February 2014

*Ministry for Immigrant Justice:*
A Report to the Leadership Conference of
Women Religious (LCWR)
and the
Conference of Major Superiors of Men (CMSM)
Ministry for Immigrant Justice:
A Report to the Leadership Conference of Women Religious (LCWR) and the Conference of Major Superiors of Men (CMSM)

February 2014

Melissa A. Cidade, M.A.
Mary L. Gautier, Ph.D.
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Executive Summary

In February 2013, the Leadership Conference of Women Religious (LCWR) and the Conference of Major Superiors of Men (CMSM) engaged the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a mailed survey and prepare a report of the findings for a national survey of member institutes. The questionnaire was designed by CARA in consultation with representatives from LCWR and CMSM and included questions on the various ways that units (including congregations, provinces, and monasteries) are engaged in ministry to immigrants, asylees, refugees, and trafficked persons, engagement with the USCCB Justice for Immigrants (JFI) campaign, and resources for religious in the United States who are immigrants themselves. CARA mailed the survey along with a cover letter explaining the research project to all member institutes of LCWR and CMSM.

By late October 2013, a total of 342 units responded to the questionnaire, either in part or in full. This represents a response rate of 64 percent. CARA analyzed all responses to the closed-ended questions on the survey and compiled the responses to the open-ended question at the end of the questionnaire.

Additionally, in October and November, 2013, researchers from CARA conducted three focus groups on the topic of ministry to immigrants, refugees, and those who have been trafficked. Each focus group had ten to fifteen participants, all men and women religious, and were held in New Orleans, LA, Beach Haven, NJ, and Washington, DC.

The groups were arranged by representatives at each of the locations in collaboration with representatives from LCWR and CMSM. The purpose of these gatherings was to learn from the participants more about the ways that religious communities are ministering with and to immigrants, refugees, and those who have been trafficked, as well as the experiences and needs of international women religious, brothers, and priests. Each focus group lasted approximately 90 minutes.
Major Findings

Major findings from each part of the report include the following:

Survey Results

- Almost half of responding units (49 percent) say that there is “a great deal” of need for ministry to immigrants, including asylees and refugees. Another one in four (26 percent) say that there is “a great deal” of need for ministry to trafficked persons. Among responding units, however, one in three (36 percent) have focused “very much” on immigration and immigrant issues. Another 40 percent have focused “somewhat” on immigration and immigrant issues.

- About two in five responding units (42 percent) have issued a statement or document related to immigrants or immigration. The same proportion (42 percent) sponsor or co-sponsor a specific ministry to immigrants, including asylees and refugees, while another one in four (26 percent) sponsors or co-sponsors a specific ministry to trafficked persons.

- While one in four responding units (28 percent) say that the USCCB advocacy campaign related to immigration issues, Justice for Immigrants (JFI), is among the stated ministry priorities of the unit, six in ten (60 percent) say that JFI advocacy is included in the internal (members only) communications of the unit. Half of responding units (53 percent) encourage their religious and supporters to participate in action organized by JFI.

- Almost half of responding units (47 percent) belong to Catholic Charities USA (CCUSA), and another one in three (33 percent) belong to the Catholic Legal Immigration Network, Inc. (CLINIC). Three in five (61 percent) belong to NETWORK.

- When asked about additional training for which members of their unit who work with immigrants or in ministry related to immigrants have expressed a desire, three in ten say that their unit members are interested in language training and legal process(es) for immigration. Another one in four (25 percent) are interested in cross-cultural communication skills.

Focus Group Results

- When asked about outreach to immigrants, refugees, and trafficked people, focus group participants mentioned being engaged in awareness raising, legal aid, and advocacy; work in Catholic parishes; providing education and social services; and ministry that crossed national borders. Many participants mentioned that outreach to these populations is an explicit priority of their unit, while some talked about the implicit priority of serving these populations.

- Focus group participants also identified unmet needs of immigrants, refugees, and trafficked people, including the need for additional health care, education, and social
services; increased visibility of the plight of these populations, increased need for money, resources, and support for ministries to these populations; and the challenge of prejudice and dehumanization of immigrants, refugees, and trafficked people.

- Participants in the focus groups noted that there are several gaps in ministry to these populations, and that if they had more resources, they would seek additional education and training on the issues of immigration, refugee status, and trafficking; research and up-to-date information on the topics; increasing the visibility of these populations; and a collective effort from religious communities in ministering to these populations.

- When asked about international religious ministering in the United States, focus group participants mentioned issues around the relationship between the international religious and the home diocese/institute, cultural differences, and differential treatment of international religious.
Introduction

In February 2013, the Leadership Conference of Women Religious (LCWR) and the Conference of Major Superiors of Men (CMSM) engaged the Center for Applied Research in the Apostolate (CARA) at Georgetown University to conduct a mailed survey and prepare a report of the findings for a national survey of member institutes. The questionnaire was designed by CARA in consultation with representatives from LCWR and CMSM and included questions on the various ways that units (including congregations, provinces, and monasteries) are engaged in ministry to immigrants, asylees, refugees, and trafficked persons, engagement with the USCCB Justice for Immigrants (JFI) campaign, and resources for religious in the United States who are immigrants themselves.

In mid-June 2013, CARA mailed a copy of the survey along with a cover letter explaining the research project to all member institutes of LCWR and CMSM. Over the following six weeks, CARA then contacted by email those units that had not responded, for a total of three follow-up contacts.

By late October 2013, a total of 342 units responded to the questionnaire, either in part or in full. This represents a response rate of 64. This is an exceptionally high response rate for a survey of this type and provides a measure of confidence that the proportions reported here accurately represent all member religious institutes as a whole. CARA analyzed all responses to the closed-ended questions on the survey and compiled the responses to the open-ended question at the end of the questionnaire.

Additionally, in October and November, 2013, researchers from CARA conducted three focus groups on the topic of ministry to immigrants, refugees, and those who have been trafficked. Each focus group had ten to fifteen participants, all men and women religious, and were held in New Orleans, LA, Beach Haven, NJ, and Washington, DC.

The groups were arranged by representatives at each of the locations in collaboration with representatives from LCWR and CMSM. The purpose of these gatherings was to learn from the participants more about the ways that religious communities are ministering with and to immigrants, refugees, and those who have been trafficked, as well as the experiences and needs
of international women religious, brothers, and priests. Each focus group lasted approximately 90 minutes.

Each focus group began with an introductory presentation on the background of the study. The CARA researcher then followed a standardized protocol of questions categorized under three subtopics: ministry to these groups, unmet needs of these groups, and immigrant religious in ministry in the United States.

**Organization of the Report**

The report is divided into five parts:

- Part I presents characteristics of the responding units.
- Part II reports the findings concerning ministry to and with immigrants.
- Part III presents findings relating to immigrant religious ministering in the United States.
- Part IV presents the qualitative findings to the open-ended question, “How can CMSM and LCWR support unit leaders as they prepare to receive immigrant members?”
- Part V provides an overview of the results of three focus groups of men and women religious.

**Interpreting the Report**

In addition to summarizing the responses to each question for the responding units as a whole, the report also compares the responses from CMSM member institutes to those from LCWR member institutes. Part I of the report describes the characteristics of the units and the subgroups that are used in the analyses that follow.
Part I: Characteristics of Responding Units

This part of the report summarizes the characteristics of the responding units, including the size of the unit, the numbers of incapacitated and active members, and the presence of immigrant members. Comparisons are made throughout between responding units that belong to CMSM member institutes and those that belong to LCWR member institutes.

CMSM/LCWR Membership

Almost two in three responding units (total of 222) are members of LCWR, while the other 35 percent (total of 120) are units that are members of CMSM.

Responding units represent 78 percent of all 296 identified LCWR members and 57 percent of all 240 identified CMSM members.
Perpetually Professed Members

On average, responding units have 127 perpetually professed members. About one in four has less than 30 members, while about the same proportion has 150 or more members.

<table>
<thead>
<tr>
<th>Total number of perpetually professed members in your unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 30</td>
</tr>
<tr>
<td>25%</td>
</tr>
<tr>
<td>30 to 74</td>
</tr>
<tr>
<td>25</td>
</tr>
<tr>
<td>75 to 149</td>
</tr>
<tr>
<td>24</td>
</tr>
<tr>
<td>150 or more</td>
</tr>
<tr>
<td>27</td>
</tr>
<tr>
<td>Minimum</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>Maximum</td>
</tr>
<tr>
<td>930</td>
</tr>
<tr>
<td>Mean (Average)</td>
</tr>
<tr>
<td>127</td>
</tr>
<tr>
<td>Median (Midpoint)</td>
</tr>
<tr>
<td>77</td>
</tr>
</tbody>
</table>

Differences by CMSM/LCWR Membership

Responding LCWR units are, on average, larger than responding CMSM units. While the average (mean) number of perpetually professed members in responding CMSM units is 88, responding LCWR member units are, on average, 1.5 times larger.

<table>
<thead>
<tr>
<th>Total number of perpetually professed members in your unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than 30</td>
</tr>
<tr>
<td>CMSM 38%</td>
</tr>
<tr>
<td>LCWR 17%</td>
</tr>
<tr>
<td>30 to 74</td>
</tr>
<tr>
<td>CMSM 22%</td>
</tr>
<tr>
<td>LCWR 26%</td>
</tr>
<tr>
<td>75 to 149</td>
</tr>
<tr>
<td>CMSM 16%</td>
</tr>
<tr>
<td>LCWR 28%</td>
</tr>
<tr>
<td>150 or more</td>
</tr>
<tr>
<td>CMSM 24%</td>
</tr>
<tr>
<td>LCWR 30%</td>
</tr>
<tr>
<td>Minimum</td>
</tr>
<tr>
<td>CMSM 3</td>
</tr>
<tr>
<td>LCWR 5</td>
</tr>
<tr>
<td>Maximum</td>
</tr>
<tr>
<td>CMSM 403</td>
</tr>
<tr>
<td>LCWR 930</td>
</tr>
<tr>
<td>Mean (Average)</td>
</tr>
<tr>
<td>CMSM 88</td>
</tr>
<tr>
<td>LCWR 148</td>
</tr>
<tr>
<td>Median (Midpoint)</td>
</tr>
<tr>
<td>CMSM 51</td>
</tr>
<tr>
<td>LCWR 90</td>
</tr>
</tbody>
</table>
Incapacitated Members

On average, responding units have 37 members who are incapacitated due to illness, age, or other reason.

| Total number of members in your unit who are incapacitated due to illness, age, or other reason |
| Zero | 7% |
| 1 to 5 | 18 |
| 6 to 15 | 24 |
| 16 to 45 | 26 |
| 46 or more | 25 |
| Minimum | 0 |
| Maximum | 538 |
| Mean (average) | 37 |
| Median (midpoint) | 17 |

While almost one in five responding units have less than ten percent of their perpetually professed members incapacitated, another 36 percent say that 10 to 24 percent of members are incapacitated or 25 to 49 percent of perpetually professed are incapacitated.

Proportion of Perpetually Professed Members who are Incapacitated

- 25 to 49 percent: 36%
- 10 to 24 percent: 36%
- Less than 10 percent: 12%
- Zero: 7%
- 50 percent or more: 9%
**Differences by CMSM/LCWR Membership**

Responding LCWR member units have a higher proportion than CMSM member units of perpetually professed members who are incapacitated. While one in four responding CMSM units have 25 percent or more members incapacitated, more than half (57 percent) of responding LCWR units have 25 percent or more members incapacitated.

<table>
<thead>
<tr>
<th>Total number of members in your unit who are incapacitated due to illness, age, or other reason</th>
<th>CMSM</th>
<th>LCWR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zero</td>
<td>13%</td>
<td>3%</td>
</tr>
<tr>
<td>Less than 10 percent</td>
<td>20</td>
<td>8</td>
</tr>
<tr>
<td>10 to 24 percent</td>
<td>43</td>
<td>32</td>
</tr>
<tr>
<td>25 to 49 percent</td>
<td>20</td>
<td>45</td>
</tr>
<tr>
<td>50 percent or more</td>
<td>4</td>
<td>12</td>
</tr>
<tr>
<td>Minimum</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Maximum</td>
<td>160</td>
<td>538</td>
</tr>
<tr>
<td>Mean (average)</td>
<td>18</td>
<td>47</td>
</tr>
<tr>
<td>Median (midpoint)</td>
<td>9</td>
<td>25</td>
</tr>
</tbody>
</table>
Active Members

On average, responding units have 91 active members. About half (48 percent) have less than 50 active members.

<table>
<thead>
<tr>
<th>Total number of active members in your unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>24 or less</td>
</tr>
<tr>
<td>25 to 49</td>
</tr>
<tr>
<td>50 to 99</td>
</tr>
<tr>
<td>100 or more</td>
</tr>
<tr>
<td>Minimum</td>
</tr>
<tr>
<td>Maximum</td>
</tr>
<tr>
<td>Mean (average)</td>
</tr>
<tr>
<td>Median (midpoint)</td>
</tr>
</tbody>
</table>

Most responding units report that the majority of their members are active. Just 9 percent report that half or less of their perpetually professed members are active.

Proportion of Perpetually Professed Members who are Active

- 90 percent or more 20%
- 50 percent or less 9%
- 51 to 75 percent 37%
- 76 to 89 percent 34%
Differences by CMSM/LCWR Membership

Units belonging to LCWR have a lower proportion of active members than those from CMSM. While about one in five CMSM units (22 percent) report that less than three-quarters of their members are active, almost three in five LCWR units (58 percent) report that less than three-quarters of their members are active.

<table>
<thead>
<tr>
<th>Percentage of Active Members in Unit</th>
<th>CMSM</th>
<th>LCWR</th>
</tr>
</thead>
<tbody>
<tr>
<td>50 percent or less</td>
<td>3%</td>
<td>12%</td>
</tr>
<tr>
<td>51 to 75 percent</td>
<td>19</td>
<td>46</td>
</tr>
<tr>
<td>76 to 89 percent</td>
<td>41</td>
<td>30</td>
</tr>
<tr>
<td>90 percent or more</td>
<td>36</td>
<td>11</td>
</tr>
<tr>
<td>Minimum</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Maximum</td>
<td>346</td>
<td>688</td>
</tr>
<tr>
<td>Mean (average)</td>
<td>71</td>
<td>103</td>
</tr>
<tr>
<td>Median (midpoint)</td>
<td>40</td>
<td>60</td>
</tr>
</tbody>
</table>
Immigrant Members

On average, responding units have four active members who are immigrants. About three in five (62 percent) have no active members who are not U.S. citizens or legal permanent residents. Almost two in five units (38 percent) have at least one active member who is not a U.S. citizen or legal permanent resident.

<table>
<thead>
<tr>
<th>Total number of active members in your unit who are not U.S. citizens or legal permanent residents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zero</td>
</tr>
<tr>
<td>1 to 5</td>
</tr>
<tr>
<td>6 to 10</td>
</tr>
<tr>
<td>More than 10</td>
</tr>
<tr>
<td>Minimum</td>
</tr>
<tr>
<td>Maximum</td>
</tr>
<tr>
<td>Mean (average)</td>
</tr>
<tr>
<td>Median (midpoint)</td>
</tr>
</tbody>
</table>
**Differences by CMSM/LCWR Membership**

Responding CMSM units are more likely than LCWR units to have at least one non-U.S. citizen active member: while one in three LCWR units (32 percent) have at least one active member who is not a U.S. citizen or legal permanent resident, about half of CMSM units (49 percent) have at least one active member who is not a U.S. citizen or legal permanent resident. However, because LCWR units are larger than CMSM units, the average number of non-U.S. citizens per unit is the same (4).

<table>
<thead>
<tr>
<th>Total number of active members in your unit who are not U.S. citizens or legal permanent residents</th>
<th>CMSM</th>
<th>LCWR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zero</td>
<td>51%</td>
<td>68%</td>
</tr>
<tr>
<td>1 to 5</td>
<td>33</td>
<td>20</td>
</tr>
<tr>
<td>6 to 10</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>More than 10</td>
<td>11</td>
<td>9</td>
</tr>
<tr>
<td>Minimum</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Maximum</td>
<td>51</td>
<td>97</td>
</tr>
<tr>
<td>Mean (average)</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Median (midpoint)</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>
Part II: Ministry To and With Immigrants

The questions in this section of the survey were designed to learn more about the various ways that religious units (including congregations, provinces, and monasteries) are engaged in ministry to immigrants (including asylees and refugees) or trafficked persons. This section of the report describes the types of ministry in which units are engaged.

Need for Ministry

While about half of responding units (49 percent) say that there is “a great deal” of need for ministry to immigrants, just one in four (26 percent) say that there is “a great deal” of need for ministry to trafficked persons.

<table>
<thead>
<tr>
<th>Thinking about the areas in which the members of your unit minister, how much need is there for ministry to each of the following?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td>Percentage responding</td>
</tr>
<tr>
<td>None at all</td>
</tr>
<tr>
<td>Immigrants (including asylees and refugees)</td>
</tr>
<tr>
<td>Trafficked persons</td>
</tr>
</tbody>
</table>

- One in five responding units (20 percent) say that the need for ministry to trafficked persons is “none at all,” compared to 7 percent who say that the need for ministry to immigrants is “none at all.”

- Four in five responding units (82 percent) say that there is “some” or “a great deal” of need for ministry to immigrants, compared to two in three who say that there is “some” or “a great deal” of need for ministry to trafficked people.
Differences by CMSM/LCWR Membership

Responding units from LCWR are more likely than responding units from CMSM to say that there is “some” or “a great deal” of need for ministry to immigrants and to trafficked persons.

How much need is there for ministry to each of the following?
Percentage responding "some" and "a great deal" by CMSM/LCWR

Ministry to immigrants - CMSM
- Some: 29%
- A great deal: 60%

Ministry to immigrants - LCWR
- Some: 36%
- A great deal: 31%

Ministry to trafficked persons - CMSM
- Some: 5%
- A great deal: 27%

Ministry to trafficked persons - LCWR
- Some: 46%
- A great deal: 38%
**Priority for Ministry**

Three in four responding units (76 percent) say that their unit places “somewhat” or “very much” priority on immigration and immigrant issues. One in three (36 percent) say that their unit places “very much” priority on immigration and immigrant issues.

**How much priority would you say your unit places on immigration and immigrant issues?**

*Percentage responding*

- Not at all: 7%
- Only a little: 17%
- Somewhat: 40%
- Very much: 36%
**Differences by CMSM/LCWR Membership**

Responding LCWR units are more likely than CMSM units to say that immigration and immigrants is “somewhat” or “very much” a priority for the unit. While just over half of CMSM units (54 percent) say that their unit places “somewhat” or “very much” priority on immigration and immigrant issues, more than eight in ten (86 percent) LCWR units respond the same way.

Correspondingly, almost one in five CMSM units (18 percent) say their unit places no priority on immigration and immigrant issues, compared to virtually none (2 percent) of LCWR units.
Ministry Changes

Most units describe their ministry to immigrants and to trafficked persons as either increasing or staying the same over the last three years. While 47 percent say that ministry to immigrants and 36 percent say that ministry to trafficked persons has increased, just 4 percent say that ministry to immigrants and 2 percent say that ministry to trafficked persons has decreased over the last three years.

| In the last three years, how much has your unit’s ministry to each of the following groups changed? | Percentage responding |
|---|---|---|
| Ministry to immigrants (including asylees and refugees) | Increased | Decreased | Stayed the Same |
| 47% | 4% | 50% |
| Ministry to trafficked persons | 36 | 2 | 62 |
Differences by CMSM/LCWR Membership

Regardless of whether the unit is CMSM or LCWR affiliated, very few responding units have decreased their ministry to immigrants or trafficked persons in the last three years. For both groups, however, LCWR units are more likely than CMSM units to have increased their outreach in the last three years.

In the last three years, how much has your unit’s ministry to each of the following groups changed?

Percentage responding by CMSM/LCWR Membership

- Ministry to immigrants - CMSM: 60% increased, 37% stayed the same, 3% decreased
- Ministry to immigrants - LCWR: 44% increased, 52% stayed the same, 4% decreased
- Ministry to trafficked persons - CMSM: 11% increased, 88% stayed the same, 1% decreased
- Ministry to trafficked persons - LCWR: 50% increased, 48% stayed the same, 3% decreased
Ministry Resources

Resources Devoted to Ministry

Most responding units devote at least “a little” resources – in the form of personnel, finances, and advocacy – to ministry to immigrants. However, fewer responding units devote resources to ministry to trafficked persons.

<table>
<thead>
<tr>
<th>Ministry to Immigrants</th>
<th>None</th>
<th>Only a little</th>
<th>A moderate amount</th>
<th>A great deal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personnel</td>
<td>18%</td>
<td>37%</td>
<td>35%</td>
<td>11%</td>
</tr>
<tr>
<td>Finances</td>
<td>15%</td>
<td>37%</td>
<td>40%</td>
<td>9%</td>
</tr>
<tr>
<td>Advocacy</td>
<td>14%</td>
<td>26%</td>
<td>39%</td>
<td>22%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ministry to trafficked persons</th>
<th>None</th>
<th>Only a little</th>
<th>A moderate amount</th>
<th>A great deal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personnel</td>
<td>44%</td>
<td>39%</td>
<td>15%</td>
<td>2%</td>
</tr>
<tr>
<td>Finances</td>
<td>37%</td>
<td>39%</td>
<td>22%</td>
<td>3%</td>
</tr>
<tr>
<td>Advocacy</td>
<td>27%</td>
<td>29%</td>
<td>30%</td>
<td>14%</td>
</tr>
</tbody>
</table>

- Almost half of responding units (46 percent) devote at least “a moderate amount” of personnel to ministry to immigrants. However, less than one in five responding units devote the same amount of personnel to ministry to trafficked persons.

- About half of responding units (49 percent) devote at least “a moderate amount” of finance resources to ministry to immigrants, compared to one in four (25 percent) who devote this amount of finance resources to ministry to trafficked persons.

- Most responding units devote at least “a little” of their advocacy resources to ministry for immigrants (86 percent) and trafficked persons (73 percent).
Differences by CMSM/LCWR Membership

Whether ministry to immigrants or to trafficked persons, LCWR units are more likely than CMSM units to devote resources, including personnel, finances, and advocacy.

How much of its resources does your unit devote to ministry with or on behalf of immigrants and/or ministry to trafficked persons?
Percentage responding "a moderate amount" or "a great deal" by CMSM/LCWR
Sponsoring Ministry

Two in five responding units (42 percent) sponsor or co-sponsor a specific ministry to immigrants.

Those responding units who said that they did sponsor or co-sponsor a specific ministry to immigrants were then asked to specify the nature of that ministry. Sponsored and co-sponsored ministries included advocacy and legal aid, education and other social services, language classes, and other ministries. See Appendix II for a full transcription of responses.

Many responding units mentioned that they offered advocacy and legal services as a specific ministry to immigrants. Some listed the name of their ministry, including “Intercommunity Justice and Peace Center,” “Augustinian Defenders of the Rights of the Poor,” and the “City Center for New Americans.” Others described their ministry as “advocacy and financial,” or “advocacy and action coalition.” One mentioned an “attorney/client privilege ministry.”

Others mentioned education and social services as a sponsored or co-sponsored ministry to immigrants. Said one, a parish they are ministering in “began a literacy program 20 years ago and now provides parenting and anger management classes among other” services for immigrants. Said another, their unit offers “education programs” and a “spiritual accompaniment program for immigrants.” One simply mentioned “food/clothing,” while another said “parenting classes to parents of teenagers at risk to gangs.” Many respondents named the ministry that their unit offers for immigrants, including “IHM Literacy Centers,” the “Literacy Connection,” and “Mustard Seed Migrant Ministry.”

Some units offer language classes for immigrants. Many simply stated “ESL” or “ESL program.” Said one, “we don’t technically sponsor a ministry [but] several of our sisters tutor our immigrant lay employees for ESL and citizenship classes.” Another mentioned “Doors to
Hope” as “teaching English” to immigrants.

Finally, some units described other ministries they sponsor or co-sponsor for immigrants. These include providing social support, financial support, and informal ways that their members engage in ministry to immigrants. Said one, “We have two full-time and several others in part-time or ‘as needed’ working with the Diocese’s Hispanic Ministry Program with an emphasis on those who are immigrants.” Said another, “our parish has an outreach to Mexican immigrants, especially for the last 15 years.” A third mentioned that the unit “sponsors individuals who work directly with immigrants” and “sponsors a neighborhood project…where four of our sisters live and minister to immigrants.”

About one in four responding units (26 percent) sponsors or co-sponsors a specific ministry to trafficked persons.

<table>
<thead>
<tr>
<th>Does your unit sponsor or co-sponsor a specific ministry to trafficked persons?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage responding</td>
</tr>
<tr>
<td>Yes</td>
</tr>
<tr>
<td>No</td>
</tr>
</tbody>
</table>

Those who do sponsor or co-sponsor a specific ministry to trafficked persons were asked to describe that ministry. Many listed organizations their unit had founded or co-founded. Some mentioned education or other social services. Others described ways they support or advocate on behalf of trafficked persons. For a full transcription of response, see Appendix II.

Many respondents mentioned organizations that their unit founded or co-founded, or in which their unit is very involved. These included the “New York Coalition of Religious Congregations to Stop Trafficking of Persons,” the “Scalabrini International Migrant Network,” and “Life Way.”

Some respondents talked about the education and other social services they offer to trafficked persons. Said one, the unit engages in “education at hotels, motels, and high schools” on the topic of human trafficking. Said another, the unit is involved in “educational programs for parishes and local agencies and schools.” One mentioned that the unit has “housed women who
have been trafficked in three of [their] convents,” while another said that their unit “houses trafficked women at [their] mother house.”

Many respondents mentioned that their unit advocates on behalf of trafficked persons. Said one, “two sisters work [with] a Department of Justice grant for awareness and advocacy,” while another said that their unit is active “especially in advocacy [and] collaboration with other congregations.” One said that they support trafficked persons through “prayer,” while another pointed out that their unit is “just beginning to focus on trafficking through [the] efforts of special justice committee involving all members.” Some mentioned that they support other ministries that work with trafficked persons, including supporting the “congregation justice office,” and “contribut[ing] to Dawn’s Place ministry for trafficked women.”

**Differences by CMSM/LCWR Membership**

One in four CMSM units and half of LCWR units report sponsoring or co-sponsoring a specific ministry to immigrants. Another 3 percent of CMSM and 38 percent of LCWR communities sponsor or co-sponsor a specific ministry to trafficked persons.

![Graph showing differences in sponsorship by CMSM and LCWR](image-url)
Statements or Documents

About two in five respondents say that their institute as a whole has issued a statement or document related to immigrants or immigration. About one in five (22 percent) say that in addition to, or apart from, any statements or documents issued by their institute as a whole, their unit has issued a statement or document related to immigrants or immigration.
Differences by CMSM/LCWR Membership

About half of LCWR units say that their institute as a whole has issued a statement or document related to immigrants or immigration, and another one in three CMSM units say that their institute has issued such a document. Three in ten LCWR units have issued their own statement or document, and one in ten CMSM units have issued their own statement or document.
Justice for Immigrants

Beginning in 2004, the United States Conference of Catholic Bishops (USCCB) has promoted a specific campaign related to immigration issues called “Justice for Immigrants” (JFI). Responding units were asked about their use of JFI materials, and their priority for JFI.

JFI Communications

Almost three in ten responding units (28 percent) say that JFI is among the stated ministry priorities of their unit. Six in ten include JFI advocacy in their internal communications, and another 35 percent include JFI advocacy in the external communications of their unit.

<table>
<thead>
<tr>
<th>JFI Communications</th>
<th>Percentage responding “yes”</th>
</tr>
</thead>
<tbody>
<tr>
<td>JFI is among the stated ministry</td>
<td>28%</td>
</tr>
<tr>
<td>priorities of the unit</td>
<td></td>
</tr>
<tr>
<td>JFI advocacy is included in the</td>
<td>60%</td>
</tr>
<tr>
<td>internal (members only) communications of the unit</td>
<td></td>
</tr>
<tr>
<td>JFI advocacy is included in the</td>
<td>35%</td>
</tr>
<tr>
<td>external (public) communications of the unit</td>
<td></td>
</tr>
</tbody>
</table>
**Differences by CMSM/LCWR Membership**

Similar proportions of CMSM and LCWR units report using JFI as a stated ministry priority of the unit, although LCWR units are slightly more likely than CMSM units to say that this is the case. Likewise, LCWR units are two times more likely than CMSM units to say that JFI advocacy is included in the internal communications of their unit. They are 1.5 times more likely than CMSM units to include JFI advocacy in the external communications of the unit.
Use of JFI in the Unit

Half of responding units (53 percent) have encouraged their religious and supporters to participate in action organized by JFI. Another one in three (32 percent) have encouraged their religious and supporters to attend an event sponsored by JFI. About one in five has promoted the JFI parish kit at parishes and other ministry sites where their religious are working (19 percent) or linked to the JFI website from their unit’s website (19 percent).

**In which of the following ways has your unit used JFI?**

*Percentage responding*

<table>
<thead>
<tr>
<th>Activity</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Encouraged your religious and supporters to participate in action organized by JFI</td>
<td>53%</td>
</tr>
<tr>
<td>Encouraged your religious and supporters to attend an event sponsored by JFI</td>
<td>32%</td>
</tr>
<tr>
<td>Promoted the JFI parish kit at parishes and other ministry sites where your religious are working</td>
<td>19%</td>
</tr>
<tr>
<td>Linked to the JFI website from your unit’s website</td>
<td>18%</td>
</tr>
<tr>
<td>Some other way</td>
<td>32%</td>
</tr>
</tbody>
</table>

*Percentages sum to more than 100 because respondents could select all that apply.

Three in ten responding units indicated that they used JFI in ways other than what is listed on the survey. These units were asked to specify the other ways they were engaging JFI materials. Their responses included encouraging involvement, participating in other aspects of JFI, and using JFI materials to stay up to date on issues related to immigration and immigrants.

Those who indicated that they were using JFI to encourage involvement mostly noted that they were using these materials with groups other than parishes and ministry sites where their religious were working. Said one, JFI is used to “encourage participation of members in local immigration action,” while another mentioned “shar[ing] JFI communication with immigrant families as a source of moral support.” Said one, the unit uses JFI to “create connections with families and advocacy groups from their country of origin.”

Others mentioned being involved in aspects of JFI not listed on the survey. These comments include one unit that “participate[s] in a local JFI group” and another who “participates on an ongoing basis [in] legislative advocacy sponsored by JFI, USCCB, NETWORK, and LCWR.” A third mentioned “participation in archdiocesan programs for parishes [including] support/collaboration with JFI Archdiocesan Outreach [for] workers.” Said another, the unit participates in “conference calls with JFI.”
Finally, others mentioned using JFI materials to stay up to date on immigration issues and immigrants. One responding unit mentioned “us[ing] JFI to frame immigration for…action alerts.” Another said that the unit has used “JFI materials as the basics of [their] immigration committee agenda.” Still a third said simply that the “website [is] used by committees” within the unit.

**Differences by CMSM/LCWR Membership**

There is no difference between CMSM and LCWR units in the proportion who link to the JFI website from the unit website or among those who promoted the JFI parish kit at parishes and other ministry sites where their religious are working. However, LCWR units are more likely than CMSM units to encourage religious and supporters to participate in action organized by JFI and to attend an event sponsored by JFI.
Relationship with Other Organizations

Responding units were asked to indicate the other organizations that their unit belongs to or works with in ministry to immigrants and immigration in general, ministry to refugees, and ministry to trafficked people.

Immigrants and Immigration in General

Responding units are most likely to work with national Catholic immigration groups – including NETWORK (61 percent), Catholic Charities USA (47 percent), and Catholic Legal Immigration Network, Inc. (33 percent).

Please indicate any of the following organizations that your unit belongs to or works with in:

Immigrants and Immigration in General

Percentage responding

<table>
<thead>
<tr>
<th>Organization</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>NETWORK</td>
<td>61%</td>
</tr>
<tr>
<td>Catholic Charities USA (CCUSA)</td>
<td>47%</td>
</tr>
<tr>
<td>Catholic Legal Immigration Network, Inc. (CLINIC)</td>
<td>33%</td>
</tr>
<tr>
<td>Local immigration coalition or advocacy group</td>
<td>29%</td>
</tr>
<tr>
<td>State immigration coalition or advocacy group</td>
<td>19%</td>
</tr>
<tr>
<td>Interfaith Immigration Coalition</td>
<td>18%</td>
</tr>
<tr>
<td>Franciscan Action Network</td>
<td>16%</td>
</tr>
<tr>
<td>Catholic Migrant Farmworker Network</td>
<td>10%</td>
</tr>
<tr>
<td>Some other group</td>
<td>23%</td>
</tr>
</tbody>
</table>

- Three in ten responding units (29 percent) indicate that they belong to or work with local immigration coalitions or advocacy groups.

- About one in five responding units works with or belongs to a state immigration coalition or advocacy group (19 percent) or the Interfaith Immigration Coalition (18 percent).

- While about one in six responding units (16 percent) works with or belongs to the Franciscan Action Network, another one in ten (10 percent) works with or belongs to the Catholic Migrant Farmworker Network.

- Fully one in four responding units works with or belongs to some other group. When asked to specify the other group, some mentioned other Catholic organizations or coalitions, and others mentioned interreligious, secular, and other organizations.
Fully four in five responding units works with or belongs to some organization on immigrants or immigration.

<table>
<thead>
<tr>
<th>Unit Works with or Belongs to an Organization on Immigrants or Immigration</th>
</tr>
</thead>
<tbody>
<tr>
<td>None</td>
</tr>
<tr>
<td>18%</td>
</tr>
<tr>
<td>At least one immigration organization</td>
</tr>
<tr>
<td>82%</td>
</tr>
</tbody>
</table>
**Differences by CMSM/LCWR**

Responding LCWR units are more likely than responding CMSM units to belong to or work with each of the indicated organizations. Some of the differences are large: LCWR units are three times more likely than CMSM units to work with NETWORK and two times more likely to work with state immigration coalitions or advocacy groups. In other cases, the differences are quite small: while 18 percent of responding LCWR units belong to or work with the Franciscan Action Network, 13 percent of responding CMSM units work with the same organization. Fully nine in ten responding LCWR units (91 percent) belong to or works with some organization dedicated to immigration and immigrants, compared to two in three CMSM units (64 percent) who belong to or work with an immigration organization (not shown in the table).

| Please indicate any of the following organizations that your unit belongs to or works with in: |
| Immigrants and Immigration in General |
| Percentage responding |
| CMSM | LCWR |
| NETWORK | 26% | 80% |
| Catholic Charities USA (CCUSA) | 39 | 51 |
| Local immigration coalition or advocacy group | 19 | 34 |
| Catholic Legal Immigration Network, Inc. (CLINIC) | 35 | 32 |
| State immigration coalition or advocacy group | 11 | 25 |
| Interfaith Immigration Coalition | 12 | 22 |
| Franciscan Action Network | 13 | 18 |
| Catholic Migrant Farmworker Network | 8 | 10 |
| Some other group | 16 | 27 |
Refugees

One in three responding units (33 percent) belongs to or works with Catholic Relief Services (CRS). Another one in ten belongs to or works with local refugee coalitions or advocacy groups, and 6 percent work with or belong to Jesuit Refugee Services USA or a state refugee coalition or advocacy group. One in ten works with or belongs to some other group dedicated to helping refugees. About half of all units (49 percent) belong to or works with some organization that is concerned with refugees (not shown in the table).

Please indicate any of the following organizations that your unit belongs to or works with in:

<table>
<thead>
<tr>
<th>Refugees</th>
<th>Percentage responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic Relief Services (CRS)</td>
<td>33%</td>
</tr>
<tr>
<td>Local refugee coalition or advocacy group</td>
<td>12%</td>
</tr>
<tr>
<td>Jesuit Refugee Services USA (JRS)</td>
<td>6%</td>
</tr>
<tr>
<td>State refugee coalition or advocacy group</td>
<td>6%</td>
</tr>
<tr>
<td>Some other group</td>
<td>10%</td>
</tr>
</tbody>
</table>

Differences by CMSM/LCWR Membership

Responding LCWR units are slightly more likely than responding CMSM units to work with CRS and local refugee coalitions or advocacy groups. Overall, LCWR units are slightly more likely than CMSM units to belong to or work with some organization concerned with refugees (52 percent to 42 percent – not shown in the table).

Please indicate any of the following organizations that your unit belongs to or works with in:

<table>
<thead>
<tr>
<th>Refugees</th>
<th>Percentage responding</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>CMSM</td>
</tr>
<tr>
<td>Catholic Relief Services (CRS)</td>
<td>29%</td>
</tr>
<tr>
<td>Local refugee coalition or advocacy group</td>
<td>8%</td>
</tr>
<tr>
<td>State refugee coalition or advocacy group</td>
<td>4%</td>
</tr>
<tr>
<td>Jesuit Refugee Services USA (JRS)</td>
<td>8%</td>
</tr>
<tr>
<td>Some other group</td>
<td>7%</td>
</tr>
</tbody>
</table>
None of the listed trafficking organizations or coalitions have more than three in ten responding units’ participation. The Interfaith Center of Corporate Responsibility has the highest participation rate, at 28 percent of responding units. Another one in four (25 percent) belongs to or works with local trafficking coalition or advocacy groups. About one in six responding units works with or belongs to ECPAT-USA, Catholic Health Association, Coalition of Catholic Organizations Against Human Trafficking, state trafficking coalitions or advocacy groups, or the Bakhita Initiative. Overall, just over half of responding units (55 percent) belong to or work with an organization dedicated to trafficked persons.

<table>
<thead>
<tr>
<th>Organization</th>
<th>Percentage responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interfaith Center of Corporate Responsibility</td>
<td>28%</td>
</tr>
<tr>
<td>Local trafficking coalition or advocacy group</td>
<td>25</td>
</tr>
<tr>
<td>ECPAT-USA</td>
<td>17</td>
</tr>
<tr>
<td>Catholic Health Association (CHA)</td>
<td>16</td>
</tr>
<tr>
<td>Coalition of Catholic Organizations Against Human Trafficking</td>
<td>16</td>
</tr>
<tr>
<td>State trafficking coalition or advocacy group</td>
<td>16</td>
</tr>
<tr>
<td>The Polaris Project</td>
<td>15</td>
</tr>
<tr>
<td>Bakhita Initiative</td>
<td>13</td>
</tr>
<tr>
<td>Federal agencies (e.g., FBI, US State Department office to Combat Trafficking in Persons, US Department of Health and Human Services Anti-Trafficking in Persons)</td>
<td>10</td>
</tr>
<tr>
<td>Not for Sale</td>
<td>8</td>
</tr>
<tr>
<td>Free the Slaves</td>
<td>6</td>
</tr>
<tr>
<td>International Justice Mission</td>
<td>2</td>
</tr>
<tr>
<td>Some other group</td>
<td>18</td>
</tr>
</tbody>
</table>
Differences by CMSM/LCWR Membership

Responding LCWR units are much more likely than responding CMSM units to belong to or work with any of the organizations that serve trafficked people listed on the survey.

<table>
<thead>
<tr>
<th>Trafficked Persons</th>
<th>Percentage responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interfaith Center of Corporate Responsibility</td>
<td>CMSM 12%</td>
</tr>
<tr>
<td>Local trafficking coalition or advocacy group</td>
<td>CMSM 2</td>
</tr>
<tr>
<td>ECPAT-USA</td>
<td>CMSM 2</td>
</tr>
<tr>
<td>State trafficking coalition or advocacy group</td>
<td>CMSM 1</td>
</tr>
<tr>
<td>Catholic Health Association (CHA)</td>
<td>CMSM 4</td>
</tr>
<tr>
<td>The Polaris Project</td>
<td>CMSM 2</td>
</tr>
<tr>
<td>Bakhita Initiative</td>
<td>CMSM 1</td>
</tr>
<tr>
<td>Federal agencies (e.g., FBI, US State Department office to Combat Trafficking in Persons, US Department of Health and Human Services Anti-Trafficking in Persons)</td>
<td>CMSM 1</td>
</tr>
<tr>
<td>Coalition of Catholic Organizations Against Human Trafficking</td>
<td>CMSM 7</td>
</tr>
<tr>
<td>Not for Sale</td>
<td>CMSM 2</td>
</tr>
<tr>
<td>Free the Slaves</td>
<td>CMSM 1</td>
</tr>
<tr>
<td>International Justice Mission</td>
<td>CMSM 1</td>
</tr>
<tr>
<td>Some other group</td>
<td>CMSM 2</td>
</tr>
</tbody>
</table>
While almost three in four responding LCWR units (73 percent) belongs to or works with an organization dedicated to human trafficking, about one in four CMSM responding units (23 percent) belongs to or works with an organization dedicated to human trafficking.
Unmet Needs of Religious Working with Immigrants/Immigration

Responding units were asked about the topics and skills in which their members who work with immigrants or ministry related to immigration have expressed a desire for additional training. Fully three in ten said that additional skills in language training (32 percent) and legal process(es) for immigration (30 percent) are needed for those who work in ministry to immigrants and immigration. One in four units say that their members need training in cross-cultural communication skills, while about one in five wants effective communication for advocacy training for its members. There are no significant differences in additional training topics by CMSM/LCWR membership (not shown in the table).

<table>
<thead>
<tr>
<th>Topic</th>
<th>Percentage responding</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language training</td>
<td>32%</td>
</tr>
<tr>
<td>Legal process(es) for immigration</td>
<td>30</td>
</tr>
<tr>
<td>Cross-cultural communication skills</td>
<td>25</td>
</tr>
<tr>
<td>Effective communication for advocacy</td>
<td>19</td>
</tr>
<tr>
<td>Social service coordination</td>
<td>15</td>
</tr>
<tr>
<td>Counseling skills</td>
<td>11</td>
</tr>
<tr>
<td>Case management skills</td>
<td>6</td>
</tr>
<tr>
<td>Other</td>
<td>6</td>
</tr>
</tbody>
</table>
Part III: Resources for Religious who are Immigrants

A final section of the survey asked responding units about the religious of their unit that are currently living in the United States but are not U.S. citizens or legal permanent residents. In particular, units were asked about the resources provide to immigrant religious, additional resources needed, and training provided for members receiving immigrant religious. Data below represent only those units that reported that they have at least one immigrant religious ministering in the United States.

Resources Available

Half of those units with at least one immigrant religious (52 percent) provide immigration services. Two in five provide education such as ESL (44 percent) or legal services/advocacy (42 percent). One in three (36 percent) provide acculturation training or orientation. Another one in four provides mentoring (24 percent) or transportation (23 percent).

<table>
<thead>
<tr>
<th>What resources does your unit currently provide to immigrant religious?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of those with immigrant religious responding</td>
</tr>
<tr>
<td>Immigration services</td>
</tr>
<tr>
<td>Education such as ESL</td>
</tr>
<tr>
<td>Legal services/advocacy</td>
</tr>
<tr>
<td>Acculturation training or orientation</td>
</tr>
<tr>
<td>Mentoring or support groups</td>
</tr>
<tr>
<td>Transportation</td>
</tr>
<tr>
<td>Interpreter or cultural liaison</td>
</tr>
<tr>
<td>Social service coordination</td>
</tr>
<tr>
<td>Other</td>
</tr>
</tbody>
</table>

When asked about additional resources that would be beneficial to their unit in its work to acculturate members from other countries, responding units mentioned issues with Visas and other legal documents, language skills, networking and support groups, and other kinds of programs and resources that would benefit immigrant religious. See Appendix II for a full transcription of responses.
**Differences by CMSM/LCWR Membership**

Responding CMSM units are more likely than LCWR units to provide most resources to immigrant religious. LCWR units are slightly more likely than CMSM units to provide mentoring or support groups and social service coordination.

<table>
<thead>
<tr>
<th>What resources does your unit currently provide to immigrant religious?</th>
<th>CMSM</th>
<th>LCWR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immigration services</td>
<td>61%</td>
<td>45%</td>
</tr>
<tr>
<td>Education such as ESL</td>
<td>49%</td>
<td>40%</td>
</tr>
<tr>
<td>Legal services/advocacy</td>
<td>47%</td>
<td>37%</td>
</tr>
<tr>
<td>Mentoring or support groups</td>
<td>21%</td>
<td>27%</td>
</tr>
<tr>
<td>Acculturation training or orientation</td>
<td>51%</td>
<td>24%</td>
</tr>
<tr>
<td>Transportation</td>
<td>23%</td>
<td>22%</td>
</tr>
<tr>
<td>Interpreter or cultural liaison</td>
<td>12%</td>
<td>13%</td>
</tr>
<tr>
<td>Social service coordination</td>
<td>0%</td>
<td>8%</td>
</tr>
<tr>
<td>Other</td>
<td>7%</td>
<td>9%</td>
</tr>
</tbody>
</table>
Education and Training for Receiving Members

About one in four responding units with at least one immigrant religious report that they offer cross-cultural communication skills, language training, and orientation to the culture(s) of new members to both their general membership and formation personnel. Another roughly three in ten offer such education or training to formation personnel only, and another four in ten or so offer this education or training to general membership only.

| What kinds of education or training does your unit provide its members to prepare them to receive immigrant members? | Percentage with at least one immigrant religious responding |
|---|---|---|
| Cross-cultural communication skills | 36% | 43% | 21% |
| Language training | 34 | 40 | 26 |
| Orientation to the culture(s) of new members | 27 | 51 | 22 |

Differences by CMSM/LCWR

Whereas responding CMSM units are more likely than LCWR units to offer education or training to formation personnel to help them receive immigrant members, responding LCWR units are more likely than CMSM units to offer such education or training to the general membership of their units to help them receive immigrant members.

| What kinds of education or training does your unit provide its members to prepare them to receive immigrant members? | Percentage with at least one immigrant religious responding by CMSM/LCWR |
|---|---|---|---|---|
| Cross-cultural communication skills | CMSM | LCWR | CMSM | LCWR |
| Formation personnel | 52% | 26% | 21% | 59% | 21% |
| General membership | 26% | 46 | 21 | 46 | 33 |
| Both | 22% | 26 | | | |
| Language training | CMSM | LCWR | CMSM | LCWR |
| Formation personnel | 44 | 21 | 44 | 21 |
| General membership | 35 | 46 | 35 | 46 |
| Both | 21 | 33 | 21 | 33 |
| Orientation to the culture(s) of new members | CMSM | LCWR | CMSM | LCWR |
| Formation personnel | 38 | 16 | 21 | 16 |
| General membership | 45 | 58 | 45 | 58 |
| Both | 17 | 26 | 17 | 26 |
Part IV: Comments in Response to the Open-ended Question

Finally, responding units were asked the question: “How can CMSM and LCWR support unit leaders as they prepare to receive immigrant members?” Presented below, broken out by CMSM/LCWR membership, are the responses to this question. They have been lightly edited.

Responses from CMSM Members

1. Help provide education and timely updates on requirements of USCIS laws on obtaining and renewing R-1 Visas; 2. Organize advocacy work and meeting with key members of Congress to help simplify the process and the paperwork; 3. Help organize sessions on American Ways with a view to help the new comers integrate into the US culture

Advocacy with the federal government to make entry easier.

Ask for easing the process for religious worker visas!

First available training events

For us, Legal support would be important

I am concerned with the way the questions are posed esp. they are not US citizens and related questions that are asked. This could put a community inn violation of the law.

Identify resources & programs to assist with cultural adaption; Provide information/ education on attitudes, approaches, and understanding of religious life from the perspective of country of region. E.G. what are the theological and ecclesiological understandings of role and identity of religious life in Indonesia, Congo, Brazil, etc.?

Legal advice and aid for undocumented individuals seeking vocation

Make CMSN and LCWR member aware of the work of the Scalabrini International Migration Network (SIMN), its worldwide ministry to immigrants, and its advocacy work on a regional and international level. Partner with the Center for Migrant Studies of New York (CMS), which increasingly operates as a think-tank/ educational institute for the Catholic Church (nationally and globally) on migrant issues, and which is beginning to provide greater information, events and support workers in the US on migration-related issues

May know better in the near future

Provide info on successful programs that are effective in specific cultures, ethnic, language groups. Help us address inter cultural issues for non US members from different Asian & African countries. Provide tools so we can understand the seeming lack of initiative to speak his mind, instead of only saying "yea, father I will do whatever you ask. Then, when I ask what they personally prefer, they say ' anything you tell me. I will do." there is such respect for authority that personal preferences are not expressed or disclosed even when a person in authority collectively.

Provide information on resources that can help with the progress of bringing applicants that can help with the process of bringing applicant to religious congregation in the U.S.A.

Share "what works" for them from fellow religions/ committees
The primary of the Brothers of the Christians schools (De La Salle Christian Brothers) in education. The district of education (grades 9-12), with some work in middle school education (grades 6-8) - our San Miguel schools. Most of our environment with immigrants is in their tuition-free or low-tuition San Miguel schools. We are currently not involved in ministry to trafficked persons.

There is a real oversight in this survey in its failure to ask about lay partners and key employees in their work. The lay folks are spearheading these efforts, and the Jesuits are really playing a supporting role to them.

We are in pretty good shape.

We do not currently accept non-U.S. citizens unless they are naturalized or permanent residents.

We have tried to prepare the community & the international vocations (we only accept students, affording us the opportunity to help acculturate them to the U.S.), but I fear we've only skimmed the surface. I'm sure it is mutually difficult to learn the U.S. culture & for our members, a foreign culture - or 3! Any effort to improve the process would be appreciated.

**Responses from LCWR Members**

1) Continue the process of consciousness raising on these two issues among ourselves and those with whom we work. 2) Continue to be a public voice on these two issues. 3) Within Congress - urge/request the broader approval of visas for priests & religious from other countries coming to the U.S. 4) Continue to support those who minister in these two areas.

1) Immigration services/ hot-line for visa information 2) Cultural training

1) Workshops on the Visa process, & other immigration requirements coming into the U.S. 2) Immersion programs in American culture and language for immigrant members 3) and assistance financially (i.e. grants) for ESL classes etc.

Assistance with cultural sensitivities

Clearly stated directives - time from, requirements, recommendations/ Publish for congregation - provide either names of immigration lawyers or consider adding to staff so far a fee for service, a congregation knows the advice given is reliable and based on knowledge of religious life.

Contact with other congregations who have integrated members from the region(s) the new members come from. Contacts for the immigrant members with members of other congregations who come from their region.

Continue to collect resources so leaders have one place to call for direction. Encourage RFC to provide ideas for education and networking for formation personnel.

Cross cultural teaching

Cross cultural training.

Cross-cultural information. Acculturation.

Cultural understanding and communication

Develop a packet of relevant, practical materials. Provide immersion experiences. Provide a workshop in different parts of the country on interculturalization. Identify books and tools for
use in preparing ourselves and our communities to think globally and act locally.

Education

Educational programs: understanding other cultures, inter-culture community living. Gatherings of like-minded groups of religious working with immigrants and/or trafficked persons. Create collaborative safe houses for those who are trafficked.

Encourage conversations between bishops & major superiors that then extends to parish level so total church is engaged.

Enculturation courses Religious Life Workshops in Lantana Vocations

Explore resources, educational scholarships/ collaborate inclusion

From a network of there who have greater amounts of experience of receiving immigrant members to serve as a resource for those who have less experience. For example, my province has experience with assimilating immigrants into our community. The experience could be shared (especially because those who were immigrants are either U.S. citizens or permanent residents now).

I’ve just finished a very long and grinding process of petitioning USCIS for two sisters, one who already has an R-1 visa and who needed to renew it, and another who we’d like to bring into the U.S. on the R-1. I would have been happy to have been able to ask questions about my answers on the application from somebody who knew! (I called RCRI at one point, but the lawyer there didn’t know anything about immigration law.) I would have also appreciated some help in decoding the application form itself and then understanding the responses I got from USCIS. For example, it was only after the “renewal” came (after six months) that I understood that it is an “extension of stay” rather than a renewal. I had to consult a lawyer to understand what that meant in terms of her leaving the country and returning, etc. We are a very small “unit”, a province in an international congregation; more than half the sisters in this province are themselves immigrants who came here when the laws were less exigent. Now, however, I’m really quite concerned that it’s close to impossible to welcome sisters from other countries for more than 30 months…and, I’ve seen, it’s really a slog to simply get the petition for the R-1 approved. So, a little support and counsel would be very welcome. Thank you.

Immigration is a problem that becomes more difficult and expensive many of our younger members must wait patiently for months to receive their visa for a mission assignment. The paperwork for immigration is long and tedious work, we are fortunate to have a sister very gifted in this area

Information on religious workers/tourist visas. Information on formation programs for immigrant candidates. Resource information and networking for both immigration and trafficking.

Information, education, strategies, networking, life-long formation for all members around acculturation, cultural differences

It might be helpful if LCWR/CMSM could provide or recommend good programs aimed at helping both the immigrant members to understand and adjust to the US culture, and prepare community members to adjust their expectations of members of other cultures and expect them to abandon their culture of origin in order to adjust to the US culture.

It would help to have organizations who host Sisters from Africa, particularly, to consult with
Legal services- especially in regard to obtaining citizenship
Make resources available especially information regarding applying for visa's etc.
Not aware of anything else
Our congregation is small. At times we don’t have anyone mentoring immigration or human trafficking. However, because we are LCWR members we support the different actions taken I hope this helps.
Outreach skills to culturally diverse groups. Webinar on culturally sensitive communities & developing cultural sensitivity for a variety of age groups.
Perhaps others are aware of the services you offer to religious men and women who are immigrants, but I am not. I can see that it could be supportive to have a regional conference for any immigrant religious to socialize, support each other, and learn of resources available to them. CMSM and LCWR can learn from each group what would be of value to them. The one sister we currently have from the Philippines is fluent in English and seems well acculturated, but could be a resource if there was a regional gathering. However, her issues related to poor health. We have had sisters come here to learn English who have no desire to stay in the U.S., but who could also be helped with workshops and socialization with others from their own countries.
Provide information/outreach so they understand their rights especially in areas of compensation, living conditions, and work expectations.
So many of our sister have worked in Chili, Peru, Philippines, and Guam. They are resources for helping to give necessary background we need to deal with immigration.
Some members of the CMSM and LCWR could provide scholarships for language studies or professional preparation in their colleges or universities. Hold multi-cultural gatherings along with business meetings. Have workshops for leaders who live in multi-cultural communities.
Some orientation and counsel about receiving young women for initial stages of formation.
Sponsor/offer workshops on immigrant issues (items 57-63) to assist leaders of religious involved in ministry to immigrants. Encourage institutes of higher learning to develop courses, certification programs for ministry to immigrants. It is appreciated that the LCWR continues to place the plight of immigrants and victims of human trafficking on their agenda. Please continue to do this.
Support CLINIC and MRS/USCCB efforts and Justice for Immigrants
The experience of others who have welcomed immigrant members - Low cost legal immigration services -Multicultural workshops on how to be welcoming to immigrant members and how to best integrate into community
Understanding cultural differences which are beyond any language barrier.
We are a small group of mostly semi-retired and retired sisters.
We are discerning the question of new membership: whether or not to accept new members, and if so, what we must do to prepare ourselves to be open and accepting of women who may be interested. Once we have discerned our response to this question, we may better answer your question.
We need cultural education materials. Though we are international, our provinces from South
America and Europe do not often mix with us here in the U.S.A. Thus, we don’t have a history of knowing how to negotiate cultural diversity.

We need help with Immigration Laws... We have done all we can, and there seems to be no recourse.

We seem to have done well in the past I don’t see the upper level organization being of help.

We welcome any and all opportunities for further education & training.

You could send future surveys as web document or at least as a Word document.
Part V: Focus Groups

In October and November, 2013, researchers from CARA conducted three focus groups on the topic of ministry to immigrants, refugees, and those who have been trafficked. Each focus group had ten to fifteen participants, all men and women religious, and were held in New Orleans, LA, Beach Haven, NJ, and Washington, DC.

The groups were arranged by representatives at each of the locations in collaboration with representatives from LCWR and CMSM. The purpose of these gatherings was to learn from the participants more about the ways that religious communities are ministering with and to immigrants, refugees, and those who have been trafficked, as well as the experiences and needs of international women religious, brothers, and priests. Each focus group lasted approximately 90 minutes.

Each focus group began with an introductory presentation on the background of the study. The CARA researcher then followed a standardized protocol of questions categorized under three subtopics: ministry to these groups, unmet needs of these groups, and immigrant religious in ministry in the United States.

Ministry to Immigrants

The participants were first asked a series of questions about their experience with ministry to immigrants, refugees and trafficked people, as well as the work that their religious order has done with these groups. Participants mentioned several types of ministries, including awareness raising, legal aid, and advocacy; work in Catholic parishes; education and social services; and cross-border programs. Participants were then asked about their religious community’s stance on ministry to immigrants, refugees and trafficked people, including whether this ministry is an explicit priority.

Awareness Raising, Legal Aid, and Advocacy

Several participants mentioned that members of their religious order are working in ministry involving awareness raising. Some orders have formal conferences or meetings on the topic of immigration, refugees, and trafficked people. Others see their work with young people as a way of teaching others – particularly young people – about these issues.

[B]ecause the Super Bowl is going to be in New Jersey we’ve taken on, not us alone, but [with a] corporate responsibility group, we’ve taken on contacting all the hotels in the area. As captain, I have to contact the people under me, who are in the process of contacting the general manager and then inviting the general manager to an educational event in November, at Rutgers University. Some of them are big hotels that have already signed and others are very small, but the idea is the trafficking increases when there are major athletic events, so it’s to increase awareness. We have about seven sisters directly involved in that, so that’s a form of getting the message out.

– Beach Haven
There’s a group from the local high school and they’ve been doing advocacy on trafficking for quite a few years. I heard them speak and they were looking for a site to have a conference for students 8th grade to high school and through Homeland Security, somebody contacted me because we have a college on our campus and asked if I could facilitate the use of the building. They’re bringing in a number of high schools from Northern New Jersey. They'll have workshops and will go back to their own schools to talk about the trafficking, especially regarding the Super Bowl awareness.

– Beach Haven

I think the other piece is the awareness, the education piece. We have a pretty strong Jesuit Volunteer Corps that really gets our college graduates into pastoral opportunities, so there’s a real awareness going on there. There’s an increasing number of immersion and volunteer programs among our high schools and universities, which also creates an awareness. Our provinces had a policy that the goal is to get everyone at the time of ordination or final vows to be bilingual. So, in formation there’s immersion, there’s assignments, there’s study of Spanish.

– New Orleans

Some participants mentioned the immigration system – both as a complication of ministry and as a means of advocating for immigrants, refugees, and trafficked people – as a way that they are working with these groups of people.

We have quite a presence on the border. We have sisters working in El Paso, working with detained young people as well as adults for a legal service that helps represent them. We have sisters down in Brownsville, mostly working with undocumented women who are immigrants. Some of them are actually working toward citizenship. We also have other sisters in other areas who are bilingual working with clinics and social agencies that are open to immigrants.

– Beach Haven

[We have] a sister from Brazil [who] works with a Portuguese speaking population and her primary work is to work with the immigrants and to help with advocacy and to try to get legal services for those whom have been crushed by the system. She came and had a whole panel of young men and women who spoke to us about their needs. We do advocacy and we have a coordinator of justice, peace, and health care. What we do is primarily work with all services to give these people a starting chance and we do this primarily because of our founders who had to come to the New World, the United States at that time, and minister to immigrants. It’s part of our mission.

– Beach Haven

We have a legal department that helps people try to get on the path to citizenship - we work with women who are victims of domestic violence to become citizens, we work with men and women who are victims of violent crime and help them work through the legal process to get documentation.

– Washington, DC
We have different outreaches for the immigrant community in Philadelphia, in Alabama, in parts of Pennsylvania. At the present time we are not with the farm workers, but we have been with the farm workers. It’s pastoral ministry, but it’s also ESL, going to court, networking with universities. We have sisters who are certified in immigration work and we have social workers working with them, so it is a priority and we have several sites.
— Beach Haven

Finally, a few participants pointed to their work with legislators and other lawmakers to shape the legal conversation around immigration, refugees, and trafficked people. For some, direct lobbying has been their ministry. For others, talking through intermediaries like their local bishop has been the way they have tried to impact the laws.

The shortness of people has made it all the more important. There are those with expertise who digest what the issue is and suggest what ought to be said to Congress people and legislation, to give them some kind of a format. Then we have these senior sisters who have in our place what’s called armchair activism – there’s a day of the week that some of them faithfully get on the computer and follow the information that has been provided and send their letters off. It’s gotten more sophisticated and easier for people who know how to use computers.
— Washington, DC

[O]ne of our Mission Sisters, 86 years of age, demands passion from the legislators out there in Harrisburg. They have been influential in getting one law passed. The simple thing of having notices put into hotels and restaurants saying if you’ve been trafficked there’s help and here’s a number. It took three years to get that through. There’s another legislation that they’re working on that the john will be fined and his money will be divided in three, going to law enforcement, justice system, and to compensate the victims. So, those are advocacy things being worked on.
— Beach Haven

One of their things has been working with the bishops in the South to try and prevent some of the legislation. They’ve worked especially in Alabama with the laws there to try and educate and provide information on the impact of those laws.
— New Orleans
Work in Catholic Parishes

Participants mentioned that their work with immigrants, refugees, and trafficked people often takes place within Catholic parishes. This work usually takes the form of working with these populations within the parish or teaching others in parishes about the issues surrounding immigration, refugees, and trafficking.

There is a very large Hispanic population in the city, so we work with two parishes that are primarily Hispanic and in one we work with the catechetical program and some of us go down there and do some teaching.
– Beach Haven

We do have a parish that is sort of a center of Hispanic ministry in that city. I don’t know what percentage, but a large percentage of the parish is undocumented. Some years ago, immigration tried to make a raid at the parish, but it was stopped with complaints made to the right people. It’s that kind of a situation. There is the parochial, Sacramental ministry being done out of the parish. Also, we supply a lot of the parishes in rural Arkansas and rural Louisiana working with… – I’m not sure if they are migrant workers, they’re relatively settled, but definitely undocumented [people]. They’ve come over to work in the chicken farms throughout the fields and they’ve settled in, so they’re not migrants in quite the same way.
– New Orleans

[We are] trying to get the local church involved. There’s temptation, I think, on the part of pastors and bishops to say the religious will take care of that [issue] and we feel like it is part of our responsibility to connect Catholic people with the local church and to wake up in the local church their responsibility. One thing that is very poignant to me is, in terms of labor trafficking, we’ve tried to create an awareness on the part of the pastors about the exploitation that goes on, particularly in the construction industry where men are hired and then they are just not paid the last week because the guy no longer needs them.
– Washington, DC

Education and Social Services

Many respondents talked about the direct care services they offer to immigrants, refugees and trafficked people. These services included education – preschool, adult education, English as a second language (ESL) courses, and others – as well as other social services, like health and welfare.

Education is the most mentioned type of direct service offered to immigrants, refugees, and trafficked people that participants talked about. These education ministries spanned ages and topics. Some are based in parishes while others are out of social service centers.

We also have a project in St. Joseph’s parish where a sister has started a pre-school and a tutoring center. We use students from our university who are doing [their] community service requirement and we take them [there], and they work with the children to prepare
them for school. [The university students] help them with their homework. Many of their parents are not English-speaking or documented. As a result, we also run a literacy program and immigration classes to move them toward U.S. citizenship.

– Beach Haven

We have an education department that provides an after school program and we have started a school readiness program, which is a Kindergarten, for children who tested so well that they didn’t qualify for all-day Kindergarten in the public schools. We have promoters who are situated in clinics throughout the city and they work with Hispanic women in these clinics to help them with pre-natal education and other types of services and support they might need. They’ve begun a support group for parents of children with special needs because in that particular culture children with special needs are often kept in the shadows, so it’s to help them get the services that they need.

– Washington, DC

We have several sisters involved in ESL (English as a Second Language) classes. Many of our volunteer sisters, you know those who have sort of retired but never really retired, they do that. We also have, as a congregation, what we call a welcome center. It is predominately for immigrant populations. We do everything from ESL to citizenship, to helping them with job skills, housing, and medical treatments. We also help to staff a safe house with a couple of other religious organizations. Our sisters volunteer to go there to stay at night especially.

– Beach Haven

Other participants mentioned outreach to immigrants, refugees, and trafficked people in the form of direct services, including health, prison ministry, and other social services.

We have a sister who started a free clinic in Texas. She’s a nurse practitioner and they fill 500 free prescriptions a week. These are people that wouldn’t qualify for any government service, so they’re pretty much illegal immigrants. They also do medical examinations, blood pressure; they really are the health care.

– Washington, DC

We have Holy Cross ministries in Salt Lake City, which is a sponsored ministry of the congregation. We sold three hospitals and discerned with the community there what the need was and this ministry is a ministry that responds to the needs primarily of Hispanic people, many of whom are undocumented. We have a parish outreach program that goes to the parishes and does health screenings and then they also do home visiting with people in their homes. So, it’s very comprehensive and serves a large number of clients. It collaborates with all other kinds of groups in terms of providing services and they don’t duplicate. Holy Cross Ministries is the most organized in terms of a group with a variety of programs.

– Washington, DC

The chaplain that used to go with me to visit the camps goes to the prison every month to say Mass and do outreach. The women are now working on a program for women who get detained – they just get thrown in the county jails because there are no facilities. We work with the immigration court to find them other places to stay while they’re waiting to be
deported. It’s not any one community, it’s all kinds of communities. Jesuit Refugee Services are the ones that are now sponsoring a chaplain ministry in the detention center.
– Washington, DC

Cross-border Programs

Some participants mentioned that their religious order engages in ministry that crosses national borders, particularly the United States and Mexico. These ministries are marked by having contacts or members of the community on either side of the border in order to transition immigrants or to communicate with family members.

I know one of our parishes [where] we try to help the people not only deal with their immigration issues here, but even their home issues in Mexico. They bring in diplomats from Mexico and have them redoing their passports for Mexico just because they have troubles there, too, if you don’t keep that up.
– New Orleans

We have a parish that is two blocks from the border, so of its nature it is an outreach parish for people crossing the border. Obviously, it has been changing a lot with the violence in Juarez. We have a lay group from that parish that goes into Juarez to work with people on the other side, but they’ve been limited a little bit by the violence. That’s a major center for outreach to immigrants. Across the border from our California province, we have a reception center for people that actually crosses both sides of the border. The Mexican Jesuits are on the Mexican side because it’s a place where immigrants are repatriated, to use a nicer term. A lot of women and children have no connection, it’s in the middle of the desert and they’re just dropped off. So, we have a reception center on that side and then there’s sort of an information [and] reconciliation center on the Arizona side and that’s staffed primarily by California Jesuits and is also part of the Jesuit Refugee Service. We have a chaplain who is from JRS that conducts business there for the detainees.
– New Orleans

We work at the [corrections] facilities in Georgia. It’s almost all men, almost all Hispanics who are being deported; about 100 a week go out. The greatest service that we do is connect these guys with their families. Many of them are arrested on the job and their families have no idea where they are. They have no rights to make their one phone call, so the great service that we provide is to let their families know where they are and what the situation is.
– Washington, DC

We have another sister in Texas who works on both sides of the border and tries to help legalize the immigrants that need documentation. She does a lot of helping them study for citizenship. Her full-time ministry is Hispanics on both sides of the border.
– Washington, DC
Community Statements

Participants were asked if ministry to immigrants, refugees, and/or trafficked people is a priority for their community, both implicitly and explicitly. For many participants, it is an explicit priority for the community. Some mentioned formal statements from their religious community, while others talked about the more implicit ethos of the community. Below is a back-and-forth exchanged about a combination of both implicit and explicit priority for this ministry:

**Participant:** My congregation has had a commitment to the farm workers for probably 40 years or more. We’ve had sisters working full time – during the boycotts way back when, working with Caesar Chavez. We’ve been on labor negotiating teams and we’ve got somebody that’s always on the Farm Worker Ministry Board, but then what’s that done is that from that – and we’ve had corporate stands on this too – then we as what follows logically. What followed logically at one point was the sanctuary movement, so then we supported the sanctuary movement and we were willing to provide safe havens – we weren’t called on, but we had a place available if necessary. Then we have taken that [stance] to go into the whole immigration [topic] as a priority, too, just because it logically follows from this 40+ year commitment. It’s just the next step, so a lot of sisters are working for immigration reform through the whole political system. We do a lot of tutoring to teach reading and acculturation. Also, as I said before, helping with citizenship, but a lot of our sisters do that. So it is a priority.

**Facilitator:** It sounds like it’s both an implicit and explicit priority. It sounds like there’s been a natural progression and there’s been an explicit effort to...

**Participant:** Oh yes. Right, it’s a definite choice to say this is what follows next.
– Washington, DC

Another participant talked about the explicit stance her community has taken on the topic of immigration.

**In 2006, we had a statement come from our General Chapter in support of protection for immigrants, advocacy for immigrants. We had four sub-committees and we had to do one on education because our sisters wanted to help the immigrants, but what do we really do? Then we had folks that went to Washington and learned a little about it and we have a great advocacy program with our coordinator for justice and peace. Almost every event at our Mother house, she has a huge table set up in the dining room as the sisters come in and out for meals. It’s mostly the elderly sisters because they are the ones that can’t get out and do anymore, but they want to help, so they think that this is wonderful. There will be letters and they will hand-copy the letters or there will be petitions and they are regularly posted on the bulletin board and the sisters will continue to do this. So, in 2011 we reaffirmed that statement and I can see that there’s progress because initially the reaction was “what is all this?” but now they know exactly what it’s all about. So, it’s an education for the congregation as well as advocacy effort on behalf of those who need us.**
– Beach Haven
Others reiterated the informal stance their communities have taken on the issue of immigration, refugees and people who have been trafficked. For these respondents, ministry to these populations is part of their community, but not in an explicit way.

Our initiative for opening our doors came from our Chapter and it was broad, it was working with women. When we did our homework, it seemed like the group of women who really needed the most immediate attention were the women who had been trafficked. So it wasn’t like the Chapter said “deal with trafficked women,” but they gave you enough of a directive that it became more than just one person’s idea. So when we had to deal with the insurance company, we had that kind of holistic...not just me, in other words. We were able to deal with the obstacles that were there.

– Beach Haven

Probably from the 1970s, there has been a strong statement of priority for Hispanic ministry. The last Provincial meeting, through a series of discernment processes, has set up something up to ensure that there will be some aspect of Hispanic ministry in all of our works. [This includes] outreach from students in traditional high schools, the opening of a Cristo Rey high school in Houston, hosting Hispanic retreats at our retreat houses, [and] creating leadership formation, especially in places like Dallas. So there’s an attempt to put a Hispanic component in most of what we are doing and that’s what gives us the very strong sense that it is one of our priorities.

– New Orleans

Well, we have our annual Provincial Assemblies where everybody gets together and we will, though it’s been a few years, talk about cultural issues with regard to newer immigrants and that kind of thing.

– New Orleans

No Corporate Ministry to These Populations

Finally, some participants mentioned that their community did not engage in ministry to immigrants, refugees, and trafficked people. A few said it was outside of the charism of their community. One mentioned that the ministry that is with these populations is done by individual members of the community and is not an organized goal.

We’re basically in a single ministry in high schools and I wouldn’t characterize it as us having a great deal of outreach in the area of immigration or trafficking. It’s more from a standpoint of education and developing awareness, that sort of thing. It’s more on a special projects kind of basis.

– New Orleans

I think our problem is that we’re not seeing a whole lot in terms of advocacy in working with people in a trafficking situation. I just don’t think we’ve had that or been active in that. However, over the years, we’re benign, always have been, toward the sanctuary movement, by and large. But what happens is even communities have taken on refuges in a couple of
situations, but it’s here and there. It’s not even really a corporate stance. We’re looking at it and I’m thinking there’s so much out there already, and I recognize that we don’t actually have a corporate stance on it. That’s a problem and it’s something we could do.
– New Orleans

For us, it’s more individual. We don’t have a corporate stance, we don’t have a statement. For example, we had a brother who worked with Vietnamese refugees in New Orleans for a number of years. He went there every day and was very committed to that, to resettlement. We’ve also worked with the Navajo Indians but again this was an individual project, though we made that a little more corporate. Though it’s still not a rally throughout the province.
– New Orleans

I would think that some of that would have to do with what you might call the culture of particular problems. They’re in the habit or tradition of making these kinds of statements, which we are not. But I know that there are other provinces in our order that are in the other camp, that are more apt to make statements of that sort. They would flow on a more regular basis. For us, it would be extremely rare. For us, it’s not the sort of thing we commonly do. It would be nice, if coming from CMSM… I think for us, the attitude would be that our small voice would be lost in the wind. If there could be some way in which we could join in with other voices, so that our voice could have a little more of a resonance to it, we might be more apt to do something of that sort.
– New Orleans

Unmet Needs

Participants were next asked about the unmet needs of these communities. In particular, they were asked about the challenges they face working with these populations, the gaps they see in service to these populations, and what additional services they see as a need to these communities. In particular, participants noted a need for additional health care, education, and social services; increased visibility of the plight of immigrants, refugees, and trafficked people; increased need for money, resources, and support for ministries to these populations; and the challenge of prejudice and dehumanizing of these populations.

Health Care, Education, and Social Services

Several participants talked about the challenges of securing health care, education, and other social services for these populations. In particular, they note that most of the immigrants, refugees, and trafficked people with whom they minister are hardworking people who face extreme challenges to care for their families.

I think, for the undocumented, access to health care is a huge challenge. I know we work very hard to have the children qualify for programs, like the CHIP program, because they’re citizens, but the parents don’t qualify for health care. So then it ends up that the emergency room becomes the primary care avenue and that’s not good health care for anybody.
– Washington, DC
In the cities, they can take public transportation, but outside of the cities, of course, there is no public transportation. They’re not allowed to get drivers licenses. If you ask the men we work with or the families we work with what they need the most, they’ll say the chance to drive. That’s actually how many of them get caught and deported because they are driving without a license and they get stopped.
– Washington, DC

And I think one of the things we are discussing is the unemployed and the underemployed, and one of the reasons seems to be education. These people need a job because they have to support themselves and their children and they’re willing to do anything, even if that means returning to prostitution 52 times, so a child can have something to eat. The government isn’t offering anything. It’s a very hard situation.
– Beach Haven

I don’t know how to capture this and I think that what we’ve been saying is that we don’t ever want to lose the detailed nature of most of what we do. Most of what our congregations do is not global, is not changing the system or fixing a broken world. Instead, it’s caring for Jose, Maria, and Juanita. I think we always want to do that, we always want to stay small. I don’t know how to celebrate that or to capture that, but I think that’s what we do best, that’s what we are good at – individual care for an individual person.
– Washington, DC

Visibility

A few participants mentioned that one of the challenges ministering with immigrants, refugees, and trafficked people is the visibility of the issues they face. Some said that they are working within parishes to help others better understand these challenges. Others mentioned that the challenge is in finding these populations themselves and building connections with them.

Visibility is one of the major challenges. We had to work with immigrants in New Jersey and the men – it was almost all men who were up there – live in motels, 10 or 12 to a room. You’ll go up to a pastor and you’ll say “do you know the Hispanics in your parish?” and they will say “we don’t have any Hispanics in our parish.” So there’s this invisibility that happens to these communities because people don’t want to get noticed and, as a result, they are not noticed. You’ll have literally hundreds of people who are not connected or served in anyway. These guys take turns sleeping because that’s the way they can make it.
– Washington, DC

[In] our diocese, we have one Mercy sister who is the Hispanic ministry person for the whole state. [This is a big diocese] and so she has to cover that whole state. I think, from my point of view being a parish priest... one of my biggest issues is that I don’t know what I don’t know. When they talk about the people who are hidden, I have no idea. One of the issues is language, I don’t have a second language. Then how do people contact – I think I’ve built up some trust with some of the African communities – but as far as Hispanic communities, it’s this sister who would contact me or one of the priests to say “can you get
down to the jail and visit with so and so?” You have to have, however, someone there who is able to interpret. There’s major issues out there and we don’t even know what the issues are. Let alone trying to find the resources for them.
– Washington, DC

Besides obviously the funding, I don’t know what it is going to take to blow this issue out of the water. I feel like we’re trying to push water up a hill, which is sort of like trying to do the Gospel message, which sort of feels like it’s congruent. It is still so much more complex, so that, yes funding is needed, but awareness is needed too. It’s one thing to address the issues of immigrants and the particular trafficked women and children, but where’s the [call for it to] stop, the demand? ....My point is that I think the consciousness raising – and I mean straight-across the board, although I would be happy if the USCCB was behind us and helped fund us – but it’s bigger than that. I don’t know if you are aware that there are 17 or 18 sisters across LCWR and there is a new coalition at the White House connected to the faith-based initiative work that the President is doing, but there’s one whole track that is on trafficking.
– Beach Haven

Funding, Resources and Support

Many participants noted a lack of resources – particularly in the form of funding and personnel – as being challenging to working with immigrants, refugees, and trafficked people. Personnel was most mentioned by the participants in the focus group in New Orleans – which was entirely comprised of men religious – compared to the focus group in Beach Haven – which was entirely comprised of women religious.

I think one of the things that’s already been said, our numbers are not as big as they once were and so it seems to happen a lot of times that people who were doing ministries on the margins get called in to do more institutional ministries. I know that’s happened with us. There’s not as many people available or you have, as I’m sure is true for a lot of us, people doing two or three ministries and things get lost in the shuffle. So just not having the numbers to deal with it that we may have had in the 80s and 90s.
– New Orleans

Now, there are places I think where the man power affects the migrant workers who come in for harvesting the crops because I don’t know how much ministry they get as there are no free people for that ministry, so that might be a gap.
– New Orleans

It seems to me that the gap is not so much in a specific service that were not doing, but rather that the volume of people is so large and we’ve got limited resources. I think we’ve got one guy in federal prisons in El Paso, but we could have them across the South. We used to be much better in having priests who would follow migrant workers. I remember the Oblates of Mary Immaculate were constant there. But I think again just lots of people and only so many [religious] available.
– New Orleans
Because of the environment the Church is in now, no one wants rogue priests going around. They want to know who you are, where you are, and often times, the bishops want you in a parish. They don’t want you in some place floating around. Some of that is economic – how they would pay you – and some of it is control. I don’t blame them for that; it’s just a reality. Some communities don’t want to take a parish. They want to go into an area that’s largely affected by Hispanic immigration and start a community, and [the bishop] say “no, we need someone for a parish, we don’t need someone to do this kind of jump and hop, jump and hop kind of ministry.”
– New Orleans

With our case too, the nature of our charism is such that community life has a significance and we need to be in community and that’s going to limit the amount of this type of outreach that we can do, in addition to the mere fact of our limitations as we’ve grown older and gotten smaller. Also, with at least religious orders such as I belong to, the whole focus of renewal going on now is the renewal of community life and not the renewal of the apostolate. The two are not in contradiction, but I can’t be out following migrants and have a community. That’s an issue for us personally.
– New Orleans

In contrast, when a woman religious talked about the struggles of personnel and finding people to engage in ministry to immigrants, refugees, and those who have been trafficked, the comments are usually within the framework of finding a qualified lay person to the work or securing funding for the position, as illustrated in this dialogue from the focus group in Washington, DC:

Participant: Well, I’m just thinking about our diocese and as long as there were sisters staffing the migrant ministry it was fine, but now there is not a sister to staff it. As a result, when I had to resign because of being in leadership, I thought I would work until they got somebody. Well, it took a year and a half and they were only going to hire somebody half-time. Finally, they said – they put out a thing for full-time – and then when the Hispanic ministry hired the person then the diocese said we can’t pay her full-time for that. So, the women that was coming moved from New York to Buffalo – to Western NY – they finally combined her job with some other job in Hispanic Ministries, so she could do education because she was from the Northeast Pastoral Center. It is a question of money and it’s not just in the sense of the religious communities. It’s a question of where the priorities – not just of the sisters or the priests – but where the priorities of the diocese, where you put your money.

Participant: It’s the same in our diocese. The position of Hispanic ministry has been vacant for almost a year. Well, no since last spring.
– Washington, DC

Finally, other participants talked about the need for additional funding and resources to reach out to immigrants, refugees, and trafficked people.
We don’t take undocumented women because there is no funding for that. If women agree to prosecution, we get money from the government, through the State Department. American women, they get food stamps and sometimes we can get some other things for them. We’re just going on the generosity of people. I mean if the bishops were serious about it, maybe they would fund us.
– Beach Haven

I think that the challenge across the board is that there is no mental health help if you have no documents; there’s no drug rehabilitation, if you have no documents. So, Catholic Social Services – I think this is way my community and I’m sure many of the communities here were working with immigrants because our communities are funding us. Catholic Social Services, there is no help, no support directly for undocumented immigrants. If their families are in federal prison, they can’t go and see them. We can’t change that but there needs to be people accompanying people on every level. So, one thing the Church could do is really fund Catholic Social Services in these areas because a lot of us are trying to do so, but there are very few social workers who are bilingual or trilingual. To me, I’ve been working almost my whole life, but especially the last 25 years almost exclusively with immigrants, and I see you can get medical help just about anywhere, but anything else, emotional or any other type of help is very, very difficult. And the children, for homework their parents can’t help them. A lot of us are probably tutoring; working with children and second languages, which is just a major, major problem for any kind of services. There is no funding, and it’s really Church communities, not just Catholic.
– Beach Haven

Prejudice and Dehumanization

The most mentioned topic when asked about challenges to working with this population is the issue of prejudice and dehumanization. Many participants expressed frustration with the way that refugees, trafficked people, and particularly immigrants are perceived by others. Some talked about how the issue is, itself, contentious in the larger community.

For the farmworkers, one of the greatest challenges is getting the people in the local parishes where they work to really recognize them as contributing to society and people of dignity, necessarily to be supportive. Parishes are divided. Families are divided. I know farmworker families. My grandfather had a small farm in this town and lot of his neighbors, some were for farmworkers and some were against. Same families often times, but they had had different experiences. Communities are divided.
– Washington, DC

I think when it comes to the issues of refugees, immigration, and human trafficking, if you can get away from speaking about them as issues and focus on them as human beings in concrete situations that people are living. Because I think a lot of it is breaking out of the enclosed bubble that Americans live in and we just have no concept of what’s going on in the world around us. Then, the filter of the media filters out a lot of the reality of the situation. So, we’re just getting into these contentious arguments while these people get lost
in the middle. So if the information could be put in the form of specific people, in specific conditions, who are suffering in these ways...
– New Orleans

*Humanizing and beyond just an issue. It’s not an issue, it’s a person who is a child of God.*
– New Orleans

It’s kind of interesting that one of the persons and the kind of strict, unfair laws created in the state of Georgia, one of the leading legislators behind that was from one of our Catholic parishes in one of the richest areas in south Atlanta. What struck me about that is that a lot of times this conversation, which is very volatile about immigration, generates a real clear rift in our community of faith based upon where you stand in your affiliations and prejudices. It really is something that, depending upon the information you glean, that needs to be digestible for our people, especially because their whole thing is separation of church and state. So, what changes their attitudes about it? I often say that these aren’t immigrants, they’re Catholic brothers and sisters, just to try to get at it from a different angle.
– New Orleans

A few respondents mentioned that a challenge they face in ministering to this population is the local law enforcement. In particular, the challenge lies in an unequal application of the law or that the legal system is not sensitive to the needs of immigrants, refugees, and trafficked people.

*Somehow there has to be education with the police or a sense of security that they can report crimes – otherwise, they’re just victims because people know they can prey on them because they can’t report them to the police. There has to be some kind of an understanding among the police. That was a big hot issue a while ago. There was a pressure that the police should check on the immigrant status of people, and we were saying no way. We’ve tried our darnest to have them trust us and now you want us to check their immigrant status? I don’t think so. Just in general to work with the police in understanding victims of trafficking: the whole judicial system, as well, needs to be much more sensitive to the immigrants and their special needs. Sometimes it’s just translators or someone to walk them through the legal system.*
– Washington, DC

*Trying to get law enforcement to apply the laws equally is impossible. They are very biased against farmworkers.*
– Washington, DC

*Also to correct the idea that anyone who is an immigrant is also already a criminal. That’s one of those things that are a great myth, but if you go to the places we’re working at you see that most of them are family people with kids. How do you translate that education to the people who don’t know them? I think that’s fundamental as well. The other thing that’s interesting about these laws in Alabama, suddenly the business lobby started to get really on the side of liberalizing these laws is that they couldn’t bring in crops. I think that’s where the advocacy groups, certainly the bishops in Alabama found a lot of friends in that lobby*
group and that certainly got them cause and there’s been some relaxation. But again the
sound bite is that I’m putting up a wall even though the reality is we need this migration.
It’s not just justice, it’s also necessary.
– New Orleans

Finally, some participants mentioned that the challenge with working with these
populations is that they face prejudice and discrimination, generally. This sentiment was
illustrated by stories of the kinds of prejudice that immigrants, refugees, and trafficked people
have faced.

I think one of the challenges we’ve found is that we have a sponsored work called Welcome
Center and it’s specifically for immigrants in the badlands of Philadelphia, the parts that
everyone has abandoned in terms of Church ministries. But one of the things – typically if
we send a request out to our benefactors, anything for the senior sisters, we get an
immediate response; anything for helping education needs for a poor inner city school,
immediate response; we got called out on our request for the Welcome Center. We received
handwritten notes on the outside of the envelope saying that this was not an issue. We found
we had to do a lot of education with our donors. Funding is one issue, but, within that
funding issue for these projects, there’s a deeper issue within at least some kind of the
populations surrounding immigration. So, we’ve kind of had to turn our whole development
appeal around to educate as well as ask for help with this ministry because there are no
grants out there for this kind of work. At least not any that we’ve been able to find.
– Washington, DC

It’s very difficult to raise consciousness on it. If the Catholic Church would all come on
board with it, if the people in the pews would…I mean the bishops are…but it’s hard. Now
this is a sad commentary, but even to be welcomed into parishes – people see it as guests or
renters or that we’re allowing people to use our space. So we have a huge problem with
immigration. With trafficking, people at least have the empathy, but with this it’s very, very
difficult. In 2001 we thought we were going to get something, but 9/11…it is very difficult,
and I now we just have to get the consciousness raised about the exploitation of people. Just
last night I was watching this Latino documentary. It was a series of things about the
Latinos in this country, and I got to the point in the 1920s, and they had all these people
who came to build Los Angeles. Then they deported them all. Then the commentator said
“this happens; this is a cycle that we bring them in, we exploit them, and then we deport
them.” To me, the basic thing in terms of a faith community is having a conversion of heart.
– Beach Haven

Participant: it’s because there’s a prejudice.

Participant: Because those people are taking our money, our jobs.

Participant: Or worse there’s the argument that my parents were immigrants and look what
they did for this country and they worked, so why do we have to give them something. So
there’s a very strong current of resistance.
– Beach Haven
Additional Ministries

The participants in the focus group were then instructed to turn their attention to the services and ministries their community would offer if they had more resources. Additionally, they were asked “what can LCWR and CMSM do to further or support your ministry” to immigrants, refugees, and trafficked people. Respondents mentioned the need for more education and training; additional research and up-to-date information on the topics; increasing the visibility of these populations; and a collective effort from religious communities in ministering to these populations.

Education and Training

To better minister with immigrants, refugees, and trafficked people, some participants mentioned the need for more education and training. A few talked about a general lack of knowledge on the issues. Here is one back-and-forth that illustrates the lack of knowledge around the issues facing these populations:

Participant: I think more significantly perhaps, in a way in which a CMSM might respond in my province, is the lack of education. A real lack of awareness of what are the details and the concerns. Whether or not we are responding to it, there is a real ignorance.

Participant: Well on the whole area of trafficking, I know in my province the ignorance is huge. There’s so much to learn about it and it’s just something people have not paid attention to, so, with the LCWR, what they are doing, what they are responding to, the extent of the problem that’s going on...

Participant: That brings up the educational side of it too. I’m not even sure, I mean I’ve heard of sweatshops with Chinese workers in Brooklyn that make the media every now and then react, but I don’t know much about what is in my area other than some of the migrant situations....I must admit an ignorance to how much of this is even in my own back yard.

– New Orleans

Others mentioned the need for educational materials in order to familiarize themselves with the challenges surrounding immigration, refugees, and trafficking.

I know with the USCCB, when it comes out with the voter’s guide in election years, they show at some level to a lot of people in a way that surprises them the Church’s stance on things like immigration. As a result, I say it’s hard to say the Church aligns with any one political party. It depends on the issue you are talking about, so it challenges everybody. But things like that are very helpful because people can look at them, read them, discuss them in groups, and things like that. Those are good. There’s always a tension as to how you preach and get into areas like this that could be controversial or could be seen by some people as preaching politics and things like that. It’s hard to do that and to do that in an effective way where you don’t end up turning off most of the people or soft-pedaling issues because you don’t want to upset anyone. It’s very challenging to do that.

– New Orleans
Well, talking about communication, I think one of things we could use from this CARA study is education for us also as to what are some of the ways that you all in your research can offer us to reach out, to be about, to encourage because again knowledge and education. In other words, what are you all noticing that might be helpful to us?
– New Orleans

Research and Up-to-date Information

In addition to wanting to be better educated in the topics of immigration, refugees, and trafficking, participants noted the need for more research and up-to-date information about these populations. Some pointed to the need for unbiased information on the topic, particularly with how politically charged it can be.

If I get up to the pulpit and say the sound bite everyone will nod. However, if I get up and say something true, like “these are people like you and me,” the reaction is “show me, prove it to me.” The next thing you know you have to spend fifteen minutes on the question, but that’s not what a homily is for. So, to find ways to bring this into a homily in some way or another and that’s where creativity and awareness come into play. That’s where real solid information, resources of various kinds, could reach out to people in ways that might be helpful. But it is an issue that gets into the parish and trying to work with a particular population, especially in the South, [it] is complicated by real biases and mistaken notions and ignorance. If it’s kind of a bubble community, then, they just don’t know what’s going on. When you start to talk about this stuff, they don’t know how to react to it.
– New Orleans

When these issues get so politicized, I think the first the casualty is the truth. I say that because even a person with a good heart who is trying to go in a certain direction, if they acknowledge part of the other’s argument, there is not a sense of ‘let’s get to the bottom of this and let’s figure out what the truth is and what’s the best way to go.’ I think that’s where communities like CMSM could really, with effort, try to actually strip down these issues and acknowledge things on both sides because otherwise we just get wrapped up in this one side or the other thing. That’s one thing I want to say, we talk about the Dominicans, we’re kind of committed to this notion of truth, and of course in our history the tradition of getting up and having a reasoned argument and acknowledge one another as truthful, but I don’t know where you find a climate like that today. It isn’t in religious life today. I don’t know how this could actually be done but I just think it’s a very needed thing that you’re not going to find in politics or even in the Church.
– New Orleans

Other participants mentioned the kind of research in which they would be interested, including timely information on migrants in their area, and a way to demonstrate the scope and breadth of the Church in the U.S.’s ministry to immigrants, refugees, and trafficked people.

You hear about the pockets of Hispanics in Atlanta. By the time you get the resources to set something up, they’ve moved someplace else. I don’t know if anyone’s even tracking the
settlements, the small towns where they set up and become half the population and are settling down, allowing you to think that this is a place we can go, but immigration law changes and suddenly they’re gone. A study that would help us have a better sense – though I don’t think we can do it, we can ever get numbers because no one is going to respond to a survey if they’re illegal – of where they are and what the primary needs are, whether its pastoral, whether its temporal, whether its legal. I think we’re trying to respond, but were responding a little bit in the dark, so the more information we have, the better. Though we need to be aware that by this time next year, it’s going to be different, so I don’t know how you do a study like that.

– New Orleans

**Participant:** I was wondering if, on the national level between our two organizations, if we could – I’m not sure what to call it right now – but if we could do some mapping. I was just wondering. I wonder how many safe houses are constituted and supported across the country. I wonder if there is some political leverage that we would have if at the corporate level we could literally paint a picture of what it is that we are doing in small places because that’s pretty much the way we work. But I wonder if there is something to be said for actually lifting this to a political level, and the first thing that came to my mind was some kind of mapping that Congress would have to take seriously.

**Participant:** As long as ICE doesn’t...

**Participant:** Well, that would be the risk, but I know what you mean. All the things that are happening because of men and women religious and people of faith with these two organizations. I guess what I’m wondering is if there is a way to get a picture of what it is that we are doing, that has an economic equation to it, a systemic equation to it, a sociological component in order to lift it to a political level, to translate it to policy what we are really doing. I don’t know how that would happen though.

– Washington, DC

**Visibility**

Other participants mentioned that they would bring more attention to the issues surrounding immigration, refugees, and trafficking. To raise this visibility, a few mentioned more savvy uses of the media, general awareness raising, and lobbying or legislative moves. Those who mentioned the media called for the LCWR and CMSM to be more involved in using the media to spread awareness of the issues.

*You know, this is something that never gets covered in the media. It’s got to be something that comes from someplace like LCWR.*

– New Orleans

*If there could be some way that LCSWR, CMSM, and the USCCB, and maybe some inter-faith coalitions and groups that could come together that are really working on this and might be able to do something on a publicity level. I know out in the Midwest, on immigration, [the sisters] did those billboards. They did billboards along highways – it takes big bucks to do that. They also had t-shirts made, so I think there are a lot of those kinds of things going on across the country with LCWR members. That’s good. If we help...*
even one person, that’s good. On the other hand, the problem is so overwhelming that it’s kind of like saving one starfish at a time and then the tide comes and takes that many back out again. My thinking is that if there could be some way that LCWR and CMSM and some others could connect to raise this activity that we’re doing. There is a capacity out there in people, but they have no idea that this is going on.
– Beach Haven

Some participants noted that general awareness raising needs to be happening in order to serve these populations:

[We need] to use those opportunities like in the parable with the vineyard and the people who come out at different times of the day. Several years ago I thought I’d never seen anything like that, but now you go down to Lowes or Home Depot and there they are. So, bring it home to people. This is isn’t something that happened 2,000 years ago, it’s happening right now.
– New Orleans

While another mentioned the importance of lobbying and legislative action:

One of the things that’s happened with the LCWR region aid [is that] a few years back they decided as a group to hire and pay the salary for a sister to, as her full-time job, be in the capital and lobby for legislation for women and children and immigration. When you mentioned the driver’s license thing, that was a big thing in Illinois and a lot of the pressure was put on that legislation and it passed. There are a lot of sisters at home who can’t get out of the house, but who can get to the phone and call the legislators and advocate for certain bills, so that’s been a real contribution that LCWR has made. And, you know, some of the legislators will say that they are happy to see her and they will say that she’s the face of Catholicism because some of the bishops, depending on what the issue is, are divisive. [She] is someone, however, that they trust. That’s a great addition of LCWR.
– Washington, DC

I think another thing that is important for the national organizations is where we’ve found it really important to keep a lot of visibility on just legislation. For example, the Arizona law and the Alabama law, which basically made many of the things we were doing illegal. If it was just this guy or this sister doing something illegal and getting arrested, well that would go unnoticed, but if we’ve been trying on the CMSM level to keep a spotlight on this legislation and its inherent injustice so that it’s not just that individual but somehow or another a “we’re all in this together” type stance.
– Washington, DC

**Collective Effort**

Finally, some respondents called for more cooperative work with other organizations. Some suggested that pooling resources will make a greater impact. Others said that it lends more credibility to the ministry work being done when there are several organizations involved, while
still others pointed out that working with other groups allows for increased networking and sharing information.

It seems to me the success lies, going back to the Super Bowl in New Orleans: education. They focused on law enforcement, they focused on hotel staff, and sure enough, the week of the Super Bowl there was a massive number of arrests of dozens of people who were trafficking for prostitution. It was because someone reported it to the right people in the right time and they were hotel staff. As a result, you sort of sit back and say, well in that case the education worked, in this week.
– New Orleans

I also wanted to say that at the level of credibility that LCWR has, and the social mission office in particular on this topic, is such that when our justice members see something from LCWR, it gets sent to leadership right away to sign-on because they trust the quality of the work that has been done. Similar with NETWORK, but it’s a little different with LCWR. What I see happening is that because coalitions consist of people from other faiths and people who are not members of religious congregations, they also are picking up on the credibility of LCWR, so I think that’s a resource that you can’t really quantify, but it’s real.
– Washington, DC

The very way LCWR is structured, the linking of one to another, the hearing of what each one is doing – that kind of thing really has a lot more power than I think we give it credit. It was through that that we became aware that we could open our houses to the trafficked women. That invitation hasn’t been taken up, but it’s there and we know that it would be taken up if that were necessary. To be able to share in going back to our networks who are in touch with all of their circles around the country what other religious communities are doing enable us to continue both knowing its supported and that we get ideas from each other on how to move forward.
– Beach Haven

It seems to me that a lot of the networking involving the peace and justice people is exchange and passing on of information about pertinent legislation, helping draft things, and urging the contacts in congress on the pertinent issues of legislation that are coming up, like immigration among other things.
– Washington, DC
Ministry to Immigrant Religious

Finally, participants in the focus group were asked about international religious ministering in the United States. These questions included whether or not the participants know any international religious, how these religious are ministering, what kinds of support they have or need, and how the LCWR and CMSM can further support international religious. Participants mentioned issues around the relationship between the international religious and the home diocese/institute, cultural differences, and differential treatment of international religious as all being issues.

Relationship with the Home Diocese/Institute

Some participants mentioned that there are sometimes issues with the home diocese and international religious. In some cases, the receiving diocese/institute does not know that the international religious is in the United States, as evidenced by this back-and-forth conversation:

**Participant:** One of the issues that we deal with in CMSM is religious that come into this country who have no home institution that is responsible for them. A lot of times they are sent from small congregations in other countries and they are sent here to make money, basically, to support their own congregation, but there is no provincial or local leader who you can turn to and say “what is this guy doing here?” when a bishop or someone calls and ask. We have no idea. When we tried to connect with [them] – frequently there are priests from Africa – we learn that that’s the story: that they are sent here to support their home congregation.

**Facilitator:** Is that how you usually hear about them? Somebody calls?

**Participant:** Yes, that’s how we hear.
– Washington, DC

In other cases, some mentioned that there is very little support from the home diocese once the international religious is in the United States.

*I think another issue in that whole scenario is that the style of leadership is very different in a number of the African congregations than what you would experience usually in the United States in the sense of not experiencing the same kind of care, concern, or connection.*
– Washington, DC

But, the most mentioned relationship between the international religious and the home diocese/institute is the topic of remittances, or the money that the international religious sends back to their home diocese/institute.

*They kind of follow, in some respects, the foreign-born Irishmen. They came to do good, and they did well. The thing is that what often happens, and I’m not saying this is bad as God works through all kinds of motivations, but some communities come and want to*
establish here because that enables them to send money back to their families. What a group of religious could make here in comparison will allow them to take care of their formation system. I’m not saying there’s anything wrong with that, but just that it’s a pushing reality, their needs, to support a community back there. I don’t think they’re coming to find vocations here, but rather ministry here so they could support their ministries in other places where they are very poor.

– New Orleans

To follow that story up, there was this guy from Honduras. His thing was “I’m here to be a priest and to serve,” but, again, he was so concerned for his family, his elderly, aging parents, he asked if he could just be a priest on the weekends and work at Walmart during the week. Sometimes they come with an agenda that’s not spoken.

– New Orleans

That’s very true of [a congregation of sisters] from India, which are from various places. They’re not necessarily in our houses because the Carmelites in India are very strong and they will send over two or three prior to take up a parish, basically to make money to send back.

– New Orleans

Cultural Differences

A few participants talked about the cultural differences that international religious face when they minister in the United States. They mentioned that there is a lack of language skills as well as a different understanding of religious life.

We have two priests that came in from India. From what I understand and I don’t know if this is accurate, but we were told that they would be fully prepared and self-dependent. When they came, however, their English was very poor, they didn’t know how to drive a car, and they were culturally kind of lost. That has been a more difficult adjustment for some, but, of the priests that have come from Africa, they have been much better received. Much more self-sufficient, their English has been very good, and they’ve just had very good rapport with the people.

– Washington, DC
Part of what we have is, and perhaps it’s just a reality of religious life, several come from Asian descent cultures, of Latino descent cultures, and of [other] cultures. There is a different idea or understanding about sending money home: what you can keep and what belongs with the community. We’ve come face to face in many situations where a particular brother will want to supply his family or an extended family in his country, but not go through the community. In other words, when we do things we go through the community, especially the local community. What happens a lot is that just gets bypassed and then you know stuff is happening and so there’s a couple of things going on there. We also have a provincial Dominican family situation where we have funds that for a limited time we can help with. Nothing against any brother; it’s a cultural thing that’s a very different understanding of religious life, a corporate identity.
– New Orleans

Differential Treatment

Finally, a couple of participants mentioned that international religious are often treated differently than religious from the United States, particularly by the diocese where they are ministering.

There was a situation [where the bishop] brought a group of sisters over from Poland to run a nursing home and some of us met them and invited them to our local gathering, a subset of LCWR. At that meeting, they discovered that they were actually getting half the salary that the diocese was committed to giving.
– Washington, DC

In some ways, it could be some sanitized form of trafficking. I know of one case in the Midwest where sisters were brought to teach in a school. Five of them were brought from a school in Africa, and it was a pretty well-to-do place. One of the sisters had a 6th grade education herself, so they failed terribly. It was horrible, a horrible situation. Another situation I know is when there were four sisters, only one of whom was paid. So, they all four lived off of the one salary and they were supposed to send some back to their own congregation. I know of a third situation where the housing for the two sisters were basically two closets.
– Beach Haven
APPENDIX I: Questionnaire with Response Frequencies
This survey is a collaboration between LCWR and CMSM to learn about religious who are ministering in the area of service to immigrants and those who are receiving immigrant religious. CMSM and LCWR have made immigration a goal of both organizations for the next five years. The purpose of this research is three-fold: 1) to identify institutes that are making immigration a priority in their ministry, 2) to learn about what religious are doing in working for justice for immigrants and explore the unmet needs of those engaged in this ministry, and 3) to learn about services required for the acculturation of immigrant religious.

Please respond only for the unit (i.e., congregation, province, monastery) for which you are responsible.

Mean = 127 1. Total number of perpetually professed members in your unit
(NR = 1%)

Mean = 37 2. Total number of members in your unit who are incapacitated due to illness, age, or other reason
(NR = 3%)

Mean = 92 3. Total number of active members in your unit (Item 1 minus Item 2)
(NR = 3%)

Mean = 4 4. Of the total number in Item 3, above, how many are not U.S. citizens or legal permanent residents?
(NR = 4%)

Section I: Unit Resources for Religious Working with Immigrants/Immigration

The questions in this section help us learn about the various ways that your unit (i.e. congregation, province, monastery) is engaged in ministry to immigrants (including asylees and refugees) or trafficked persons.

<table>
<thead>
<tr>
<th>Thinking about the areas in which the members of your unit minister, how much need is there for ministry to each of the following?</th>
<th>None at all</th>
<th>Only a little</th>
<th>Some</th>
<th>A great deal</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Immigrants (including asylees and refugees)</td>
<td>7%</td>
<td>11%</td>
<td>33%</td>
<td>49%</td>
<td>4%</td>
</tr>
<tr>
<td>6. Trafficked persons</td>
<td>20%</td>
<td>14%</td>
<td>40%</td>
<td>26%</td>
<td>8%</td>
</tr>
</tbody>
</table>

7. Religious institutes have many priorities and areas of focus. How much priority would you say your unit places on immigration and immigrant issues?

7% Not at all 17% Only a little 40% Somewhat 36% Very much 12% No Response

In the last three years, how much has your unit’s ministry to each of the following groups changed?

| In the last three years, how much has your unit’s ministry to each of the following groups changed? |
|---|---|---|---|---|
| 8. Ministry to immigrants (including asylees and refugees) | Increased | Decreased | Stayed the same | NR |
| | 47% | 4% | 50% | 6% |
| 9. Ministry to trafficked persons | 36% | 2% | 62% | 12% |
In your opinion, how much of its resources (in terms of personnel, finances, and advocacy) does your unit devote to ministry with or on behalf of immigrants (including asylees and refugees) and/or ministry to trafficked persons? Check the appropriate box on each row.

<table>
<thead>
<tr>
<th>Ministry to Immigrants (including asylees and refugees)</th>
<th>None</th>
<th>Only a little</th>
<th>A moderate amount</th>
<th>A great deal</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>10. Personnel</td>
<td>18%</td>
<td>37%</td>
<td>35%</td>
<td>11%</td>
<td>4%</td>
</tr>
<tr>
<td>11. Finances</td>
<td>15%</td>
<td>37%</td>
<td>40%</td>
<td>9%</td>
<td>7%</td>
</tr>
<tr>
<td>12. Advocacy</td>
<td>14%</td>
<td>26%</td>
<td>39%</td>
<td>22%</td>
<td>5%</td>
</tr>
<tr>
<td>Ministry to trafficked persons</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Personnel</td>
<td>44%</td>
<td>39%</td>
<td>15%</td>
<td>2%</td>
<td>8%</td>
</tr>
<tr>
<td>14. Finances</td>
<td>37%</td>
<td>39%</td>
<td>22%</td>
<td>3%</td>
<td>8%</td>
</tr>
<tr>
<td>15. Advocacy</td>
<td>27%</td>
<td>29%</td>
<td>30%</td>
<td>14%</td>
<td>7%</td>
</tr>
</tbody>
</table>

16. Has your institute as a whole issued any statements or documents related to immigrants or immigration?
   - Yes: 42%
   - No: 58%
   - NR: 4%

17. In addition to, or apart from any statements or documents issued by your institute as a whole, has your unit issued any statements or documents related to immigrants or immigration?
   - Yes: 22%
   - No: 78%
   - NR: 8%

18. Does your unit sponsor or co-sponsor a specific ministry to immigrants (including asylees and refugees)?
   - Yes: 42%
   - No: 58%
   - NR: 7%

19. If yes, please specify:______________________________

20. Does your unit sponsor or co-sponsor a specific ministry to trafficked persons?
   - Yes: 26%
   - No: 74%
   - NR: 7%

21. If yes, please specify:______________________________

**Justice For Immigrants (JFI)**

Beginning in 2004, the United States Conference of Catholic Bishops (USCCB) has promoted a specific campaign related to immigration issues, called “Justice for Immigrants” (JFI). For the questions below, please think about this specific campaign as it relates to your unit.

Please respond “yes” or “no” to each of the following:

<table>
<thead>
<tr>
<th>Yes</th>
<th>No</th>
<th>NR</th>
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<tr>
<td>28%</td>
<td>72%</td>
<td>7%</td>
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<tr>
<td>60%</td>
<td>40%</td>
<td>6%</td>
</tr>
<tr>
<td>35%</td>
<td>65%</td>
<td>7%</td>
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</tbody>
</table>

22. JFI is among the stated ministry priorities of the unit.
23. JFI advocacy is included in the internal (members only) communications of the unit.
24. JFI advocacy is included in the external (public) communications of the unit.

In which of the following ways has your unit used JFI? Check all that apply:

<table>
<thead>
<tr>
<th>Responded</th>
<th>NR</th>
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<tbody>
<tr>
<td>18%</td>
<td>82%</td>
</tr>
<tr>
<td>19%</td>
<td>81%</td>
</tr>
<tr>
<td>53%</td>
<td>47%</td>
</tr>
<tr>
<td>32%</td>
<td>68%</td>
</tr>
<tr>
<td>16%</td>
<td></td>
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</tbody>
</table>

25. Linked to the JFI website from your unit’s website
26. Promoted the JFI parish kit at parishes and other ministry sites where your religious are working
27. Encouraged your religious and supporters to participate in action organized by JFI
28. Encouraged your religious and supporters to attend an event sponsored by JFI.
29. Other: (Please describe)______________________________
Please indicate any of the following organizations that your unit belongs to or works with in these areas. Check all that apply:

**Immigrants and immigration in general**

<table>
<thead>
<tr>
<th>Responded</th>
<th>NR</th>
<th>30. Catholic Charities USA (CCUSA)</th>
</tr>
</thead>
<tbody>
<tr>
<td>47%</td>
<td>53%</td>
<td>31. Catholic Legal Immigration Network, Inc. (CLINIC)</td>
</tr>
<tr>
<td>33</td>
<td>67</td>
<td>32. Catholic Migrant Farmworker Network</td>
</tr>
<tr>
<td>16</td>
<td>84</td>
<td>33. Franciscan Action Network</td>
</tr>
<tr>
<td>18</td>
<td>82</td>
<td>34. Interfaith Immigration Coalition</td>
</tr>
<tr>
<td>61</td>
<td>39</td>
<td>35. NETWORK</td>
</tr>
<tr>
<td>19</td>
<td>81</td>
<td>36. State immigration coalition or advocacy group (specify): _________________</td>
</tr>
<tr>
<td>29</td>
<td>71</td>
<td>37. Local immigration coalition or advocacy group (specify): _________________</td>
</tr>
<tr>
<td>23</td>
<td>77</td>
<td>38. Other (specify): _________________</td>
</tr>
</tbody>
</table>

**Specialized ministry to refugees**

<table>
<thead>
<tr>
<th>Responded</th>
<th>NR</th>
<th>39. Jesuit Refugee Service USA (JRS)</th>
</tr>
</thead>
<tbody>
<tr>
<td>6%</td>
<td>94%</td>
<td>40. Catholic Relief Services (CRS)</td>
</tr>
<tr>
<td>33</td>
<td>67</td>
<td>41. State refugee coalition or advocacy group (specify): _________________</td>
</tr>
<tr>
<td>6</td>
<td>94</td>
<td>42. Local refugee coalition or advocacy group (specify): _________________</td>
</tr>
<tr>
<td>12</td>
<td>88</td>
<td>43. Other (specify): _________________</td>
</tr>
</tbody>
</table>

**Specialized ministry to trafficked persons**

<table>
<thead>
<tr>
<th>Responded</th>
<th>NR</th>
<th>44. Bakhita Initiative</th>
</tr>
</thead>
<tbody>
<tr>
<td>13%</td>
<td>87%</td>
<td>45. Catholic Health Association (CHA)</td>
</tr>
<tr>
<td>16</td>
<td>84</td>
<td>46. Coalition of Catholic Organizations against Human Trafficking</td>
</tr>
<tr>
<td>10</td>
<td>90</td>
<td>47. ECPAT-USA</td>
</tr>
<tr>
<td>17</td>
<td>83</td>
<td>48. Free the Slaves</td>
</tr>
<tr>
<td>6</td>
<td>94</td>
<td>49. International Justice Mission</td>
</tr>
<tr>
<td>2</td>
<td>98</td>
<td>50. Interfaith Center of Corporate Responsibility</td>
</tr>
<tr>
<td>8</td>
<td>92</td>
<td>51. Not For Sale</td>
</tr>
<tr>
<td>15</td>
<td>85</td>
<td>52. The Polaris Project</td>
</tr>
<tr>
<td>10</td>
<td>90</td>
<td>53. Federal agencies (e.g. FBI, US State Department Office to Combat Trafficking in Persons, US Department of Health and Human Services Anti-Trafficking in Persons)</td>
</tr>
<tr>
<td>16</td>
<td>84</td>
<td>54. State trafficking coalition or advocacy group (specify): _________________</td>
</tr>
<tr>
<td>25</td>
<td>75</td>
<td>55. Local trafficking coalition or advocacy group (specify): _________________</td>
</tr>
<tr>
<td>18</td>
<td>82</td>
<td>56. Other (specify): _________________</td>
</tr>
</tbody>
</table>
Section II: Unmet Needs of Religious Working with Immigrants/Immigration

People working with those from other cultures often find they need additional training in specific skills to be effective in their ministry. Please indicate whether members of your unit who work with immigrants or in ministry related to immigration have expressed a desire for additional training in any of these skills.

Responded  NR
6%  94%  57. Case management skills
11  89  58. Counseling skills
25  75  59. Cross-cultural communications skills
19  81  60. Effective communication for advocacy
32  68  61 Language training
30  70  62. Legal process(es) for immigration
15  86  63. Social service coordination
6  94  64. Other:(specify)______________________________

65. What are some ways that CMSM and LCWR can support leaders as they work with their members involved in ministry to or on behalf of immigrants (including asylees and refugees) and/or trafficked persons?

Section III: Resources for Religious of Your Unit Who Are Immigrants

Thinking about the religious of your unit that are currently living in the United States but are not U.S. citizens or legal permanent residents, what resources does your unit currently provide to these members:

Responded  NR
18%  82%  66. Acculturation training or orientation
11  89  67. Mentoring or support groups
25  75  68. Education, such as ESL
27  73  69. Immigration services
7  93  70 Interpreter or cultural liaison
21  79  71 Legal services/advocacy
2  98  72 Social service coordination
12  88  73 Transportation
6  94  74. Other: (specify)________________________________________

75. What other resources would be beneficial to your unit in its work to acculturate members from other countries?

What kinds of education or training does your unit provide its members to prepare them to receive immigrant members? Check the appropriate box on each row.

<table>
<thead>
<tr>
<th></th>
<th>Formation Personnel</th>
<th>General Membership</th>
<th>NR</th>
</tr>
</thead>
<tbody>
<tr>
<td>76. Language Training</td>
<td>33%</td>
<td>38%</td>
<td>70%</td>
</tr>
<tr>
<td>77. Cross-Cultural Communication Skills</td>
<td>32%</td>
<td>37%</td>
<td>68%</td>
</tr>
<tr>
<td>78. Orientation to the culture(s) of new members</td>
<td>30%</td>
<td>42%</td>
<td>70%</td>
</tr>
</tbody>
</table>
Section IV: Members Engaged in Working With Or On Behalf of Immigrants and Trafficked Persons

Please list all members in your unit (plus their contact information) that are engaged in working with or on behalf of immigrants (including asylees and refugees) and/or trafficked persons – whether in full-time ministry or in addition to their other work. Mark an I in each box that describes their work with immigrants. Mark a T if they have a specialized ministry to trafficked persons. Mark a B if their work applies to both categories. We have filled in four examples for you, using these fictional members and their ministries:

**Sr. Alicia Alvarez** works part-time in a community center sponsored by her order, teaching ESL and volunteering part of her day working in the food pantry of the center.

**Fr. Bob Benson** is pastor in a church in southwest Texas, where he celebrates Mass in Spanish every weekend and participates in the local interfaith coalition against human trafficking.

**Sr. Cleo Clemson** is a paralegal who works in the immigration program for the Diocese of Brooklyn, which includes arranging T-visas for trafficked persons. In addition to her legal work, she writes extensively on the rights of children seeking legalization of status.

**Bro. Doug Davis** teaches high school theology in a Catholic high school in the Archdiocese of Atlanta. He also serves in a volunteer capacity as chaplain to the Spanish-speaking detainees at the state detention center.

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>City, State, ZIP</th>
<th>Phone</th>
<th>Email</th>
<th>Direct Services</th>
<th>Education/Training</th>
<th>Pastoral Care</th>
<th>Advocacy</th>
<th>Research/Writing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sr. Alicia Alvarez</td>
<td>123 Monastery Lane</td>
<td>Madison, KS 12345</td>
<td>800-555-1212</td>
<td><a href="mailto:aalvarez@suscipe.org">aalvarez@suscipe.org</a></td>
<td>I</td>
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</tr>
<tr>
<td>Fr. Bob Benson</td>
<td>345 Church Street</td>
<td>San Rio, TX 88888</td>
<td>123-456-7890</td>
<td><a href="mailto:frbob@stalma.com">frbob@stalma.com</a></td>
<td></td>
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</tr>
<tr>
<td>Sr. Cleo Clemson</td>
<td>2112 Brooklyn Ave</td>
<td>Brooklyn, NY 11222</td>
<td>222-234-1111</td>
<td><a href="mailto:cleoclemson@clinic.org">cleoclemson@clinic.org</a></td>
<td>B</td>
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<tr>
<td>Bro. Doug Davis</td>
<td>555 Peachtree Street</td>
<td>Atlanta, GA 21234</td>
<td>555-123-4567</td>
<td><a href="mailto:brodavis@peachtree.net">brodavis@peachtree.net</a></td>
<td>I</td>
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<tr>
<td>Name</td>
<td>Address</td>
<td>City, State, ZIP</td>
<td>Phone</td>
<td>Email</td>
<td>Direct Services</td>
<td>Education/Training</td>
<td>Pastoral Care</td>
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</tbody>
</table>
**Section V: Other Religious Who Are Themselves Immigrants**

Please list any other immigrant religious in your area (not members of your unit) of whom you are aware. Provide as much information as you can about these religious, so that we can contact them to welcome them, invite them to participate in various programs, as appropriate, and to assure that their needs are being met.

<table>
<thead>
<tr>
<th>Name</th>
<th>Congregation</th>
<th>Address</th>
<th>City, State, ZIP</th>
<th>Phone</th>
<th>Country of origin</th>
</tr>
</thead>
</table>
How can CMSM and LCWR support unit leaders as they prepare to receive immigrant members?

Please provide the information below for the person completing this survey so we may contact you for clarification about your responses:

Name and Title: _______________________________________________________________________________________________________  
Institute/Society and Province: _______________________________________________________________________________________

Phone: ____________________________________  E-mail: _______________________________________________________________________

Thank you for taking the time to complete this survey.
CARA/Center for Applied Research in the Apostolate at Georgetown University
2300 Wisconsin Ave., NW, Suite 400, Washington, DC 20007
Phone: 202-687-8080  Fax: 202-687-8083
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APPENDIX II: Transcription of Open-ended Comments
Question 19. Does your unit sponsor or co-sponsor a specific ministry to immigrants (including asylees and refugees)? If yes, please specify:

Responses from CMSM members

(“Attorney client privilege” - ministry to “non-documented”)
Advocacy, instruction for citizenship preparation
All or religious/priest see immigrants in the different parishes helping them know their rights, grow in faith, educate community, etc.
Almost all our parishes in CA and one in TX
Augustinian Defenders of the rights of the poor
But prayer
Centro Altagracia de Fe y Justicia
Centro Guadaloupano (Minneapolis)
Columban Mission Center El Paso, TX and migrant parishes Las Angeles diocese
Cristo Rey School, St. Procopius Parish, St. Mary's Ann Arbor
Houses of Formation in Nigeria
Immigration office in Brooklyn, NYC
In the Diocese of Brownsville (Texas), we worked very closely with Valley Interfaith and in San Antonio (Texas), we work with COPS
Kino Border Initiative, Guadalupe homeless project/ Proyecto Pastoral at Dolores Mission Parish
Local Campaigns and activities in our mission regions
Nativity Jesuit Middle School - Milwaukee, St. Patrick’s Parish - Milwaukee, Cristo Rey School
Our parish has an outreach to Mexican immigrants especially- for last 15 years
Parenting classes to parents of teenagers at risk to gangs
Parish ministry at three locations, parish missions in Spanish, and border work
Parish work
Parish masses/ Sponsorship is needed
Pm attached
Sacred Heart Center, Richmond, Va.
Scalabrin International Migrant Network and Center for Migrant Studies of New York
Six communities / ministries -- 5 are parishes
Some grants awarded through Justice & Peace
Some live in a community. Darst Center does some.
Spanish Catholic radio station in Santa Monica Cal.
We are members of Interfaith Committee for Detained Immigrants which provides direct service, pastoral care, and advocacy. We offer housing in two of our residences.
We help in our educative and formative institution
We staff two parishes with many immigrants, these parishes address immigrant issues.
We support CLINIC and Voces de la Frontera

Responses from LCWR members

1. Ministries to Hispanic people (many immigrant or illegal status) in south Philadelphia PA. 2. Educational tutoring program- Inn dwelling- supports students their H.S. graduation and college acceptance
A founding member of Asylee Women Enterprise -- secure transitional housing, community, supportive services for asylum seekers; emphasis on women
A larger donation was allocated to the generalate by the province to address trafficking on an international scale in progress. Do not know where this will end up
Adult Ed center and high school
Advocacy & financial - intercommunity Justice & Peace Center - IJPC; legal guardians for 2 minor children; ESOL - citizenship, Phoenix, AZ.
Advocacy for educational needs of immigrants, mainly & facilitate access to legal services
Amos Immigration Task Force
Angela's Piazza, Billings, MT
Apostle Immigrant services
Benedict Multicultural Center
But three members work in Diocese Hispanic ministry
CARIDAD DE CORAZON
Casa de Esperanza and the LIGHT Program
Casa de la Cultura
Casa San Jose- We are currently establishing a resources center for Latino immigrant in the Pittsburgh (PA) area
CIS/ NY City Center for New Americans advocacy & action Coalition.
Co-sponsor of Asylee Women Enterprise (AWE)
CSA sisters live on the border in Bisbee, AZ.
DACA
Doors to Hope -- teaching English
Education programs, spiritual accompaniment program for immigrants
El Paso Women's Shelter
El Puente Ministry in the Jefferson City Diocese, Missouri
English for Students of Other Languages (ESOL) and GED
ESL
ESL program
ESL program for immigrants of various countries.
Florida: Centro Santa Fe, Legal Aid Service of Collier County, Redlands Christian Migrant Association; Corazon de Maria, Hampton Bays, NY: Life Way Network, Inc., Westchester County, NY; West Virginia: WV Legal Aid Society
Food/clothing
Franciscan Center, South Carolina
Give me a Chance, Inc., Ogden, Utah
Holy Cross Family Learning Center
Holy Cross Ministries - Salt Lake City, Utah, a congregation sponsored ministry
Holy Cross Ministries of Utah, congregation sponsored
Housing for migrant farmworkers
IHM Literacy Centers, IHM Family Literacy, Parish Outreach, Schools
In the past we have sponsored Vietnamese families, a Pakistani woman seeking asylum and most recently we supported and found employment for five Holy Spirit Sisters from Tanzania.
Intercommunity Justice & Peace Center
Intercommunity Peace & Justice Center (IPJC) - Women's Justice Circles; advocacy
International work with S.E. Asian groups of refugees. Works in parish ministry to Latin,
Myanmar
Josephine's Place, Elizabeth, NJ
Jubilee House, Refugee assistance, ESOL Sophia Place, ESOL
Justice event on Immigration Reform in Kansas City, KS
La Posada Providence, San Benito, TX- ministry asylees
LAMP, Los Angeles/ CASA Cornelia la center, San Diego Providence center, Philadelphia
Literacy Center for Adult Women
Meeting space for racial justice gatherings (weekly)
Mercy Center, Bronx, NY www.mercycenterbronx.org
Ministry of Presence, Southeast Kansas; Dominican Learning Center, Columbus, OH; Spring
Learning Center & Siena Learning Center, New Haven CT & New Britain CT
Mission for Migrant Persons (Hong Kong)
Mustard Seed Migrant Ministry (for children of farm workers); all of our schools have immigrant
students; summer programs, Center of Compassion in Dover Plains.
Oasis Catolico Sta., Rafaela, Athens, GA
One of our members is the director of Hispanic Ministry in Dayton, OH.
One of our sisters is directly involved
One sister is director of Hispanic Ministry for the diocese. Several of us regularly respond to
needs of immigrants in our locations and we sponsor Border Experiences for Youth.
Opening word
Our Lady of Mercy Outreach center on Johns Island, SC, ministers to seasonal and migrant
farmworkers.
Personnel and financial resources (housing) to Torture Survivors (TASSC) as well as 6 full time
persons working in ESL, Latino women's development, prison outreach and to Guatemalan
workers at the Perdue Chicken Factories in Delaware.
Provide in the desert; providence family services.
Project Hope - Helping undocumented apply for status; hosting immigrants in a community
owned house; teaching ESL
Proyecto Desarrollo Humano- Penitas, TX
Proyecto Juan Diego in Brownsville, TX
Recently began the circle for women a resource center for almost 100% immigrant women-
Hispanic & Asian
Sarah's...an Oasis for Women; Learning in Style; St. Mary's Health Clinics
Served ESL, refugee programs, schools.
Seven in individual ministries
Sister and Brothers of Immigrants
Small grants to sister who work with agencies involved with the above
Sr. Paulette runs the Archdiocesan ministry for refugees at St. Pius Parish, St. Louis
SSJ welcome center, Philadelphia, PA
St Benedict education center- classes in English; job placement & advocacy for many local
immigrants/refugees; east Coast Migrant Head start program
St. Henry de Oso family project in Uvalde, TX, which began as a literacy program 20 years ago
and now provides parenting and anger management classes among others.
St. John Bosco Clinic, Miami, FL
St. Joseph pre-school, Reading, PA, and ministry among Portuguese immigrants in Newark, NJ--
tutoring, citizenship classes.
Taller De Jose School and tutors on wheels- Chicago IL
The IHM community was instrumental in the founding of Freedom House in Detroit which provides asylum for refugees and victims of political persecution. IHMs have served as past executive directors and board members. The community currently supports Freedom House with a small annual financial contribution.
The Literacy Connection, Casserly House (Neighborhood outreach)
Three immigrant literacy/hospitality centers; the Lantern in San Francisco, CA, Las Rosas, Tipton, CA
Three sisters at VIVE refugee center; a sister who is an attorney
Two Literacy Centers sponsored by the congregation
Two sisters in Texas- women/children shelters
Two sisters work in a rural Hispanic mission.
Unit sponsored services
Vine, Hispanic Pastoral ministry, house of mercy
Vive La Casa, Buffalo, NY--we are one of the 14 original LCWR member congregations who founded Vive in 1984.
VIVE, INC (serve on board and were one of original founders 1986)
We are members/sponsor or Lifeway Network- NYCRC Stop Human Trafficking; We support Network financially
We are part of the Asylee Women's Enterprise in Baltimore, MD
We co-sponsor a safe house asylum seekers
We collaborate & support the work of local immigration rights groups.
We do not sponsor a specific ministry but we make small financial contributions to and have board membership in the Asylee Women’s Enterprise, a Baltimore organization.
We dot technically "sponsor" a ministry: several of our sisters tutor our immigrant lay employees for ESL and citizenship classes. We do sponsor a corporate system which includes low-income housing- many residents are immigrants
We have 2 sponsored ministries to new Latino immigrants: ESL, immigration legal services, accompaniment, parenting classes, women's education/support services, etc.
We have 3 centers that serve immigrants.
We have a ministry that serves many immigrants but the ministry is to financially vulnerable women & children & not only or specifically immigrants and we have other sisters ministering but that is not their only specific ministry.
We have two full time and several others in part time or "as needed" working with the Diocese's Hispanic Ministry program with an emphasis on those who are immigrants; we have four with the Catholic Charities "Sister Visitor" center that includes immigrants and refugees in their clientele; and we have more in full time at the Catholic Charities of Kansas City, KS, with an emphasis on refugee/immigrant ministry; we also have volunteers working with the refugee office in Owensboro KY.
We provide English as a second language and parenting skills
We sponsor individuals who work directly with immigrants and we sponsor a neighborhood project in Morton, MS, where 4 of our sisters live and minister to immigrants.
We sponsor programs to teach English to immigrants
We sponsor the Adult Learning Center in New Rochelle, NY, with programs in ESL, computer skills, job preparation and citizenship preparation.
We support and work with CHIRLA, CLUE-LA, Legal Air, ESL and Citizenship programs. We have sister volunteers and provide financial support.
We work in collaboration with OPSCC (5 Dominican Congregations) Justice Promoters working together with detainees in NJ.
We work with Catholic Charities Chicago.
Worcester, MA; Assumption Center: ESL, afterschool for children, garden. / Chaparral, NM, Casa Maria Eugenia: camps, prison ministry, advocacy. / Philadelphia: church ministry to Hispanics / Lansdale, PA: outreach to Vietnamese and Filipino through church activities. Work with Catholic Charities on resettlement in Milwaukee
Question 21. Does your unit sponsor or co-sponsor a specific ministry to trafficked persons? If yes, please specify:

Responses from CMSM members

But we are members of a coalition to educate & raise awareness about HT. If those who have been trafficked have been taken into federal custody and then released, the Interfaith Committee for Detained Immigrants ministry provides direct service, pastoral care and counseling.

Lifeway
Note: in 2012 the international Augustinian order had a yearlong campaign to make all our members aware of the nature, extent and causes of human trafficking.

Parish ministries for Vietnamese refugees in the U.S.

Prayer
The Scalabrini International Migrant Network (SIMN) supports a worldwide network of welcoming centers and migrant shelters that regularly serve victims of trafficking. It is also active on these through various national, regional and international processes.

We support Franciscans International and Fan

Responses from LCWR members

A Safe House
Adrian Crossroads Mission Chapter (sub-group of our congregation committed to trafficked persons
But do contribute to Dawn's Place ministry for trafficked women
But support those who do.
Co-sponsor Lifeway Network, which provides safe housing for trafficked persons.
CAST (Coalition to Abolish Slavery & Trafficking)
CAST in Los Angeles and New York, Mary's Guest House in Chula Vista, LAMP in Los Angeles
CCFJ -- Collaborative Center for Justice -- Advocacy
Center for Empowerment of Women
Chula Vista, person in San Leandro
Co-sponsor "Anti Human Trafficking" Newsletter of SDS
Collaborates with other religious groups on a task force, Direct Connection to a MN State Committee
Collaborative Initiative for Human Trafficking
Corporate Stance& Financial aid
CSA is part of Collaborative against Human Trafficking, Cleveland, OH
Dawn's Place
Dawn's Place - a residential program
DAWN's Place--some financial assistance
Dignity Network of St. Louis
Education at hotels, motels, high schools
Educational programs for parishes and local agencies and schools
El Paso TX Safe Haven
Especially in advocacy, collaborations w/ other congregations
Hope (local citizens against human trafficking)
IJPC
In conjunction with other congregations.
IPJC: education and training; advocacy
Just beginning to focus on trafficking through efforts of special justice committee involving all members.
Life Way
Medaille Trust in UK, Stop Trafficking! Newsletter
Member of CAST in So. Cal and STOP SLAVERY: A Coalition of Northern Cal Sisters
Member of NY-CRC-STOP (New York Coalition of Women Religious against Trafficking. Co-
sponsor of monthly Stop Trafficking newsletter (www.stopslavement.org) and volunteers at a
safe house in New York City.
Members in stop (stop human trafficking of persons) committee
New York Coalition of Religious Congregations to Stop Trafficking of Persons (NY-CRC-
STOP); Life Way Network, Inc., Westchester County, NY
Not yet
One of our sisters works closely with a local coalition.
One person/considerable time/finances in Unanima International, and NGO focusing on Stop the
Demand dimension of trafficking.
One sister in Antitrafficking network; (2) LCWR region 1 Safe House
One sister was Co-founder of Dawn's Place. In addition, we make regular donations to support
the project.
Our ministry is preventative rather than direct.
Ourselves in Philippines deal with victims of trafficking
Project Hagar (Cambodia); Maryknoll sisters also helped create ECPAT.
Safe House in NYC
Safe House, Education-Symposia, Workshops to schools, religious & civic groups. Direct
ministry to trafficked persons (clothing, gift cards)
Safe housing with CAST -- Coalition to Abolish Slavery & Trafficking
SDS Hope House in San Diego
See RSVP to Question #19
Sisters in Shelter -- mostly giving educational presentations to various groups
Sisters of Divine Saviors monthly online newsletter "Stop human trafficking"
Some women at Sarah's have been trafficked, but they are not asked to identify themselves as
such.
Stop Trafficking
Stop trafficking news letter
STOP TRAFFICKING newsletter
Stop Trafficking Newsletter, Life Way Network
Stop Trafficking Newsletter; San Francisco Bay Area Coalition
Stop trafficking! (www.stopenslavement.org)
Support and staff a safe house
Support congregation justice office
The IHM community was instrumental in the founding of Alternatives for Girls which assists
homeless and at-risk girls in Detroit. IHMs have served as past board members. The community
currently supports Alternatives for Girls through a small annual financial contribution. This ministry is in Cambodia sponsored by Maryknoll Sisters. Through the Houston Rescue and Restore Coalition. Torture Abolition & Survivors support Coalition International ministry Tri-Diocesan Pittsburgh Coalition works on trafficking Through education/ advocacy IL women Rel. against human trafficking Two sister work in a Dept. Justice grant for awareness and advocacy We are co-founders and members of UNANIMA International - an NGO at the UN. We belong to an NGO called Unanima We began and continue a task force with the civic community to educate the public officials around trafficking. We belong to stop and a Bay Area Coalition of women religious We co-sponsor a safe house in the Bronx for women who have been trafficked. We contribute to the safe house in our area, for women rescued from trafficking. We do not sponsor a ministry to trafficked persons but we make a financial contribution to and have one sister working in a safe home for trafficked women. We have a sister who is the board chair for the Coalition to Abolish Slavery and Trafficking (CAST), sisters who volunteer at the CAST shelter, and work with a local Justice group of 10 religious congregations and associates who focus on human trafficking and sponsor an annual symposium on human trafficking and related issued. We have been instrumental in establishing the Beaver county anti- human trafficking coalition We have housed women who have been trafficked in 3 of our convents. We house trafficked women at our mother house We now have a strong committee on trafficking that is committed to education, advocacy and partnering with other agencies. We work with OPSCC (5 Dominican Congregations) Justice Promoters working with detainees in NJ. We are a sponsoring member of Life Ways Safe House in NY, mid-Hudson and NYC, and belong to NY-CRC-STOP Trafficking. Women religious of New Orleans and Laity develop awareness of issues of trafficked persons to hotel management and large group events. Work closely with PATH, do education, a young man who was trafficked is living at our provincial house.
Question 64. Other additional training needed for people working with those from other cultures:

Responses from CMSM members

Community-organizing in immigrant communities
Prayer support. Jail ministry, detention center
We have our own Immigration Office

Responses from LCWR members

Although our sisters may not be involved enough to need these services, those on our Amos Immigration Task Force could benefit from them.
Due to aging, we need to find lay people willing to work with us who have same values/vision.
We need funding to offer programs & services to meet the needs of immigrants and those trafficked.
Emergency housing and moral support for torture Survivors waiting for the processing of their asylum cases.
Finances
General information about immigration issues
Helping navigate non-government sources of help. Helping immigrants know what D.H.S. may ask to get help for their children.
Long range planning - agency infrastructure. (Centro Corazon de Maria)
More active participation and proclamation of Gospel message from clergy and USCCB work toward integration of immigration and trafficking concerns in school curriculum
Our sisters find tutoring when we need it understanding new legislation
Our sisters are well educated, resourceful educators who have transferred and adapted their teaching skills to meet the needs of immigrants. Additional training in the above areas would better equip the sisters with assisting the immigrant.
Our unit offers housing for other religious not part of our unit who are in programs/ study
Pastoral ministry farm workers
Resolution, Action's, Opportunities for collaborations
See attached
Skills to assist incarcerated illegal immigrants
They rely on their cross. Cultural experience
Training to work in immigration detention center as chaplain
Tutor training for ESL
Understanding the political process of getting a bill passed in Congress