes with twenty-four, while the deanery with the smallest number of parishes is tied between the Eastside and the Olympic Deaneries with fourteen parishes each. See Appendix B for a map of deaneries and counties in Western Washington.

The mapping data offers insight into several potential outreach solutions, all of which should be delivered in the various languages that are prevalent in the targeted areas. First, the data could enable AoS and parish efforts to precisely target advertising (Facebook, Google, etc.) in less-serviced locations to link immigrants to the AoS or SvDP websites or other online resources. There, immigrants could access useful information or schedule a video chat or meeting; however, we acknowledge that there may be better formats to reach an audience of immigrants, including flyers or in person exchanges. Second, in collaboration with immigrant-serving organizations, the AoS and parishes across Western Washington could engage in strengthening connections to the immigrant community by hosting service fairs at parishes, spaces that may likely feel

more convenient and safer for these groups. This would be especially important in underserved parishes and areas through Western Washington.

Over the next few years and through trial and error, the AoS should experiment with outreach programs that are oriented on the betterment of parishes and their immigrant communities. One initiative in process is the *Clerical Advocacy Program*, in which the AoS connects a parish with a priest who is familiar and passionate about immigration issues. Much may be learned from this new initiative that can shape work in the medium to long term. AoS outreach within underserved immigrant communities could also be enhanced by a mobile service center using a van or bus customized for this purpose. While start-up costs may be high (absent charitable donations from community members), the initiative would concretely demonstrate solidarity with immigrant populations, particularly in rural areas, and possibly mark a qualitative improvement in the lives of all parishioners, regardless of their immigration status.

As a whole, the AoS should continue the existing work in terms of organizing and coordinating the Catholic efforts for immigrant support, but also expand its knowledge and understanding of non-Catholic efforts with the hope or intention of combining the two and/or bridging the divide. With the information and research contained in this report, it is our sincere hope that the AoS is better equipped to meet immigrant needs directly and indirectly. Since our country is in divisive times, organizations dedicated to helping others, especially those who are often ostracized, are as important as ever.

## **Parish Team Summary and Recommendations**

Our team sought to catalog the work Catholic parishes in Western Washington were doing to support immigrant communities in context of the *five needs* identified in the *Groundwork for Solidarity on Immigration* report. We successfully contacted nearly half of the parishes in Western Washington and were able to identify several trends of successful and unsuccessful engagement (see Appendix C and D). Parishes that were successfully engaging with the issue used the following practices: education and advocacy efforts around immigration issues, general financial support to their parish community, working with food banks, and forming collaborative partnerships with other parishes and non-Catholic organizations to combine resources to work on immigration issues. Common barriers to engagement with issues of immigration were a lack of knowledge of their community demographics, insufficient numbers of volunteers knowledgeable about immigration issues, a lack of resources, and small parish size. Given these results, our group identified recommendations to increase the level of support for immigrant communities immediately and in the next 3-5 years.

In the immediate future, the AoS should support parishes in including Spanish and other languages on their websites and in their bulletins to make engagement more accessible for communities that do not speak English. We also feel it would be beneficial to have a meeting that is well publicized, potentially quarterly, for all parishes in Western Washington to discuss and work in partnership on immigrant-related ministry and outreach. With the COVID-19 pandemic, a virtual gathering is an increasingly acceptable means of collaboration. Greater teamwork and resource sharing within and between parishes, perhaps through regular participation (in person or virtual) in the Immigrant and Refugee Networking meeting, may help bridge this divide. This meeting,

or a separate meeting for this specific purpose, could be attended by a representative from each parish, either in person or virtually. A lot of parishes we spoke with were unaware of how to engage with the issue and learning about opportunities and programs from other parishes could help address this knowledge gap.

An additional suggestion is to directly connect parishes that have low immigrant populations to parishes that are actively engaging in work around immigration issues. Forming these partnerships allows for resource sharing and could increase awareness and support from unaffected communities. A common reason we heard for not engaging with the issue was that parishioners in some parishes were not personally affected by immigration issues. This said, these unaffected parishes might have the resources to support parishes that are more affected or are already engaging in supporting immigrants.

In the next 3-5 years, the AoS should consider mobile units, as mentioned above, to take resources oriented on the *five needs* out to rural areas rather than just staying within the Seattle-Tacoma area. Many of the rural parishes we spoke to are smaller in size and lack resources to adequately support the immigrant communities in their areas. The AoS could also work with parishes to help educate white parishioners about issues of immigration, and then help them make connections with immigrant communities. Our team feels that it is important to foster conversations around anti-racism and challenging bias in white parishioners, so that they do not engage with immigrant communities in harmful ways, even unintentionally. We also believe that it would be very helpful for the AoS to make very clear its support for immigrants through public communications and working to advocate for policies that respect human dignity. Another suggestion is for a

strong infrastructure to be put in place for regular communication around issues of immigration between parishes and the AoS. Many of the parishes we reached out to specifically requested increased communication about ways to get involved in issues of immigration. A robust communication infrastructure would be beneficial in helping parishes connect with each other and in disseminating information from the AoS, and in addition could better support Catholic immigrants in accessing resources and support. This recommendation aligns with the earlier recommendation on parish involvement in the quarterly Immigrant and Refugee Networking meeting.

### **Immigrant-serving Organizations Team Summary and Recommendations**

The goal of this research was to critically appraise immigrant-serving organizations and use the findings to contribute to solutions that improve the quality of life for immigrants living in Western Washington. In support of our research on secular organizations, we developed the *modified five needs*: legal aid, emergency support & home services, mental health, visibility & solidarity, and anti-racism. We then built a database of immigrant and refugee serving organizations throughout Western Washington and studied it to look for gaps such as underserved locations or unmet needs (see Appendix E). We selected seven organizations that are geographically dispersed and met one or more of the *modified five needs*; the seven organizations are Northwest Harvest, Advocates for Immigrants in Detention Northwest, Entre Hermanos, Colectiva Legal, Sea Mar, CIELO, and Solid Ground (see Appendix F). Evaluation of online presence and other outreach efforts revealed significant barriers to meeting immigrant needs. Most organizations meet only one of the *modified five needs*, and the locations of these services are often poorly located in relationship to these populations.



Service provision may also be hindered by access issues such as work schedules, transportation, language barriers, lack of knowledge of services, and basic safety concerns. More work is needed to find realistic and comprehensive ways to reach populations in need. Given these results, our group identified recommendations to increase the level of support for immigrant communities immediately and in the next 3-5 years.

To better serve the immediate needs of immigrants, supporting the existing organizations in doing their work is the priority. Examples of this include fundraising for them since many are non-profits that depend on donations, volunteer hours since many do not have paid staff, and increasing awareness so that those who need the services actually know where to get them. One parish is already doing this specifically, St. John the Baptist Covington makes a monthly donation to Advocates for Immigrants in Detention Northwest. Another specific example of how best to support immigrant related service organizations is AIDNW, which has a “How to Donate” page that includes methods like AmazonSmile (which donates a percentage of a customer’s purchase at no cost to them) and a wish list of their specific needs so they can ensure that non-monetary donations are in alignment (Advocates for Immigrants in Detention [a], n.d.). While these two examples of support are both for one organization, this model could be applied to most others. Parishes could sponsor organizations that reflect parishioners’ values.

Saint Vincent de Paul (SVdP) is doing great work in the Western Washington communities, but there are ways for improvement. That could begin with individual locations across the state sharing tips with each other on how they best serve their

communities and could continue with things like expanding their limited service hours and increasing the resources that they provide connections to. First, much may be learned from the experience of the Spokane SVdP, which has compiled a very comprehensive list of resources based on need; SDvP locations in Western Washington could learn from and replicate the initiative here using the information contained in this report as a starting point. Second, all SVdP service locations should ask for community feedback regarding their hours, as daytime hours only during the work week may not best support immigrant needs. For example, the Seattle SDvP helpline is only open Monday to Friday from 8 am to 3 pm, which may limit its ability to be helpful and accessible to the people who need it most (SVdP, 2020). Finally, SvDP could also prioritize making its websites more accessible, robust, and consistent across Washington locations.

Over the longer term, a creative solution such as the proposed SVdP hotline is a great start, but as noted previously it comes with its own set of barriers that must be tackled to best serve the population at hand. Chief among these is safety. Because the immigrant population can be considered vulnerable, it is imperative that the organizations serving them place the safety of the immigrant first. Thus, gathering consistent and reliable data on each of the services provided is incredibly important and must be continued to best ensure that such services are first and foremost safe, as well as effective. Safety may also be achieved in service locations as well. The earlier recommendations for a series of service fairs or a mobile service center, perhaps in partnership with immigrant-serving organizations, can safely bring the services to where they are most needed. Further, investments might be made in more brick and mortar

centers, such as SDvP's Latino Service and Program Center, Centro Rendu, which is particularly dedicated to immigrants, offering specific programs catered towards Latino immigrant experiences (SVdP, 2020). It would be useful for Latin immigrants located in other parts of the state to have a similar center in their community, perhaps funded by public-private or religious-secular partnerships.

### **Recommendations for Future Research**

It is important to note that all the data and analyses presented in this report are preliminary and incomplete. We made tremendous progress in 10 short weeks, but more work is needed to increase the potential for positive impact to be felt in Western Washington immigrant communities. We hope this report inspires future US – Mexico Border students to further our work and we look forward to seeing the fruits of their labor as well as the nascent collaborative efforts at Seattle University to turn this work into a smartphone app. In addition to the report's narrative describing our work, we recommend that future researchers reference the information contained in the appendices. Future researchers will find great utility in the Geographic Information Systems (GIS) maps created specifically for this report (Figures 1-5), each of which typically take a full quarter to build in an introductory GIS course. The maps provide a robust and solid basis of understanding where immigrant communities are in Western Washington and illuminate the broad context for future research.

Future researchers can pick up with the project where we left off and contact the parishes we were unable to reach to understand their engagement with immigration issues. The database at Appendix D characterizes the state of parish work around

immigration in Western Washington and can be used to inform distribution of support and resources across the AoS. Understanding the current work accomplished by parishes is crucial in determining how to lend support parishes working with immigrant populations and engage parishes who are not currently working on issues of immigration. A continuation of this work will build deeper understanding of parish positionality in an immigration context.

Similarly, the research conducted for this report on immigrant-serving organizations indicates that they are valuable resources in providing support for immigrants. The preliminary database of organizations in Western Washington that provide immigrant-related services (see Appendix E) will ideally be expanded upon with future research and relationship/connection building with local immigrant-serving organizations. Broader communication with these organizations would inform future research on the nature of immigrant aid services in Western Washington.

Our efforts to begin construction of these databases has been marginally effective in categorization of efforts but ultimately does little to assess how well these parishes and organizations serve their stated beneficiaries. With continued study of activities within parishes and immigrant-serving organizations, future researchers can develop a conceptual framework to explain and potentially improve upon these relationships and the attendant dynamics. Doing so would serve to enhance support for immigrants who continue to be marginalized and discriminated against by American social, political, and economic systems.

## **Conclusion**

Our partnership with Joe Cotton and the Immigrant and Refugee Ministry (IRM) is designed to support IRM's mission of providing resources and support to immigrant communities. The goal of our work was to first determine to what degree parishes and immigrant-serving organizations are meeting the needs of local immigrant communities in our area, then to use our findings to inform the AoS for the sake of improving and expanding support. This work is grounded in the ideas of Catholic Social Teaching (CST) and the three pillars of pastoral care, social ministry, and education and advocacy (USCCB, 2017). While all three are crucial to the foundation of CST, our project focused the last of these pillars, education and advocacy. Our hope was not only to support informing 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.

It was surprising to discover just how 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. We also uncovered a disappointing aspect of this research: the number of similar institutions that know nothing of their immigrant communities, in terms of their needs or even their existence. It is this lack of knowledge and awareness that we hope to bring to the attention of the Archdiocese through our research. We hope that by providing evidence of the state of parishes and their relationship to their immigrant communities that the AoS might direct resources toward these neglected pockets of its Catholic community. This work might also inspire

increased collaboration across parishes, the Archdiocese as a whole, and immigrant-serving organizations throughout Western Washington.

We were pleased by the level of commitment shown by the students involved in the project. More impactfully, however, it was encouraging to see this passion and dedication mirrored in our professor, Dr. Hudgins, and in Joe Cotton, our Archdiocese point of contact. Both of these figures, as well as others who were interested in and supportive of our project from the beginning -- Steven Bender, Marc McLeod, attendees at our February 2020 *Mind and Body* conference presentation -- helped to remind us of the importance of our work and its ultimate goal, while also encouraging our continued research and data compilation for the sake of informing and improving immigrant and refugee services. The project taught us the importance of the principles of Catholic Social Teaching around education, advocacy, and social ministry, the latter being in the sense that our goal was to expand and improve upon immigrant and refugee services, and through these teachings, we were also able to embody our mission as Jesuit scholars of Seattle University to be empowered to make change a reality in our own communities and our world.

The recommendations that emerged from this research are geared towards the AoS's continued effort in Western Washington to aid immigrant communities, which continue to experience injustice and insecurity. This project is continuous, as the political and social context is ever-evolving, and changes day to day. The AoS is right to acknowledge that this project will require taking the recommendations presented in this report into consideration to continue future research concerning the mission to alleviate the needs of the immigrant communities in Western Washington. This report serves as

a tool for the AoS to become more involved in the lives of immigrants in Western Washington to carry out the *five needs* outlined by the *Groundwork for Solidarity on Immigration* report. We are grateful for the opportunity to contribute to this important work.

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## Appendix A

### Contract for Community-based Participatory Action Research (CBPR) Projects

A note about the project: In the landscape of education, this is called targeted ambiguity. The goal is to offer 'wicked' problems (Google it) and challenge you to creatively problem solve. Your capacity for wading into wicked problems is (hopefully) enhanced through the experience, contributing to your ability to respond to the uncertainty you will encounter in life.

#### Research Project #A: Map and Assessment of Archdiocese of Seattle (AoS)/Western Washington (WW) Catholic parish immigration-related initiatives

Archdiocese of Seattle Office of Pastoral Ministries contact person: Joe Cotton, [Joe.Cotton@seattlearch.org](mailto:Joe.Cotton@seattlearch.org); (206) 382-4847

#### Requirements for interactions with the Office of Pastoral Ministries:

- Communication should be conducted in the English language
- Email should be the primary form of communication
- Emails sent to Joe will be answered within three business days
- Interview and document requests should be sent at least one week before the requested interview/receipt date
- Dr. Hudgins, [hudginsa@seattleu.edu](mailto:hudginsa@seattleu.edu), should be included as a CC on all communication

**RQ #1: Explain the structure of Catholic perspectives on immigration** ( $\leq 5$  pp. double-spaced, excluding charts/figures/tables).

- a. Identify and describe the key legal, historical, and political dimensions of immigration from a Catholic perspective. Include a short history of Catholic Social Teaching (CST) as it relates to immigration.
- b. What is the work of the US Conference of Catholic Bishops' (USCCB) Committee on Migration? Include an identification and description of the *three elements* of the call to parishes to help immigrants, migrants, refugees and people on the move.
- c. What is the work of the Archdiocese of Seattle (AoS) Immigrant & Refugee Ministry (IRM)? Identify and describe the *five needs* as they are presented in the *Groundwork for Solidarity on Immigration* project report.
- d. What did you learn from this phase of the Community-based Participatory Action Research (CBPR) research project that surprised you?

**Inputs:** USCCB CST on immigration [website](#), USCCB guidance on Parish activities to help immigrants, migrants, refugees and people on the move [website](#), AoS IRM [website](#), Interview with Chris Koehler (on the legal, historical, and political dimensions of immigration), *Share the Journey* report, *Groundwork for Solidarity on Immigration* project [report](#)

**RQ #2: What is the nature of AoS/Western Washington (WW) activities to help immigrants, migrants, refugees and people on the move** (≤ 5 pp. double-spaced, excluding charts/figures/tables).

- a. Map the AoS immigrant-related organizations and parishes located in Western Washington. Note: In your research, take note that the Archdiocese of Seattle (AoS) is sometimes referred to as Western Washington (WW). It is defined as the area west of the Cascade Mountains between the Canadian and Oregon borders, and consists of 10 different regional areas known as deaneries.
- b. Use the internet and the inputs listed below to document the ways in which parishes are actively involved in work on immigration-related issues.
- c. What did you learn from this phase of the CBPR research project that surprised you?

**Inputs:** AoS IRM [website](#), Interview with Joe Cotton, *Share the Journey* report, *Groundwork for Solidarity on Immigration* project response data, AoS/WW parish websites

**RQ #3: Assess the state of AoS immigrant-related organizations and parishes on immigrant-related activities** (PowerPoint or Prezi presentation to the SU Conference *The Mind and Body: Beyond Anzaldúa and Xicanisma* and supporting Excel spreadsheet presenting your assessment of the data collected in the research project).

- a. Validate the research you conducted in RQ#2 through interviews with representatives of AoS immigrant-related organizations and individual parishes. What do they see as their successes and challenges?
- b. Conduct an assessment of the work using the *three elements* and the *five needs*. What does your analysis using these criteria reveal?
- c. Share your experience from the Quarterly Immigrant & Refugee Network Gathering on Thursday, February 13th, from 1-3 PM at St. James Cathedral. What insights does it provide on the project thus far?
- d. Share your experience from the group interview with stakeholders. What insights does it provide on the project thus far?
- e. What did you learn from this phase of the CBPR research project that surprised you?

**Inputs:** Western Washington parish websites, *Share the Journey* report, *Groundwork for Solidarity on Immigration* project [report](#), *Groundwork for Solidarity on Immigration* project response data, Interviews with individual parish representatives using the Catholic directory (provided), Quarterly Immigrant & Refugee Network Gathering, Group interview with Joe Cotton, Office of Pastoral Ministries, Patty Bowman, Intercommunity Peace and Justice Center, Patty Repikoff, Catholic Community Services, Jim Thomas, Washington State Catholic Conference, and if available, Bishop Elizondo, former chair of the USCCB Committee on Migration

**RQ #4: If you were the director of the Immigrant & Refugee Ministry for the Archdiocese of Seattle, what actions would you take based on the findings of the first three research questions?** (≤ 5 pp. double-spaced, excluding charts/figures/tables).

- a. What recommendations should be implemented immediately?
- b. What recommendations should be implemented in the next 3-5 years?
- c. What additional suggestions do you have for the Director?
- d. Of the resources and references you've researched over the course of this project, what are the top three entries on your recommended reading list for the director and future students taking this class?

**Inputs:** RQ #1-3 findings

**RQ #5: Share your contributions to the Archdiocesan response to immigrant and refugee needs in Western Washington.** Choose from the following: (1) Prepare a manuscript for [The International Undergraduate Journal for Service-learning, Leadership and Social Change](#) (IUJSL), (2) Prepare a manuscript for *The Seattle University Undergraduate Research Journal* (SUURJ) (see <https://www.seattleu.edu/student-research/> and <https://scholarworks.seattleu.edu/suurj/>), or (3) Prepare a poster or panel session presentation for the 20SQ *Seattle University Undergraduate Research Association* (SUURA) [conference](#). **Due:** Finals week (3/19). Questions to support your decision-making process (no written response required):

- a. Which of the three types of IUJSL articles will best communicate your research efforts?
- b. What are the parameters for publication in SUURJ?
- c. Which type of presentation will best communicate your research efforts to a SUURA audience?

**Inputs:** RQ 1-4 findings, Review of journal/conference websites, Interviews with staff of journals and SUURA.

## Research Project #B: Map and Assessment of Western Washington immigration-related service providers

Archdiocese of Seattle Office of Pastoral Ministries contact person: Joe Cotton, [Joe.Cotton@seattlearch.org](mailto:Joe.Cotton@seattlearch.org); (206) 382-4847

### Requirements for interactions with the Office of Pastoral Ministries:

- Communication should be conducted in the English language
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- Interview and document requests should be sent at least one week before the requested interview/receipt date
- Dr. Hudgins, [hudginsa@seattleu.edu](mailto:hudginsa@seattleu.edu), should be included as a CC on all communication

**RQ #1: Explain the structure of Catholic perspectives on immigration** (≤ 5 pp. double-spaced, excluding charts/figures/tables).

- a. Identify and describe the key legal, historical, and political dimensions of immigration from a Catholic perspective. Include a short history of Catholic Social Teaching (CST) as it relates to immigration.
- b. What is the work of the US Conference of Catholic Bishops' (USCCB) Committee on Migration? Include an identification and description of the *three elements* of the call to parishes to help immigrants, migrants, refugees and people on the move.
- c. What is the work of the Archdiocese of Seattle (AoS) Immigrant & Refugee Ministry (IRM)? Identify and describe the *five needs* as they are presented in the *Groundwork for Solidarity on Immigration* project report.
- d. What did you learn from this phase of the Community-based Participatory Action Research (CBPR) research project that surprised you?

**Inputs:** USCCB CST on immigration [website](#), USCCB guidance on Parish activities to help immigrants, migrants, refugees and people on the move [website](#), AoS IRM [website](#), Interview with Chris Koehler (on the legal, historical, and political dimensions of immigration), *Share the Journey* report, *Groundwork for Solidarity on Immigration* project [report](#)

**RQ #2: What is the nature of immigrant-related service provision in Western Washington?** (≤ 5 pp. double-spaced, excluding charts/figures/tables).



- a. Validate the ~~provided service provider list and map the~~ non-AoS Catholic and non-Catholic immigrant-related service providers located in Western Washington. ~~Note: In your research on Catholic organizations, take note that the Archdiocese of Seattle (AoS) is sometimes referred to as Western Washington (WW). It is defined as the area west of the Cascade Mountains between the Canadian and Oregon borders, and consists of 10 different regional areas known as deaneries.~~
- b. Use the internet and the inputs listed below to document the ways in which these organizations are actively involved in work on immigration-related issues.
- c. What is the specific role and function of St. Vincent de Paul of Seattle and King County among immigrant-related service providers?
- d. What did you learn from this phase of the CBPR research project that surprised you?

**Inputs:** Service provider list (provided), AoS IRM [website](#), Seattle city government Office of Immigrant and Refugee Affairs website, Immigration Advocates Network National Immigration Legal Services Directory website, Service provider websites, *Share the Journey* report, the *Groundwork for Solidarity on Immigration* project response data

**RQ #3: Assess the state of immigrant-related service provision** (PowerPoint or Prezi presentation to the SU Conference *The Mind and Body: Beyond Anzaldúa and Xicanisma* and supporting Excel spreadsheet presenting your assessment of the data collected in the research project).

- a. Validate the research you conducted in RQ#2 through interviews with immigrant-related service provider representatives. What do they see as their successes and challenges? In what ways do the non-Catholic service providers connect to the Catholic community (AoS immigrant-related organizations and parishes)? What do they see as the strengths and weaknesses of these connections?
- b. What does your analysis of these findings reveal?
- c. Share your experience from the Quarterly Immigrant & Refugee Network Gathering on Thursday, February 13th, from 1-3 PM at St. James Cathedral. What insights does it provide on the project thus far?
- d. Share your experience from the group interview with stakeholders. What insights does it provide on the project thus far?
- e. What did you learn from this phase of the CBPR research project that surprised you?

**Inputs:** Service provider websites, *Share the Journey* report, *Groundwork for Solidarity on Immigration* project [report](#), *Groundwork for Solidarity on Immigration*

project response data, Interviews with service providers using the service provider directory (provided) and additional service providers identified through your research, Quarterly Immigrant & Refugee Network Gathering, Group interview with Joe Cotton, Office of Pastoral Ministries, Patty Bowman, Intercommunity Peace and Justice Center, Patty Repikoff, Catholic Community Services, Jim Thomas, Washington State Catholic Conference, and if available, Bishop Elizondo, former chair of the USCCB Committee on Migration

**RQ #4: If you were the director of the Immigrant & Refugee Ministry for the Archdiocese of Seattle, what actions would you take based on the findings of the first three research questions? (≤ 5 pp. double-spaced, excluding charts/figures/tables).**

- a. What recommendations should be implemented immediately?
- b. What recommendations should be implemented in the next 3-5 years?
- c. What additional suggestions do you have for the Director?
- d. Of the resources and references you've researched over the course of this project, what are the top three entries on your recommended reading list for the director and future students taking this class?

**Inputs:** RQ 1-3 findings

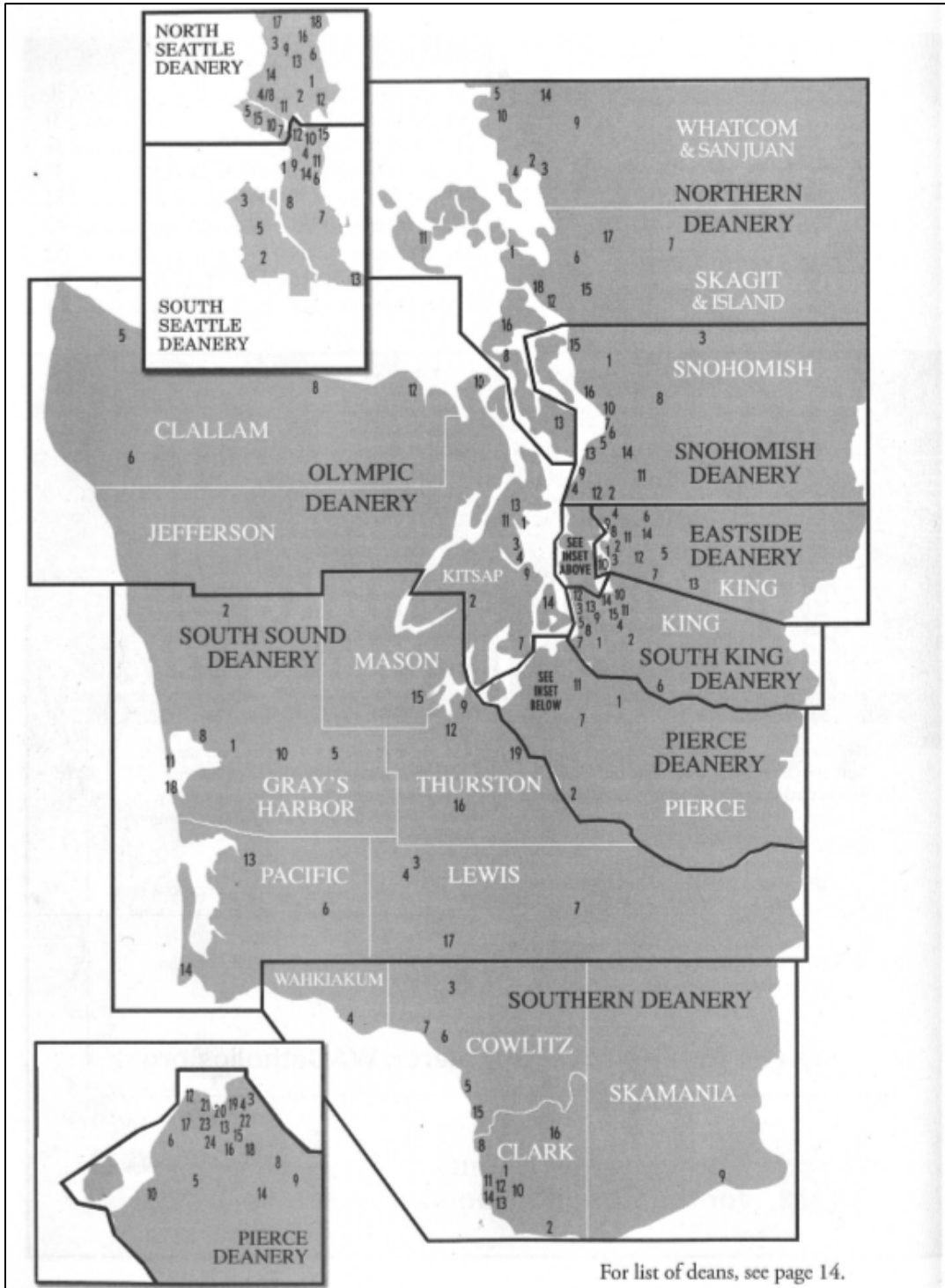
**RQ #5: Share your contributions to the Western Washington response to immigrant and refugee needs.** Choose from the following: (1) Prepare a manuscript for [\*The International Undergraduate Journal for Service-learning, Leadership and Social Change\*](#) (IUJSL), (2) Prepare a manuscript for *The Seattle University Undergraduate Research Journal* (SUURJ) (see <https://www.seattleu.edu/student-research/> and <https://scholarworks.seattleu.edu/suurj/>), or (3) Prepare a poster or panel session presentation for the 20SQ *Seattle University Undergraduate Research Association* (SUURA) [conference](#). **Due:** Finals week (3/19). Questions to support your decision-making process (no written response required):

- a. Which of the three types of IUJSL articles will best communicate your research efforts?
- b. What are the parameters for publication in SUURJ?
- c. Which type of presentation will best communicate your research efforts to a SUURA audience?

**Inputs:** RQ 1-4 findings, Review of journal/conference websites, Interviews with staff of journals and SUURA.

## Appendix B

### Map of AoS Deaneries



## Map of Western Washington Counties



## Appendix C

### Parish Team Research Protocol

#### Call Canvassing Script and Questions

“Hi, My name is \_\_\_\_\_, I’m a student at Seattle University and taking a class about the multi-faceted issues surrounding immigration. I am currently working on a research project in partnership with the Archdiocese of Seattle. We are looking to learn about the work you may be doing in regard to this issue and explore the engagement with immigrant communities. May I please speak to someone at your outreach center or an immigrant related outreach center? We are calling to gather information about the work you’re doing as a parish, and immigrant needs in your area. What work are you doing in response to immigrant needs, if any? What assistance does your parish need in addressing issues around immigration? What needs do the members of your immigrant community have? Including...

- legal aids
- solidarity and visibility for immigrants
- mental health help, especially for children
- emergency family plans
- know your rights
- addressing racism and nationalism

If you aren’t currently acting on this issue, why? What are your barriers to acting on this issue?

\*\*\*\*\*What do you see as successes and challenges in doing this work?”

WHAT WE NEED TO KNOW FOR THE EXCEL SHEET: contact name and number, parish partners, ministerial response, pastoral need

### **Email Canvassing Script and Questions**

Dear --- Parish,

My name is ---. I am a student at Seattle University and am currently taking a class about the multi-faceted issues surrounding immigration. I am currently working on a research project in partnership with the Archdiocese of Seattle. We are looking to learn about the work you may be doing in regard to this issue and explore the engagement with immigrant communities. We are calling to gather information about the work you're doing as a parish, and immigrant needs in your area. If possible, could you answer these following questions below?

What work are you doing in response to immigrant needs, if any?

What assistance does your parish need in addressing issues around immigration?

What needs do the members of your immigrant community have? Such as...

- legal aids
- solidarity and visibility for immigrants
- mental health help, especially for children
- emergency family plans
- know your rights
- addressing racism and nationalism

Is your parish partnering with other parishes?

If you aren't currently acting on this issue, how come?

What are your barriers to acting on this issue?

What do you see as successes and challenges in doing this work?

Lastly, can I have the contact name, email address and/or number?

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

Thank you,

---(name)---

## Appendix D

### Western Washington Parish Immigration Status Database



Parish Immigration  
Status Database.xlsx



## Appendix E

### Western Washington Immigrant-serving Organizations Database



Immigrant-serving  
Organizations Data1

## Appendix F

### Sample of Seven Immigrant-Serving Organizations

Organization	Legal Aid	Emergency Support & Home Services	Mental Health	Visibility and Solidarity	Anti-Racism
Advocates for Immigrants in Detention NW		X		X	
Sea Mar			X		
Solid Ground				X	X
Entre Hermanos	X		X	X	
Colectiva Legal	X		X	X	
Northwest Harvest		X		X	
CIELO			X	X	