

# **Catholic Dialogue on Immigration**

## **SECTION I: Introduction and Context:**

The Diocesan Justice for Immigrants team (Catholic Charities Parish Social Ministry and the Diocesan Multicultural Office) recognizing a potential conflict that could create significant division within parish communities, sought and implemented a peace-building model for conflict resolution, called “Catholic Dialogue on Immigration”. This was developed by Catholic Relief Services, adapting tools from the Common Ground Initiative “A Catholic Dialogue on Immigration” and from Maggie Herzig and Laura Chasin’s “Fostering Dialogue Across the Divides”.

In one deanery or region, in a one year cycle of three dialogues, 190 Catholics participated in this dialogue process. Of those 190 Catholics, 32 were trained as facilitators in dialogue process.

The goal was to train at least two people from each parish in a deanery to be facilitators of dialogue on any issue, to help Catholics understand Church’s position on immigration, to help Catholics hear and understand what people think and why, and to create a group of people that may replicate this process in own parish and people who might support legislative advocacy on Comprehensive Immigration Reform.

## **SECTION II: Strategy**

The overall strategy used by the Justice for Immigrants diocesan team was based entirely in relationship building and community organizing principles. We identified one deanery leader, in this case who was a Pastoral Associate (PA), who was well respected among the professional parish staff and priests. The PA was also concerned about immigration and tension within the community. The JFI diocesan team met with the deanery PA’s and once everyone was united in wanting a dialogue, the PA’s went to the Priest Deanery meeting and was able to get support for this project. Dates and venues were decided upon for the training of facilitators and for the dialogue.

Once this was accomplished, potential facilitators in each parish needed to be identified. The Catholic Charities Parish Social Ministry Director used the legislative alert database to identify people in each parish in this deanery, then gave this list to the Multicultural office who added more people, then given to the PA’s to add more people. The list was divided up and each team member personally called and emailed people to explain the dialogue and the facilitation training.

It was essential to develop criteria for identifying a potential facilitator to train in this dialogue process. To that end, this is the criteria used to identify a Catholic to train as a facilitator: people with some facilitation skill already; fully half of the group had to be bi-lingual/bi-cultural; in one training there should be no more than 30 people but no less than 10 people; have a phone call or personal conversation with the person to explain everything and personally invite them to be trained; the person must not be opposed to Church’s teaching on immigration but don’t have to agree on it; and last, the facilitator would commit to inviting 3-5 other Catholics to participate in the dialogue, whether those people agree with the Catholic Church’s position or not.

Once everyone was called and we had agreements on the training and dialogue, we had invited Catholic Relief Services’ staff who has done both peace-building work and JFI coordination to train facilitators and act as moderators for the first of three dialogues.

**Section III: Results**

The first dialogue was an enormous success, with 105 people attending. The evaluation questions were simple: **What did you learn?** And **What lingering questions do you still have?** These are the main results from the qualitative questions:

- 98% of the people raised their hands when asked if they thought the dialogue was valuable and about the same amount, 98% of the room raised their hands when asked if they would like the dialogue repeated.
- 48% of people said faith dialogue even with differing opinion works, and they learned something about dialogue processes, such as conflict results from different values, fear from resource scarcity, relationship conflict, and structural conflict.
- 43% of the people said, “what do we do now” and “how do we do” legislative advocacy on Comprehensive Immigration Reform
- 31% of people said they learned US Catholic Conference of Catholic Bishop’s position on Comprehensive Immigration Reform
- 17% said they wanted to repeat the dialogue and wanted to get trained and use facilitation/dialogue skill in other parishes and places.
- 23 people wanted to help with the next dialogue, in addition to the 27 facilitators trained in this process

At the end of the three dialogues, the organizers wanted to see what the actual conflict areas were recognized through the qualitative responses.

**Evaluation of Conflicts identified based on 190 participant responses to the same two questions:**

34%	D=Data Conflict (lack of information, misinformation, differing views on data’s relevance, different interpretation of data)
22%	S=Structural Conflict (unequal authority, unequal control of resources, time constraints)
19%	V=Value Conflict (differing ways of life, ideology, worldview and different criteria for evaluating ideas)
16%	I=Interest Conflict (perceived or actual competition over interests, procedural interests, psychological interests)
7%	R=Relationship Conflict (strong emotions, stereotyping, repetitive negative behavior, miscommunication)
18%	Dialogue process comments
10%	Stating they want to help or change the immigration system

## **Section IV. Conclusion**

After one year of training three sets of facilitators and having three dialogues, here are the organizers conclusions:

- A dialogue will get large numbers of people only when the issue is hot in the secular media and the issue is all anyone is talking about, and it is a divisive issue that polarizes the community.
- The process of dialogue, from the “Fostering Dialogue Across Divides: A Nuts and Bolts Guide from the Public Conversations Project” by Maggie Herzig and Laura Chasin works. About half of each of the three groups learned how to listen with resilience, patience, and respect, even in the face completely disagreeing fundamentally with the other person.
- There is a strong desire to learn and repeat this process for any contentious issue, as evinced in the raising of hands at the end of the dialogue showing this was valuable and a need to repeat this process.
- Generally once people learn about the US Bishops position they are happy with the Church. And many people would like more Catholics to know about the Justice for Immigrants campaign, the USCCB position on immigration.
- People recognize the complexity and understand this will not be a simple fix.
- Catholics are looking for Church leaders/clergy to help lead and take action or talk about immigration reform.

## **Section V: Appendixes**

Appendix A- Qualitative Evaluation of May 2010 Dialogue

Appendix B- Qualitative Evaluation of December 2010 Dialogue

Appendix C- Qualitative Evaluation of February 2011 Dialogue

Appendix D-Conflict Map evaluation of all three dialogues

*Facilitator Training and Dialogue handouts:*

Appendix-E- Facilitator training schedule

Appendix F- Intervention ideas

Appendix G- Catholic Position on Comprehensive Immigration Reform

Appendix H- General Responsibilities of the Facilitator

Appendix I- Core Values Underlying Issue

Appendix J- Difference Between Debate/Discussion and Dialogue

Appendix K-Proposed Table Agreements on how to Dialogue

Appendix L- Immigration Myths and Facts- January 2008

Appendix M- Answering Tough Questions about Immigration

Appendix N- Role Plays in Facilitator training

Appendix O- script facilitators will use in dialogue process

Put together by:

Christine Smith, Catholic Charities of Idaho, Parish Social Ministry Director

[csmith@ccidaho.org](mailto:csmith@ccidaho.org) and 208-350-7486

Christy King, Roman Catholic Diocese of Boise, Multicultural Office Director

[cking@rcdb.org](mailto:cking@rcdb.org) and 208-350-7535.

## Appendix A

### Evaluation of May 2010 Dialogue

#### What did you learn this evening?

<b>A=43 or 48%</b>	<b>B=27 or 31%</b>	<b>C=3</b>	<b>D=13 or 14%</b>	<b>E=1</b>
--------------------	--------------------	------------	--------------------	------------

**A=Faith dialogue even with differing opinion works, learned something on dialogue aside from USCCB CIR, conflict results from different values**

**B=Learned USCCB Comprehensive Immigration Reform**

**C= Identified people missing from dialogue**

**D=Want to seek solution and be part of solution**

**E= Easier to talk position, rather than talk from personal views**

- B-Bishops have a reasonable plan that is not one sided.
- A-We can come together as Catholics with diverse views on a controversial subject and discuss it in a very civil and loving manner. Dialogue works!
- A-There is a very broad range of opinions on this matter of immigration within the brothers and sisters of the Catholic faith. There is frustration for many for differing reasons and often time in conflict.
- B-Bishop's principles based on Catholic social teaching.
- C-Those who choose to come to an evening on this topic (in a church forum) are generally in agreement with the church. Where are those who disagree?
- A-I learned people's multiple views and experiences with the immigration system and the families it is breaking.
- C-How do we get people that disagree with the Bishop (church's position) to come to a dialogue?
- A-Sitting at a table with like minded people is very pleasant experience when discussing a hot topic. One learns different ways of expressing the same opinion.
- A-Dialogue is possible even when dealing with opposing ideas.
- A-I learned a different perspective Millennial generation America will have on someone becoming American.
- A-There are compassionate farmers in Idaho who respect the dignity of immigrants and indeed, do their fellow brother immigrants.
- A-Even though people may be in agreement on a position, they come to that agreement from a very different point of view.
- A-People who want stronger border enforcement can be people with open and caring hearts.
- A-There are lot of Catholics who have priorities and value systems in conflict with the teachings of Christ.
- A-Dialogue is complicated. Disagreements seem to come from differences in attitudes toward God, justice and morality.
- B-The Bishop's plan is what we need, it is practical and it is reasonable. Implementation will be hard!

- B-The Catholic Church has an excellent comprehensive plan for immigration.
- A-There are people from other cultures that really do care about human dignity, and voice it without fear.
- A-Dialogue is difficult, especially when people keep speaking from a position, and not from their personal experience.
- C-Politicians should see this.
- B-There is uneven enforcement of immigration laws.
- D-Our table all agreed on one thing; reform needs to be done now.
- D-We know the problem, but not the solution.
- A-Be open about the issue.
- A-Everyone has a different point of view/perspective, but we all want a solution that is both fair and justice for the immigrants and the nation.
- E-It is hard to get people to speak from their personal loves and not from the news.
- A-Most people want reform.
- A-It is good to sit and dialogue, rather than debate.
- B-US Bishop's stance on immigration is to keep families together and to avoid deportation of people.
- D-The problem of immigration is not necessarily the same as those of illegal immigration. There are things that individuals can do to change the world, our nation.
- A-There are many points of view concerning immigration but compassion and understanding is important within the points of view, which must be taken into consideration.
- B-The Bishop's have a beautifully worded and thoughtful document outlining criteria for justice immigration reform.
- D-All can be good or bad, depending on our efforts.
- B-Bishop's plan
- B-There are many aspects when dealing with the immigration issue.
- D-It's not as easy as I thought, but if we don't secure the Rio Grand, something bad will happen.
- A-Coming into the US illegally does not mean the life of the new immigrant will be a life of illegal actions. There is a great effort to do well.
- B-This was not an in-depth discussion on proposed legislation changes, but a discussion on critical elements.
- B-USCCB position on immigration.
- B-Learned the 2003 USCCB principles and recommendations on immigration reform.
- B-USCCB stance on immigration reform.
- A-There is more than one way to look at the situation as there are pro/cons for each, and we need God's viewpoint.
- B-I am surprised to find I agree with the Bishop's Comprehensive immigration reform.
- A-Learned I can and should listen to opinion that differ from mine without an end result of persuasion.
- D-We need to love each other no matter the language and cultural barriers.
- D-Immigration is a complex issue and we need to have hope and be part of the solution.
- A-Our faith is a door in common that facilitates heart-felt discussions around a delicate issue. The facilitating process was easier than I expected.

- A-As people of God we have great compassion for his children and are all working toward the dignity of all people.
- A-Today there is hope because there is concern by good people who want the kingdom of God on earth in the US.
- A-Listening, caring and believing all things are possible with God--Love is universal.
- A-Wherever I go, when God calls me, the country or language that I speak is not going to make a difference. We are all citizens of Christ!
- A-Everyone is concerned.
- A-Diversity ---and not all situations are black and white.
- B-For stability of our nation, we need to support all residents.
- B-This is even more complicated than I thought.
- A-There are several view points about immigration which is very complicated. I wish more people were open to solving the issue rather than complain, but this is a good first step to be able to dialogue and listen to each other.
- B-There is an “H-2” government program.
- A-Most people were here to learn about Bishop’s view on immigration and never did they think they were going to be questioned on their own point of view.
- A-Listening...is only the beginning.
- B-USCCB immigration stance.
- B-I am in agreement with the USCCB immigration reform.
- B-Comprehensive Immigration reform has a great foundation established by the Bishop’s to develop a structured framework that Congress can use to work towards evaluative and moral based legislation.
- B-The 5 steps of the Bishop’s plan are of great moral value to all human beings.
- D-Moral law and the law of the land are not incompatible.
- D-WE, as a people of faith, would like to see action taken to resolve the immigration issue.
- A-That it is very hard to have an open minded discussion where the purpose is to just learn.
- A-Conflicting principles and values make it difficult to see how to act.
- A-I learned there are different views on illegal immigration.
- B-The Bishop’s stance and principles on immigration—I only wish they were applied.
- D-It seems that it can be easy to come up with a solution for immigration, action needs to be taken.
- A-Dialogue is a wonderful way to understand immigration issues.
- D-There is currently no process in place in the US for illegal immigrants to become citizens.
- A-I have more in common with others about immigration and can disagree respectfully without anger or resentment.
- B-The wage issue is not addressed by the CIR.
- A-Dialogue is a GREAT process!
- A-Even though speaking about a touchy and sensitive subject such as immigration is tough, regardless of the uncomfortable feeling, we learn a lot from listening while being in an uncomfortable state.
- D-Immigration reform is going to be very hard to do.

- A-I am interested in more dialogue.
- A-I can laugh and find something to talk about and may even agree with a very diverse group, even a US Marine.
- D-It would be great if we (Catholics) would all embrace the Bishop's Justice for Immigrants stance.
- A-The Mexican culture is very important and Mexicans coming to the US don't want to lose that, and I don't blame them.
- A-Opinions amongst the Catholic community diverge, pretty much along the same lines and the same general proportions, as the public at large.
- A-The Mexican community is very close knit and knows the legal status of each other and its members.
- B-The US Bishops want to secure the border.
- B-The US Bishops are taking a stronger stance on following laws when it come to legal immigration.
- B-I learned about the government H2 program regarding immigrant workers.
- D-Immigration is a tough nut to crack.

**What lingering questions do you have?**

<b>A=28 or 43%</b>	<b>B= 6 or 9%</b>	<b>C=5 or 7%</b>	<b>D=11 or 17%</b>	<b>E=8 or 12%</b>	<b>F=2 or 3%</b>	<b>G=1</b>	<b>H=3 or 3%</b>
------------------------	-----------------------	----------------------	------------------------	-----------------------	----------------------	------------	----------------------

**A=What to do now, how to do advocacy on CIR**

**B= how to get clergy to move on this**

**C= how to work on this globally**

**D=repeat the dialogue, how to get trained and use facilitation/dialogue skill in other places**

**E=How to get people to understand faith is the priority over man-made law**

**F=How to work with youth and Hispanics on advocacy and dialogue**

**G=question motive of dialogue and facilitators**

**H=Other misc not related to event**

- A-How can we fix the system and remain a caring community of citizens and immigrants during the process?
- A-What are the follow-up plans for he USCCB to further immigration reform?
- A-How in heavens name so we make laws to solve this problem?
- B-What can I do in order to push the Bishop in Idaho to be more vocal on immigration?
- B-How do we get the church as a hierarchy to initiate social justice dialogue and teachings to the parishioners who show up at mass out of obligation?
- B-How do we get the priests and deacons who preach to use Catholic social teaching to talk about Comprehensive Immigration Reform?
- A-Is there a common direction or solution to immigration issue in the US?
- A-How do we reconcile the rights of those who have been here with those aspiring?
- C-How can the US take responsibility for the poverty that drives migrants to leave their country? How do we make this right?

- D-How do we dialogue with those (who may not be Catholic) and who do not know the Church's position or care about the Catholic position?
- C-What is the US responsibility to impoverished countries when our corporations are making money with the current situation?
- A-How do we get the immigration issues to be handled by our politicians? Do we use the Bishops' principles?
- B-Why aren't the priests here?
- B-Why are the sacraments, faith or religious terms such as "grace" not included in this discussion?
- D-How can we start conversations about deep things? What does it mean that we are all created by the same loving God? Does our common origin give us special responsibilities toward one another?
- A-Why can't we all co-exist in the US and why can't DC set realistic law, then enforce them?
- C-What can we do to assist those people (workers) in other countries to be compensated more fairly for their work (so they don't have to leave their country)?
- D-Why didn't this type of dialogue get advertised and carried more widely into more parishes?
- A-Why do the Bishop's call the AZ law anti-immigrant? It is less strict than the federal government.
- E-Why can't our fellow Catholics put God first and not the law? I realize they coincide but I believe God is more fair and just than man-made laws.
- F-Why don't we have younger people participate in these dialogues?
- G-Could increasing attendance at weekend mass and increasing attendance in Catholic schools be motives with assisting this problem?
- D-Why did you rush the process? We had a great dialogue but were cut short?
- D-How can we dialogue more effectively?
- A-What kind of problem is immigration...political, economic, social, legal, all?
- A-How does the American culture allow an immigration law such as the one in AZ with racial profiling to be passed into law?
- H-Why do people call themselves "African-Americans" putting that country they have never been to before the country of their citizenship?
- A-What is the solution to immigration? Even those adamant about giving citizenship; without any "giving" on the part of the undocumented immigrants?
- A-What are the next steps? How will the Church lead the implementation? How will we proceed to see these reforms implemented within our lifetime?
- A-How do we do more for others?
- E-How do we get politicians to use Christian values in their decision making processes?
- D-How do I get beyond the "prejudices" and "black and white" thinking in my own family, without feeling my blood boil?
- D-How does a multicultural society come to agreement on a just and equitable law for all?
- A-How does this improve or change things? (presuming the dialogue)
- A-Whom do the Bishop's consider as refugees and asylum seekers?
- A-Why won't the government hurry and pass immigration laws that are just and fair?

- A-What are the next steps for the church and its members?
- A-How do we do it? (Presuming CIR)
- E-How do we change politicians to be morally good?
- A-What is the next steps after tonight?
- C-What will be the next step to solve the global problem?
- A-What can I do locally to effect progress in the immigration issue?
- D-What can we do to help each other listen and be more aware of needs and that we all have something positive to contribute?
- A-Why can't we have better immigration laws in the US?
- A-What can I do as an individual to help with the Bishop's plan?
- A-How do we as Catholics solve the problem of being a Christian people with empathy and not bankrupt our country?
- E-Why doesn't our moral laws take priority over immigration questions with respect to our legislators and judges?
- E-How and who can enforce legislators to act from a moral position?
- E-When we will all see ourselves as brothers and sisters of Christ?
- E-How will the Catholic Bishops create a moral imperative balanced by sovereignty and inform the amoral politicians with a heart to proceed?
- A-What steps can we take to cause the resolution of this issue to come to fruition?
- H-What does it mean to be patriotic? Does the US have to be number one? Why did we get this land, full of resources at just the right time?
- B-Will the info on the cards you receive be "feedback" to church authorities?
- C-How can the Bishop's principles be applied to the US and throughout the world?
- E-What would Jesus do?
- F-Between the Spanish and English speaking Catholic community, what cooperation is taking place to address the issue of immigration?
- A-What do I do now?
- D-Next time, would you please have prayer and/or meditative space?
- D-Would you do this again?
- D-Would you have more strategic table placement next time?
- A-What can I do to make a better, fairer world?
- A-Is there a way to document the undocumented so they are not illegal?
- H-When are we going to wake up and become aware of our history that has been kept secret?
- A-How do the Bishops and government expect back taxes to be paid? What is the time frame? When they first arrive? When should it be paid?

## Appendix B

### Evaluation from the December 5, 2010 “Catholic Dialogue on Immigration”

There were four questions asked for the evaluation. The first question was to ask people to raise their hands if they found this dialogue valuable and 100% of the people in the room raised their hands. The second question was to ask people to raise their hands if they wanted to see this dialogue replicated, and 100% of the people raised their hands. The last two questions were to be written down on 3x5 cards. “What did people learn or what are you walking away with?” and the last question was, “What lingering questions do you still have?”

#### 1.) What did you learn or walk away with?

- People disagree on immigration facts and information.
- Most people are concerned about illegal immigrants while all people value immigrants. Need to know what the laws are in order to know what to think about reform.
- Statistics would help dissipate myths about actual impact of undocumented workers.
- Some immigrants are treated unfairly and that our laws are too difficult for immigrants to navigate
- Popular opinion is we need to follow laws on immigration
- Difficult issue with so many varying opinions.
- Rule of law important, but we do not law we can enforce at this time...unrealistic.
- Illegal immigration is still a hot issue for Catholics.
- Our immigration laws are very inadequate.
- People are afraid of the unknown.
- Implementing immigration reform laws that make sense will work but must refer to the ultimate law, the law of scripture.
- Learned the official catholic position on immigration.
- Learned about others experiences regarding immigration, especially personal reasons for immigrating.
- A greater understanding of the difficulty in obtaining similar employment opportunity in the US, for example, a teacher from Mexico obtaining similar employment in the US.
- Was surprised to see how good and compete the Bishops’ plan is.
- That we have a lot in common as Catholics.
- Good discussion on the issue of immigration in context of CST.
- There are many people who want to help but either don’t know how to or are overwhelmed with the scope of the problem. Dialogue is a great way to get people together and with rules in place, most do great!
- Facts related to issue and that people concerned about issue
- Facilitation is vital to discussion
- I learned that people care, but there is more to learn. Dialogue opens up new territory.
- Catholics are for CIR. I had misleading information from another group of Catholics.
- A more divisive group makes a better dialogue...too much agreement is dull.
- People are more open to learn about immigration than I expected.

- Family unity is incredibly important when looking at immigration reform. The current situation is unjust. We need to do better as a country and as Catholics.
- Learned that the US Bishops have given us a wonderful blueprint with which to take action.
- I have a blog and want to use immigration and resources you have given to help break down the barriers between political and philosophical barriers between people.
- New immigration stories from other perspectives.
- Many people of faith are open to learning and working in this area.
- Learned how immigration helps our country and the Church's position on immigration.
- Learned to stick up for immigrants and try to help. There has to be a simpler way to allow immigrants into the country to work and still protect our country.
- Learned a much broader view of problems with immigration.
- When people come with an agenda, they will usually hang on to it.
- US needs immigrants for energy, civil issues and labor.
- Learned there is a need for education on all aspects of immigration.
- The Catholic Church's teaching is awesome and refreshing! Thanks! Kevin Sullivan 323-0221

## 2.) What lingering questions do you still have?

- Where is the information on immigration, where can I get the facts of the problem?
- What is the law for letting immigrants into the country?
- What can the US do to alleviate the burdens people in other countries experience?
- Does the Bishop's position have more specifics?
- Do the Catholic Bishop's want to know our opinion?
- Is there a way I could help the program or the church to provide a better understanding of "Cross-cultural" speaking?
- Will true immigration reform in the US require a reform of the international legal system?
- What is the degree of difficulty for a teacher from Mexico to gain a certification in the US?
- Where are the religious, deacons, priests?
- How do we reach the common Catholic?
- How can we all work together as Catholics to help resolve this issue now?
- What can we do on a small scale level to improve this situation aside from advocacy?
- How do we let people in and outside the church know the church's position on immigration?
- I'd like more info on current issues/legislation in Idaho that I can act on. The handout for next steps may help. How can we help immigrants in Boise get acclimated to our area?
- What would the organizations that help refugees and immigrants be with out the churches?
- Where can I go to find out about VISA's and world programs?
- Why has this become such a mess with our immigration system?
- Would like to have more clarification and time spent on Church's position on immigration.

- Would have liked more time spent on discuss the Bishop's position.
- Enjoyed listening to other people say what they think.
- Overall, very interesting. Felt too much time was spent on giving the rules.
- Concerned: such a global, awesome challenge that seems overwhelming. Hopefully many of us will ante up. I am happy I came today.
- I like the small groups. I feel like we have just touched the edge of the situation.
- Discouraged about he lack of priority (funding, staffing, vocalization) given to these issues by decision-makers.

## Appendix C

### Evaluation of February 22 2011 Dialogue

44 people attended the Dialogue and 13 new facilitators were trained from the WC Deanery.

*After the dialogue, asked participants to give raise their hands if they found the dialogue valuable and everyone raised their hands. We asked them to raise their hands if they wanted this dialogue replicated in their parish and about 50% raised their hands. Then, we asked for feedback to be written on 3 x5 cards to two questions; what I learned and what lingering questions do I still have. Organizers also had sign up sheets for an Immigration workshop (one person) and to start JustMatters 8 week program on immigration (only one person).*

#### What I learned?

- Individual positions on immigration are not as hostile as I expected, but more outreach and education is needed.
- Learned that the Catholic Church actually has a position through JFI.
- I still have a lot of grey areas on my feeling and thinking on immigrants/immigration.
- I gained insight on how the Church feels about the condition on immigration.
- This is a complex issue and lots of issues within immigration.
- The dialogue opens so many doors to further conversations.
- The largest part of the immigration issue is the vast poverty and inhumane abuses.
- I learned there are many ways to educate our community about immigration- the truths, facts, and personal stories to share with others to expand out perspectives.
- I learned that there is no one that is not touched by this issue. Everyone is impacted. This issue will take everyone together to resolve.
- I learned that we think differently but we are likely to learn more at the personal sharing level.
- I learned how to remain peaceful in the face of opposing opinions. I did not need to change the other person's mind, I just needed to listen.
- I learned that there are people in the world and our local communities that work, study and learn in order to help others and that is it good to be part of that purpose.
- I learned the US Catholic Church has been dealing with immigration for a long time, and comprehensive immigration reform legislative campaign also has been going for years but not much has changed.
- We need to bring this dialogue process into our extended families because many families purposefully avoid conversations on hot topic issues.
- I learned some personal history of migration from people and their families immigration story and what people think of giving status to people coming to this country.
- I learned there are misunderstandings in regards to immigration-not because people do not care but there is a challenge to have a dialogue. Listening is fun!
- Thanks Christine and Christy, this dialogue process was helpful.
- I learned that I did not know much about immigration issues. I learned a great deal about specific and current concerns. Thanks so much! I will work on expanding my knowledge of immigration.
- I was not aware the US Bishops were representing the concerns of its people.

- You can learn new points of view from people that you don't necessarily agree with.
- Quota and wait times for immigration are obscene. We need to change some laws.
- There are many sides to the immigration issue.
- The Catholic position is beautiful in its fullness and understanding of the problems surrounding immigration.
- Having young adults attend is helpful, thanks. The word gets out and young people are exposed to other points of view in regards to other cultures.
- I learned people's stories on their families migrated to the US and learned so much from the various generations at the table.

What lingering questions do I still have?

- What actions have clergy taken in JFI? Would like some examples to know the clergy supporting this too.
- What is the current immigration law?
- How far is the US willing to go to make the necessary changes in immigration reform?
- Are the current immigration laws in line with the teachings of the Catholic church?
- What is the implication of broad-based legalization?
- How do we get more people to participate in the dialogues?
- Why doesn't the church take a more active role at the priest level in "dialoguing" with the lay people on this issue?
- Where are the state and federal government on this issue?
- What is our community doing to share and educate others on this issue?
- Where are the priests on this issue? This is not just a lay issue.
- How can we help people understand the various side of this complex issue?
- Would Bishop Mike make a statement that he does not support the current immigration laws?
- When will priests and teachers in the Catholic Churches and Catholic schools address immigration issues?
- Why are priests so hesitant to present this type of information from the pulpit and in other forums?
- What is the Church proactively doing to address this issue?

## Appendix D

### Evaluation of Conflicts identified based on evaluations:

66 people or 34%	D=Data Conflict (lack of information, misinformation, differing views on data's relevance, different interpretation of data)
42 people or 22%	S=Structural Conflict (unequal authority, unequal control of resources, time constraints)
36 people or 19%	V=Value Conflict (differing ways of life, ideology, worldview and different criteria for evaluating ideas)
30 people or 16%	I=Interest Conflict (perceived or actual competition over interests, procedural interests, psychological interests)
15 people or 7%	R=Relationship Conflict (strong emotions, stereotyping, repetitive negative behavior, miscommunication)
35 people or 18%	Dialogue process comments
20 people or 10%	Stating they want to help or change the immigration system

**Data Conflict:** lack of information, misinformation, differing views on data's relevance, different interpretation of data

- People disagree on immigration facts and information.
- Statistics would help dissipate myths about actual impact of undocumented workers.
- Learned the official catholic position on immigration.
- Learned about others experiences regarding immigration, especially personal reasons for immigrating.
- Was surprised to see how good and compete the Bishops' plan is.
- Facts related to issue and that people concerned about issue
- Catholics are for CIR. I had misleading information from another group of Catholics.
- Learned that the US Bishops have given us a wonderful blueprint with which to take action.
- New immigration stories from other perspectives.
- Learned a much broader view of problems with immigration.
- Learned there is a need for education on all aspects of immigration.
- The Catholic Church's teaching is awesome and refreshing! Thanks!
- There is more than one way to look at the situation as there are pro/cons for each, and we need God's viewpoint.
- I learned there are different views on illegal immigration.

- The Mexican community is very close knit and knows the legal status of each other and its members.
- Bishops have a reasonable plan that is not one sided.
- US Bishop's stance on immigration is to keep families together and to avoid deportation of people.
- The Bishop's have a beautifully worded and thoughtful document outlining criteria for justice immigration reform.
- Bishop's plan
- The Catholic Church has an excellent comprehensive plan for immigration.
- This was not an in-depth discussion on proposed legislation changes, but a discussion on critical elements.
- USCCB position on immigration.
- Learned the 2003 USCCB principles and recommendations on immigration reform.
- USCCB stance on immigration reform.
- I am surprised to find I agree with the Bishop's Comprehensive immigration reform
- There is an "H-2" government program.
- USCCB immigration stance.
- The wage issue is not addressed by the CIR.
- The US Bishops want to secure the border.
- The US Bishops are taking a stronger stance on following laws when it come to legal immigration.
- I learned about the government H2 program regarding immigrant workers.
- We know the problem, but not the solution.
- The problem of immigration is not necessarily the same as those of illegal immigration.
- Individual positions on immigration are not as hostile as I expected, but more outreach and education is needed.
- Learned that the Catholic Church actually has a position through JFI.
- I gained insight on how the Church feels about the condition on immigration.
- The largest part of the immigration issue is the vast poverty and inhumane abuses.
- I learned there are many ways to educate our community about immigration- the truths, facts, and personal stories to share with others to expand out perspectives.
- I learned the US Catholic Church has been dealing with immigration for a long time, and comprehensive immigration reform legislative campaign also has been going for years but not much has changed.
- I learned some personal history of migration from people and their families immigration story and what people think of giving status to people coming to this country.
- I learned there are misunderstandings in regards to immigration-not because people do not care but there is a challenge to have a dialogue. Listening is fun!
- I learned that I did not know much about immigration issues. I learned a great deal about specific and current concerns. Thanks so much! I will work on expanding my knowledge of immigration.
- I was not aware the US Bishops were representing the concerns of its people.
- I learned people's stories on their families migrated to the US and learned so much from the various generations at the table.

- The Catholic position is beautiful in its fullness and understanding of the problems surrounding immigration.
- Where can I go to find out about VISA's and world programs?
- What are the follow-up plans for the USCCB to further immigration reform?
- Is there a common direction or solution to immigration issue in the US?
- Why do the Bishop's call the AZ law anti-immigrant? It is less strict than the federal government.
- What kind of problem is immigration...political, economic, social, legal, all?
- Whom do the Bishop's consider as refugees and asylum seekers?
- How do we do it? (Presuming CIR)
- What are the next steps after tonight?
- How do we dialogue with those (who may not be Catholic) and who do not know the Church's position or care about the Catholic position?
- How can we start conversations about deep things? What does it mean that we are all created by the same loving God? Does our common origin give us special responsibilities toward one another?
- Where is the information on immigration, where can I get the facts of the problem?
- What is the law for letting immigrants into the country?
- Is there a way to document the undocumented so they are not illegal?
- Does the Bishop's position have more specifics?
- Do the Catholic Bishop's want to know our opinion?
- What is the current immigration law?
- What is the implication of broad-based legalization?
- Where are the state and federal government on this issue?
- What is our community doing to share and educate others on this issue?
- Would Bishop Mike make a statement that he does not support the current immigration laws?
- What is the Church proactively doing to address this issue?

**Structural Conflict:** unequal authority, unequal control of resources, time constraints

- Rule of law important, but we do not have law we can enforce at this time...unrealistic.
- Our immigration laws are very inadequate
- A greater understanding of the difficulty in obtaining similar employment opportunity in the US, for example, a teacher from Mexico obtaining similar employment in the US.
- Family unity is incredibly important when looking at immigration reform. The current situation is unjust. We need to do better as a country and as Catholics.
- Learned to stick up for immigrants and try to help. There has to be a simpler way to allow immigrants into the country to work and still protect our country.
- US needs immigrants for energy, civil issues and labor.
- The Bishop's plan is what we need, it is practical and it is reasonable. Implementation will be hard!
- There is uneven enforcement of immigration laws.
- For stability of our nation, we need to support all residents.

- Comprehensive Immigration reform has a great foundation established by the Bishop's to develop a structured framework that Congress can use to work towards evaluative and moral based legislation.
- The Bishop's stance and principles on immigration—I only wish they were applied.
- Our table all agreed on one thing; reform needs to be done now.
- There are things that individuals can do to change the world, our nation
- There is currently no process in place in the US for illegal immigrants to become citizens.
- Quota and wait times for immigration are obscene. We need to change some laws.
- WE, as a people of faith, would like to see action taken to resolve the immigration issue.
- It seems that it can be easy to come up with a solution for immigration, action needs to be taken
- How do we as Catholics solve the problem of being a Christian people with empathy and not bankrupt our country?
- How do we reconcile the rights of those who have been here with those aspiring?
- How do we get the immigration issues to be handled by our politicians? Do we use the Bishops' principles?
- Why can't we all co-exist in the US and why can't DC set realistic law, then enforce them?
- What is the solution to immigration? Even those adamant about giving citizenship; without any "giving" on the part of the undocumented immigrants?
- What are the next steps? How will the Church lead the implementation? How will we proceed to see these reforms implemented within our lifetime?
- Why won't the government hurry and pass immigration laws that are just and fair?
- What steps can we take to cause the resolution of this issue to come to fruition?
- How do the Bishops and government expect back taxes to be paid? What is the time frame? When they first arrive? When should it be paid?
- How do we get the church as a hierarchy to initiate social justice dialogue and teachings to the parishioners who show up at mass out of obligation?
- How do we get the priests and deacons who preach to use Catholic social teaching to talk about Comprehensive Immigration Reform?
- Why aren't the priests here?
- Will the info on the cards you receive be "feedback" to church authorities?
- How can the US take responsibility for the poverty that drives migrants to leave their country? How do we make this right?
- What is the US responsibility to impoverished countries when our corporations are making money with the current situation?
- What can we do to assist those people (workers) in other countries to be compensated more fairly for their work (so they don't have to leave their country)?
- What will be the next step to solve the global problem?
- Will true immigration reform in the US require a reform of the international legal system? What is the degree of difficulty for a teacher from Mexico to gain a certification in the US?
- Where are the religious, deacons, priests?
- What actions have clergy taken in JFI? Would like some examples to know the clergy supporting this too.

- What can the US do to alleviate the burdens people in other countries experience?
- Why doesn't the church take a more active role at the priest level in "dialoguing" with the lay people on this issue?
- Where are the priests on this issue? This is not just a lay issue.
- When will priests and teachers in the Catholic Churches and Catholic schools address immigration issues?
- Why are priests so hesitant to present this type of information from the pulpit and in other forums?

**Value Conflict:** differing ways of life, ideology, worldview and different criteria for evaluating ideas

- Most people are concerned about illegal immigrants while all people value immigrants. Need to know what the laws are in order to know what to think about reform.
- Difficult issue with so many varying opinions.
- Implementing immigration reform laws that make sense will work but must refer to the ultimate law, the law of scripture.
- That we have a lot in common as Catholics.
- Good discussion on the issue of immigration in context of CST.
- There is a very broad range of opinions on this matter of immigration within the brothers and sisters of the Catholic faith. There is frustration for many for differing reasons and often time in conflict.
- I learned people's multiple views and experiences with the immigration system and the families it is breaking.
- I learned a different perspective Millennial generation America will have on someone becoming American.
- Even though people may be in agreement on a position, they come to that agreement from a very different point of view.
- There are lot of Catholics who have priorities and value systems in conflict with the teachings of Christ.
- Dialogue is complicated. Disagreements seem to come from differences in attitudes toward God, justice and morality.
- Everyone has a different point of view/perspective, but we all want a solution that is both fair and justice for the immigrants and the nation
- There are many points of view concerning immigration but compassion and understanding is important within the points of view, which must be taken into consideration.
- As people of God we have great compassion for his children and are all working toward the dignity of all people.
- Today there is hope because there is concern by good people who want the kingdom of God on earth in the US.
- Listening, caring and believing all things are possible with God--Love is universal.
- Diversity ---and not all situations are black and white.
- There are several view points about immigration which is very complicated. I wish more people were open to solving the issue rather than complain, but this is a good first step to be able to dialogue and listen to each other.

- Most people were here to learn about Bishop's view on immigration and never did they think they were going to be questioned on their own point of view.
- Conflicting principles and values make it difficult to see how to act.
- The Mexican culture is very important and Mexicans coming to the US don't want to lose that, and I don't blame them.
- Bishop's principles based on Catholic social teaching.
- There are many aspects when dealing with the immigration issue.
- I am in agreement with the USCCB immigration reform.
- All can be good or bad, depending on our efforts.
- We need to love each other no matter the language and cultural barriers.
- Immigration is a complex issue and we need to have hope and be part of the solution
- How do we get politicians to use Christian values in their decision making processes?
- How do we change politicians to be morally good?
- Why doesn't our moral laws take priority over immigration questions with respect to our legislators and judges?
- How and who can enforce legislators to act from a moral position?
- When we will all see ourselves as brothers and sisters of Christ?
- How will the Catholic Bishops create a moral imperative balanced by sovereignty and inform the amoral politicians with a heart to proceed?
- What would Jesus do?
- Why do people call themselves "African-Americans" putting that country they have never been to before the country of their citizenship?
- When are we going to wake up and become aware of our history that has been kept secret?

**Interest Conflict:** perceived or actual competition over interests, procedural interests, psychological interests

- Many people of faith are open to learning and working in this area.
- Learned how immigration helps our country and the Church's position on immigration.
- There are compassionate farmers in Idaho who respect the dignity of immigrants and indeed, do their fellow brother immigrants.
- Most people want reform.
- Coming into the US illegally does not mean the life of the new immigrant will be a life of illegal actions. There is a great effort to do well.
- Wherever I go, when God calls me, the country or language that I speak is not going to make a difference. We are all citizens of Christ!
- Everyone is concerned.
- Opinions amongst the Catholic community diverge, pretty much along the same lines and the same general proportions, as the public at large.
- This is even more complicated than I thought.
- Those who choose to come to an evening on this topic (in a church forum) are generally in agreement with the church. Where are those who disagree?
- Politicians should see this.

- It's not as easy as I thought, but if we don't secure the Rio Grand, something bad will happen.
- Moral law and the law of the land are not incompatible.
- Immigration reform is going to be very hard to do.
- It would be great if we (Catholics) would all embrace the Bishop's Justice for Immigrants stance.
- Immigration is a tough nut to crack.
- I still have a lot of grey areas on my feeling and thinking on immigrants/immigration.
- Why has this become such a mess with our immigration system?
- How does the American culture allow an immigration law such as the one in AZ with racial profiling to be passed into law?
- Why are the sacraments, faith or religious terms such as "grace" not included in this discussion?
- How can the Bishop's principles be applied to the US and throughout the world?
- How does a multicultural society come to agreement on a just and equitable law for all?
- Why can't our fellow Catholics put God first and not the law? I realize they coincide but believe God is more fair and just than man-made laws.
- Why can't we have better immigration laws in the US?
- Why don't we have younger people participate in these dialogues?
- Between the Spanish and English speaking Catholic community, what cooperation is taking place to address the issue of immigration?
- Could increasing attendance at weekend mass and increasing attendance in Catholic schools be motives with assisting this problem?
- How far is the US willing to go to make the necessary changes in immigration reform?
- Are the current immigration laws in line with the teachings of the Catholic church?
- What does it mean to be patriotic? Does the US have to be number one? Why did we get this land, full of resources at just the right time?

**Relationship Conflict** strong emotions, stereotyping, repetitive negative behavior, miscommunication

- Some immigrants are treated unfairly and that our laws are too difficult for immigrants to navigate
- Popular opinion is we need to follow laws on immigration
- Illegal immigration is still a hot issue for Catholics.
- People are afraid of the unknown.
- People are more open to learn about immigration than I expected
- I have a blog and want to use immigration and resources you have given to help break down the barriers between political and philosophical barriers between people.
- People who want stronger border enforcement can be people with open and caring hearts.
- There are people from other cultures that really do care about human dignity, and voice it without fear.
- I can laugh and find something to talk about and may even agree with a very diverse group, even a US Marine.
- The 5 steps of the Bishop's plan are of great moral value to all human beings.

- I learned that there is no one that is not touched by this issue. Everyone is impacted. This issue will take everyone together to resolve.
- I learned that we think differently but we are likely to learn more at the personal sharing level.
- I learned that there are people in the world and our local communities that work, study and learn in order to help others and that is it good to be part of that purpose.
- Having young adults attend is helpful, thanks. The word gets out and young people are exposed to other points of view in regards to other cultures.
- How do I get beyond the “prejudices” and “black and white” thinking in my own family, without feeling my blood boil?

### **Dialogue Process:**

- There are many people who want to help but either don’t know how to or are overwhelmed with the scope of the problem. Dialogue is a great way to get people together and with rules in place, most do great!
- Facilitation is vital to discussion
- I learned that people care, but there is more to learn. Dialogue opens up new territory.
- A more divisive group makes a better dialogue...too much agreement is dull.
- When people come with an agenda, they will usually hang on to it.
- We can come together as Catholics with diverse views on a controversial subject and discuss it in a very civil and loving manner. Dialogue works!
- Sitting at a table with like minded people is very pleasant experience when discussing a hot topic. One learns different ways of expressing the same opinion.
- Dialogue is possible even when dealing with opposing ideas.
- Dialogue is difficult, especially when people keep speaking from a position, and not from their personal experience.
- Be open about the issue.
- It is good to sit and dialogue, rather than debate.
- Learned I can and should listen to opinion that differ from mine without an end result of persuasion.
- Our faith is a door in common that facilitates heart-felt discussions around a delicate issue. The facilitating process was easier than I expected.
- Listening...is only the beginning.
- That it is very hard to have an open minded discussion where the purpose is to just learn.
- Dialogue is a wonderful way to understand immigration issues.
- I have more in common with others about immigration and can disagree respectfully without anger or resentment.
- Dialogue is a GREAT process!
- Even though speaking about a touchy and sensitive subject such as immigration is tough, regardless of the uncomfortable feeling, we learn a lot from listening while being in an uncomfortable state.
- I am interested in more dialogue.
- It is hard to get people to speak from their personal loves and not from the news.
- This is a complex issue and lots of issues within immigration.
- The dialogue opens so many doors to further conversations.

- I learned how to remain peaceful in the face of opposing opinions. I did not need to change the other person's mind, I just needed to listen.
- We need to bring this dialogue process into our extended families because many families purposefully avoid conversations on hot topic issues.
- Thanks Christine and Christy, this dialogue process was helpful.
- There are many sides to the immigration issue.
- You can learn new points of view from people that you don't necessarily agree with.
- Why didn't this type of dialogue get advertised and carried more widely into more parishes?
- Why did you rush the process? We had a great dialogue but were cut short?
- How can we dialogue more effectively?
- Next time, would you please have prayer and/or meditative space?
- Would you do this again?
- Would you have more strategic table placement next time?
- How do we get more people to participate in the dialogues?

### **Wanting to help or effect change**

- How do we get people that disagree with the Bishop (church's position) to come to a dialogue?
- How do we let people in and outside the church know the church's position on immigration? I'd like more info on current issues/legislation in Idaho that I can act on. The handout for next steps may help.
- How can we help immigrants in Boise get acclimated to our area?
- What would the organizations that help refugees and immigrants be with out the churches?
- How can we fix the system and remain a caring community of citizens and immigrants during the process?
- How in heavens name so we make laws to solve this problem?
- How do we do more for others?
- How does this improve or change things? (presuming the dialogue)
- What can I do locally to effect progress in the immigration issue?
- What are the next steps for the church and its members?
- What can I do as an individual to help with the Bishop's plan?
- What do I do now?
- What can I do to make a better, fairer world?
- What can I do in order to push the Bishop in Idaho to be more vocal on immigration?
- What can we do to help each other listen and be more aware of needs and that we all have something positive to contribute?
- Is there a way I could help the program or the church to provide a better understanding of "Cross-cultural" speaking?
- How do we reach the common Catholic?
- How can we all work together as Catholics to help resolve this issue now?
- What can we do on a small scale level to improve this situation aside from advocacy?
- How can we help people understand the various side of this complex issue?

## Appendix E

### Facilitator training schedule

<b>Time</b>	<b>Tasks</b>	<b>Person Responsible</b>
9:00am	Gathering, sign in, something to eat	
9:10am	Brief Introductions, Opening Prayer, Purpose, Agenda	
9:20am	Icebreaker – Sharing Immigration Stories In groups of 3, share who, where, when and WHY of your family’s immigration story. In the large group put on flip chart, especially WHY; so all can see many reasons why people migrate	
9:40am	Immigration “issue map” for Idaho – what is your understanding of what is happening politically, culturally, legally, communally, economically, & religiously? Put circle/legs image on wall, fill out with post-its.	
10:00am	Church’s position on Immigration (review handout from resource packet)	
10:10am	BREAK	
10:25am	Facilitation – What is a dialogue? Review dialogue vs. debate What is a facilitator – your experience facilitating? Responsibilities of a Facilitator – handout -role of facilitator not to be teacher or expert on reform, just help with communication Who wants to facilitate/co-facilitate	
10:40am	Facilitation – Skills & Tools for Facilitators - Setting and ratifying ground rules - Getting and keeping discussion on track - Mirroring, paraphrasing, summarizing	
11:00am	Role Play #1 one-on-one for mirroring/rephrase and clarity (use real questions)	
11:15am	Facilitation – Handling Difficult Situations - Handout from JustFaith -slowing or jumpstarting conversation - Potential conflicts - Intervening with Challenging behaviors	
11:30am	Role Play #2-Fish bowl- use real questions, behaviors in event debrief	
11:50	Summarize, go over Feb 22 event (hand out script) evaluation (what worked/not)	

Developed by Catholic Relief Services staff Chris West [chris.west@crs.org](mailto:chris.west@crs.org) and Joe Hastings [joe.hastings@crs.org](mailto:joe.hastings@crs.org).

## Appendix F

### ***Some Interventions***

Always start with easier, less intrusive methods to address a challenge. If a problem persists, have a chat with that individual after the meeting. If a situation requires an assertive intervention during the meeting, be sure to remain calm and remind the group of the ground rules. Here are few quick techniques.....

**Boomerang** – works great for Naysayers by requiring them to come up with answers rather than just saying “it can’t be done”

**Maintain/regain focus** – Literally asking the group to “refocus on the question” can help ground a wandering conversation.

**Name what’s going on** – Sometimes there is conflict or an inability to move forward but its not apparent to the group why. Try to identify it to help the group move on. For example, “I think you two are talking about two different things.....”

**Avoid process battles** – Some people want to change the process mid-meeting. Unless its really apparent that the agenda and process you’ve got aren’t working, ask to revisit the issue at the end of the meeting to take into account for the next meeting.

**Enforce process agreements** – Refer back to the ground rules to help stay on track.

**Accept – legitimize – deal with – defer** – Accept all ideas. Legitimize all ideas. Determine if the group is in a position to (or wants to) deal with a problem at that time. If not, defer until a later meeting.

**Don’t be defensive** – If you feel yourself getting defensive, you are about to lose control of the group. Remember, its not about you but the needs of the group.

**Use appropriate body language** – Sit in open positions, lean forward, use head, face and hand gestures that indicate interest.

**Use humor** – Bar none, the best way to diffuse a tense situation is use humor. Make sure not to overuse, or apply in a way that could be perceived as minimizing an issue.

**Protect others from personal attack** – Behind conflict is usually the good stuff where truth exists. But it can be a fine line between finding the conflicts and letting them get out of control. Protect the people in your group. When things begin to heat up, as a prevention, remind the group of the ground rules. Be ready to assert yourself if someone takes it too far.

## Appendix G

### **Values foundational to Catholic Church's Comprehensive Immigration Reform position**

The rich tradition of church's social teachings with regard to migration surface five principles emerge from such teachings, which guide the Church's view on migration issues.

#### **I. Persons have the right to find opportunities in their homeland.**

34. All persons have the right to find in their own countries the economic, political, and social opportunities to live in dignity and achieve a full life through the use of their God-given gifts. In this context, work that provides a just, living wage is a basic human need.

#### **II. Persons have the right to migrate to support themselves and their families.**

35. The Church recognizes that all the goods of the earth belong to all people. When persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive. Sovereign nations should provide ways to accommodate this right.

#### **III. Sovereign nations have the right to control their borders.**

36. The Church recognizes the right of sovereign nations to control their territories but rejects such control when it is exerted merely for the purpose of acquiring additional wealth. More powerful economic nations, which have the ability to protect and feed their residents, have a stronger obligation to accommodate migration flows.

#### **IV. Refugees and asylum seekers should be afforded protection.**

37. Those who flee wars and persecution should be protected by the global community. This requires, at a minimum, that migrants have a right to claim refugee status without incarceration and to have their claims fully considered by a competent authority.

#### **V. The human dignity and human rights of undocumented migrants should be respected.**

38. Regardless of their legal status, migrants, like all persons, possess inherent human dignity that should be respected. Often they are subject to punitive laws and harsh treatment from enforcement officers from both receiving and transit countries. Government policies that respect the basic human rights of the undocumented are necessary.

(from *Strangers No Longer: Together on the Journey of Hope*, 2003

<http://www.usccb.org/mrs/stranger.shtml>)

## **Catholic Position on Comprehensive Immigration Reform**

[www.justiceforimmigrants.org](http://www.justiceforimmigrants.org)

### 1. Global anti-poverty efforts:

Many migrants are compelled to leave their homes out of economic necessity in order to provide even the most basic of needs for themselves and their families. The bishops call for international efforts designed to create conditions in which people do not have to leave their homes out of necessity. Trade, international economic aid, debt relief, and other types of economic policies should be pursued that result in people not having to migrate in desperation in order to survive.

### 2. Expanded opportunities to reunify families:

U.S. citizens and legal permanent residents must endure many years of separation from close family members who they want to join them in the United States. The backlogs of available visas for family members results in waits of five, ten, fifteen, and more years of waiting for a visa to become available. The bishops call for a reduction of the pending backlog and more visas available for family reunification purposes.

### 3. Temporary worker program:

The U.S. economy depends upon the labor provided by migrants. Therefore, many migrants come to the United States to fill jobs. The bishops acknowledge this reality and call for a more rationale and humane system by which laborers from other countries can enter the country legally to fill positions in the labor force, including on a temporary basis. Because the U.S. experience with temporary workers programs has been fraught with abuses, the bishops call for a temporary worker program that includes:

- Path to permanent residency which is achievable/verifiable
- Family unity which allows immediate family members to join worker
- Job portability which allows workers to change employers
- Labor protections which apply to U.S. workers
- Enforcement mechanisms and resources to enforce worker's rights
- Wages and benefits which do not undercut domestic workers
- Mobility between U.S. and homeland and within U.S.
- Labor-market test to ensure U.S. workers are not harmed

### 4. Broad-based legalization:

For those in this country without proper immigration documentation, opportunities should be provided for them to obtain legalization if they can demonstrate good moral character and have built up equities in this country. Such an "earned" legalization should be achievable and independently verifiable.

### 5. Restoration of due process:

In recent years, immigrants have been subject to laws and policies that debase our country's fundamental commitment to individual liberties and due process. These laws and policies, including detention for months without charges, secret hearings, and ethnic profiling, signal a sea of change in our government's policies and attitudes towards immigrants. We are a nation with a long, rich tradition of welcoming newcomers. Government policies that unfairly and inappropriately confuse immigration with terrorism do not make us safer, tarnish our heritage, and damage our standing abroad. The bishops urge our government to revisit these laws and to make the appropriate changes consistent with due process rights. Also in this context, the bishops call for reforming our system for responding to asylum seekers and considering their claims. Today, asylum seekers must meet a very high bar for demonstrating their claim for asylum and are incarcerated in the meantime. The bishops believe that our nation can both protect its citizens from terrorists and remain a safe haven for legitimate asylum seekers fleeing persecution.

## Responsibilities of the Facilitator

1. Facilitator and co-facilitators are to mirror/reflect back what they heard each person say. This may need a clarifying question so you understand. This can be done after each person or at end once everyone has said something.
2. Participants are encourage to ask clarifying questions or to mirror what they think was said, but not to pass judgment of comment on what other people said.
3. Remember the purpose is to help everyone grow in their understanding of each others thoughts and feelings. Remind people of this when people do not seek clarity with questions or comments.
4. If you feel you cannot remain neutral, you must not enter the dialogue and share your thoughts and feelings. Remain in the role of facilitator; an observer and listener and just reflect back what you are hearing; observe group dynamics and act accordingly while tracking time for each person.
5. Have the co-facilitator be a time keeper and back up the facilitator in clarification or mirroring. The co-facilitator will be responsible for getting the moderators attention when something goes wrong through raising your hand.

In general, Facilitators:

- **Facilitators are the standard-setters for the discussion.** Facilitators must stay focused and alert, interested in the discussion and the learning that is taking place. They create the standards of communications by listening closely, and encouraging all participants to contribute to the group.
- **Facilitators make the workshop environment a priority.** Everything from how the chairs are set up, candy, quotes on the wall, location of restrooms, and many other logistical items. The facilitator is responsible for gauging the physical environment of the training and how the environment relates to the feeling of the workshop.
- **Facilitators are mindful of timing issues.** It is easy to over schedule activities and not incorporate enough down time for the participants. Avoid planning intensive activities directly before or after a meal. Always plan for activities taking longer than you think you will last. Facilitators need to constantly check-in with the group to gauge their energy level.
- **Facilitators are responsible** for articulating the purpose of the discussion and its significance to the group. It is important to clearly state the goal and purpose of each activity and section of the training. Also, let the group know the expected time that will be spent on each activity.
- **Facilitators make use of various techniques/tools to keep the**

**discussion moving when tension arises or discussion comes to a halt.** The facilitator must be prepared with tools to keep the learning happening.

- **Facilitators are responsible for paying attention to group behaviors.** Be observant of verbal and non-verbal queues from the group. You can encourage people to explain their behaviors during check-in periods.
- **Facilitators should be relaxed and have a sense of humor that makes sure discussions are enjoyable as well as educational.** Group discussions can often take a very serious turn and become intense. It is important to remember we do not have to be fired-up or uptight in order to have effective discussions. Laughter and a relaxed environment can be the greatest methods for a good discussion.

Key Things a Facilitator should not do:

- Downplay people's ideas
- Push personal agenda's and opinions as the "right" answer
- Dominate the group
- Say "umm," or "aaahh"
- Read from a manuscript
- Tell inappropriate or offensive stories
- Make up an answer to questions you don't know (lie)
- Allow people to bully others in the group
- Take a stance with one section of the group
- Tell too much about your personal experience and life
- Assume the demographics of your group (based on appearance)

Reprinted from *The Bonner Curriculum: Facilitation 101*

## Examples of Core Values Underlying Immigration Issue

*Note: These are examples of Core Values only. In examining this list, you may think of other things that lie at the heart of the immigration issue that for you are core values that form your thinking. This list is not intended to limit your thinking, only to provide examples of core values that might be at work in this area.*

- † **Family Unity:** I believe that the family is a core unit of our society and families must be kept together no matter what the circumstances.
- † **Ability to Work:** I believe that each person who wants to work should have the opportunity to do so.
- † **Protection against Terrorist Activity:** I believe in strong protection of our national borders to prevent entry by those who would harm us on our own soil.
- † **Economic Expansion:** I believe in strongly supporting the availability of as many workers as we can get who are willing to do the hard work in our industrial and agricultural economic sectors.
- † **Labor Protection:** I believe that there need to be laws in place to protect workers from abuses by employers, including abuses in payment of wages and working conditions.
- † **Job Security for U.S. Citizens:** I believe that we need to protect our own workers from competition by foreign workers, and in an economy where so many are out of work, we need to limit immigration to protect U.S. jobs.
- † **Overpopulation:** I believe that we need to limit the number of people coming in to our country because our resources are limited and subject to depletion if too many people are here.
- † **Global Economy:** I believe that we are now a global economy and we will harm our own economy if we do not allow free movement and travel between the countries of the world.
- † **Global Solidarity:** I believe that we have a responsibility as a prosperous and powerful nation to watch out for the people in other countries who do not have the basic human needs of food, income, housing, etc.
- † **Rule of Law:** I believe we are a nation built upon the principle of laws and rules, and those who break those laws should be punished, and not benefit from their law breaking.
- † **Safe Haven:** I believe that there are terrible living conditions and danger of persecution in some parts of the world and we should be a place of freedom and safe haven for those seeking relief from those conditions.
- † **Need for Skilled Labor:** I believe our country needs bright minds and those skilled in various industries, such as health care, education, technology, and other professions and that those with such skills should be able to freely enter this country.
- † **Avoiding Life Disruption:** I believe that those already in this country should have the ability to stay here, if they have demonstrated integrity and a good work ethic, so that their lives are not uprooted and destroyed.

- † **Religious Freedom:** I believe that those who suffer from religious persecution in other countries should be able to come to this country where we have freedom of religion.
- † **Preservation of Christian Life:** I believe that allowing too many immigrants who do not practice Christianity has the potential to overwhelm our Christian way of life, and thus we should limit the number of Muslim and other non-Christians allowed in our country.
- † **Path to Citizenship:** I believe this is the land of opportunity and if a person wants to come here to make a better life for themselves by working hard we should find ways to allow them to do that.
- † **Duty to Help the Poor:** Because we are a rich nation, we have a duty to do whatever we can to help those who are less fortunate, including those from other countries.
- † **Common Good:** The riches that God gave our country are here for everyone, and we do not own any of the natural resources God gave us, so we should not be hoarding our wealth, and instead should use our wealth to promote the common good, including for those from other countries.
- † **Golden Rule.** My mother taught me that we should always do unto others as you would have them do until you, so if I was in that situation, I would want someone to let me come here to the land of opportunity.

Adapted by Bobbi Dominick based on [www.justiceforimmigrants.org/parish-kit.shtml](http://www.justiceforimmigrants.org/parish-kit.shtml)

### **Difference between Debate/Discussion and Dialogue**

<b>Discussion/Debate</b>	<b>Dialogue</b>
The individual's goal is often to bring others over to his or her way of thinking.	The group's goal is to explore and expand understanding of a topic and incorporate varied perspectives.
Individuals present and defend their views.	The focus is on listening to one another, putting aside one's own views in order to fully listen to others.
There is a search for the best view to support a decision or action.	There is a free-flowing exploration of the complexities of an issue.
There is a back-and-forth discussion of differing and often opposing views.	People are not primarily in opposition, but looking for deeper insight and clarity.
Controversial topics often become sources of tension.	Controversial topics become discussible because participants are seeking to increase their understanding and because they care about each other.
There is a constant flow of conversation with someone always speaking.	The pace of the conversation varies with times of silence for thinking and absorbing what has been said.
The atmosphere is threatening attacks and interruptions are expected by participants and are usually permitted by moderators.	The atmosphere is of safety facilitators propose, get agreement on, and enforce clear ground rules to enhance safety and promote respectful exchange.
Participants speak as representatives of groups.	Participants speak as individuals, from their own unique experience.
Participants express unswerving commitment to a point of view, approach or idea.	Participants express uncertainties as well as deeply held beliefs.
Statements are predictable and offer little information.	New information surfaces.

\* Peter Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Doubleday, 1990), pp. 239–43.

AND

*A Catholic Dialogue on Immigration* (2007, National Pastoral Life Center). Reprinted from the Public Conversation Project (1992).

## Proposed Agreements

1. ***We will speak for ourselves.*** We won't try to represent a whole group, and we will not ask others to represent, defend, or explain an entire group.
2. ***We will avoid making grand pronouncements*** and, instead, connect what we know and believe to our experiences, influences in our lives, particular sources of information, etc.
3. ***We will refrain from characterizing the views of others in a critical spirit,*** keeping in mind that we're here to understand each other, not to persuade each other.
4. ***We will listen with resilience,*** "hanging in" when we hear something that is hard to hear.
5. ***We will share airtime and refrain from interrupting others.***
6. ***We will "pass" or "pass for now"*** if we are not ready or willing to respond to a question—no explanation required.
7. ***If asked to keep something confidential, we will honor the request.*** In conversations outside of the group we won't attribute particular statements to particular individuals by name or identifying information without permission.
8. ***We will ask clarifying questions to other participants and use mirroring or rephrasing comments or questions,*** in order to grow in our understanding of the person's experience.
9. ***We will remember that we are in a Church setting,*** and that our purpose is to build understanding among members of the Body of Christ, and we will participate in a way that builds up the Christian community.
10. ***We give facilitators permission*** stop a sharing if it breaks any of these agreements, ensure everyone gets a chance to share, act as mirrors and rephrase of what they hear, and to bring the moderator to the table if the sharing moves from dialogue to debate and persuasion.
11. ***We give the moderators permission*** to act as timekeepers and keeping us on time, and act as people responsible for troubleshooting, and sharing the US Catholic Church's Immigration Reform information.

## Immigration Myths and Facts

Our nation is currently experiencing an immigration crisis. Since 1990, the number of undocumented persons in the country has almost tripled, from approximately 4 million to an estimated 11 million persons today. From 300,000 to 500,000 new arrivals enter each year and reside in the United States without documentation. The large majority work in vital industries, such as agriculture, construction, and service. At the same time, the U.S. government has spent nearly 27 billion dollars since 1993 to secure the U.S.-Mexico border. During that period, the number of Border Patrol agents has tripled, and, tragically, close to 3000 migrants have died in the deserts of the American Southwest.

In their 2003 pastoral letter, *Strangers No Longer: Together on the Journey of Hope*, the U.S. Catholic bishops called for series of reforms to the broken U.S. immigration system, including 1). policies to address the root causes of migration, such as global poverty; 2). reform of our legal immigration system, including an earned legalization program, a future worker program with appropriate worker protections, and reductions in waiting times in family-based immigration categories; and 3). restoration of due process for immigrants.

**Do the U.S. bishops support any particular legislation to repair our broken immigration system?** During the 109<sup>th</sup> Congress, the USCCB supported the Secure America and Orderly Immigration Act of 2005 (S. 1033, H.R. 2330), introduced by Senator John McCain (R-Az.) and Senator Edward M. Kennedy (D-Mass.) in the U.S. Senate (co-sponsors) and Representatives Jim Kolbe (R-Az.), Jeff Flake (R-Az.), and Luis Gutierrez (co-sponsors) in the House of Representatives. The legislation included many of the elements outlined by the U.S. bishops, including an earned legalization program, a temporary worker program with worker protections, and reductions in backlogs for family-based visa categories. Comprehensive immigration reform legislation has not been introduced in the 110<sup>th</sup> Congress.

**Do the U.S. bishops oppose any immigration legislation which has been introduced in Congress?** Yes. The U.S. bishops strongly opposed H.R. 4437, the Border Protection, Anti-Terrorism, and Illegal Immigration Protection Act of 2005, introduced by Representative James Sensenbrenner (R-Wis.) and Representative Peter King (R-NY) during the 109<sup>th</sup> Congress. The USCCB would oppose any enforcement-only legislation in the 110<sup>th</sup> Congress.

**Why is the Catholic Church involved in the immigration issue?** There are several reasons the Catholic Church is involved in the immigration debate. The gospels of the Old and New Testament, as well as encyclicals of the Popes, form the basis of the Church position. In Matthew, Jesus calls upon us to “welcome the stranger,” for “what you do to the least of my brethren, you do unto me.” (Mt. 25-35, 40). The Church also is involved in the issue because many of the Catholic faithful are immigrants who need the support and assistance of the Church. Finally, the U.S. bishops believe that our current immigration system contributes to the human suffering of migrants and seek to point out the moral consequences of a broken system.

**Does the Catholic Church believe in “open borders?”** No, Church teaching supports the right of sovereign nations to control their borders. Enforcement of our borders, however, should include the protection of the basic human rights and dignity of the migrant and not place lives at risk.

**Does the Catholic Church support illegal immigration?** No. The Catholic Church does not support or encourage illegal immigration because 1) it is contrary to federal law and 2) it is not good either for society because of the presence of a large population living outside the legal structure or the migrant, who is subjected to abuse, exploitation, and death in the desert. Instead, the Church is advocating to change a broken law so that undocumented persons can obtain legal status in our country and enter the United States legally to work and support their families.

**What enforcement measures would the USCCB support?** The USCCB supports immigration enforcement which secures our border and minimizes the risk of loss of life to migrants. A reform of our legal immigration system will help reduce the need for increased resources for enforcement because it will allow migrants to enter legally and not clandestinely across the border. A legalization program would bring immigrants “out of the shadows” to identify themselves to the government.

**Will a new legalization program simply lead to more illegal immigration?** No, not if the new program contains all the appropriate elements and is implemented properly. In 1986, Congress passed the Immigration Reform and Control Act of 1986, which legalized the undocumented population in this nation. However, that legislation did not address “future flows” of immigrants by making changes to the employment-based and family-based immigration systems. The creation of a temporary worker program with protections and more family reunification visas will help stem illegal immigration by providing legal avenues for migration. Moreover, the U.S. bishops have advocated for policies to address the root causes of migration, including sustainable economic development and fair trade and economic policies which take into account the plight of low-skilled workers. Only policies which address global economic inequities will provide the long-term solution to forced migration.

**Is not an “earned legalization” another term for “amnesty?” Does not an “amnesty” reward illegal behavior and penalize those who are waiting in line legally?** No, an “earned legalization” is much different than an “amnesty.” Amnesty is a giveaway or forgiving of a debt. For example, the 1986 IRCA legislation can be considered an amnesty because it provided legal permanent resident (LPR) status to undocumented migrants simply by virtue of their presence in the United States. An “earned legalization” requires undocumented workers to “earn” permanent status by working over a six-year period before qualifying for LPR status. It also requires the payment of a fine and English language capability. Thus, illegal behavior is not rewarded with a “free pass,”—those here outside the law would be required to participate in an earned legalization program for up to six years. Moreover, S. 1033/H.R. 2330 would streamline the family reunification system and other employment categories so that those waiting in line will receive LPR status before those in the earned legalization program. Under this scenario, undocumented workers would not “jump the line” over those who have played by the rules.

**Would an influx of foreign workers, including those currently in the United States, take jobs away from U.S. workers?** Studies show that immigrant workers work in jobs in industries that do not attract sufficient U.S. workers. The Department of Labor has predicted that the U.S. will experience a labor shortage in many “unskilled job categories” by as early as 2008. For example, over 80 percent of agricultural workers are foreign-born while the majority of laborers in the meatpacking and poultry industries are foreign-born. Over one-third of all dishwashers, janitors, maids, and cooks are foreign-born. Further, S. 1033/H.R. 2330 does not increase immigration in the employment area, but merely *legalizes* it, since immigrants are already working and entering without documentation. By legalizing the undocumented workforce, wages for all workers increase because the undocumented are better able to organize and assert their rights in the workplace. After the IRCA legalization in 1986, for example, real wages for the immigrant population increased by 14 percent.

**What about public resources? Does not increased immigration place stress on public resources?** First of all, federal law bars undocumented immigrants from receiving any federal means-tested benefits and the large majority of legal immigrants are barred from such benefits for five years after their arrival. Undocumented immigrants are eligible for educational services for children and emergency health-care services. Studies find that after an immigrant works for a year there is a net benefit to the state and national economy because of taxes, Social Security taxes, and the “sweat equity” that immigrants contribute to the economy. Foreign workers and their families also contribute to the economy through their purchasing power, which adds billions to the economy each year.

For more information: contact Kevin Appleby, MRS/USCCB, 202-541-3260 or [kappleby@uscgb.org](mailto:kappleby@uscgb.org).

## SOCIAL JUSTICE

# Answering tough questions about immigration

*U.S. bishops advocate mending broken system and improving economic development in poor countries*

By Bishop John C. Wester

**Editor's note:** In light of the recent debate over Arizona's new immigration law and responses to Archbishop Jose H. Gomez's essay "Archbishop: Catholics' role in immigration reform solution" in our May 2 issue, Our Sunday Visitor asked Bishop John C. Wester of Salt Lake City, chairman of the U.S. bishops' Committee on Migration, to answer some of our readers' toughest questions about the Church's position on immigration.

**Question:** What don't the bishops understand about "illegal"? Why disrespect the rule of law?

**Answer:** The U.S. bishops and the teachings of the Catholic Church have consistently respected the right of the sovereign to control its borders, as well as the rule of civil law. However, the Church, along with other members of our democratic society, has the right to work to change laws which are believed to violate basic human dignity, dignity imbued by the Creator.

In the case of immigration, the U.S. bishops believe that the broken U.S. immigration system contributes to the exploitation of migrant workers in the workplace; their abuse by ruthless smugglers; and their deaths in the desert as they seek to find work to support their families. They come illegally because there are insufficient visas under the current system to come legally. Our system contains only 5,000 permanent visas for unskilled laborers to come to the United States, but the demand for their work is much higher, since as many as 300,000 undocumented people each year are absorbed into the U.S. workforce.

Comprehensive immigration reform, which the U.S. bishops support, would replace illegality with a system based on legal presence and legal entry, thus restoring the rule of law to a chaotic system while also protecting the basic dignity, and lives, of our fellow broth-

ers and sisters. It would require those who have broken the law to get on the right side of it by paying a fine, taxes, learning English and waiting in the back of a long line to have a chance to become a U.S. citizen. This "path to citizenship" is in the best interests of migrants, who are able to become full members of their communities, and our nation, which will continue to benefit from their contributions without sacrificing our long-held values as a nation of immigrants: freedom, fairness and opportunity.

**Question:** Is this welcoming of Latinos because they are Catholic? If not, do you also support opening our borders to impoverished people from Arab and Asian countries?

**Answer:** The support of the U.S. bishops for immigration reform is not because the majority of immigrants at this point in our history are Latino or Catholic. The Catholic Church heeds Our Lord's call to "welcome the stranger" to all children of God, regardless of their ethnicity, national origin, race or religion. This is evident in all of the social-service programs of the Catholic Church, which base their outreach on "need," not "creed."

Having said that, the fact that the majority of immigrants are Catholic makes it more real for many Catholics, since many immigrants are present in our service programs, health care centers, schools and parishes. We, as a Catholic community, directly witness the human consequences of a broken system each day, when immigrant families come to pastors and employees and ask for help for a family member who has been detained or deported by immigration authorities. We can only help these families, and keep them together, by changing our immigration laws.

Finally, despite assertions to the contrary, the U.S. bishops do not support "open borders," but support generous, but reasonable, immigration policies that serve the common good.



Bishop John C. Wester of Salt Lake City blesses a girl during a special Mass for immigrants at St. Aloysius Catholic Church in Washington, D.C., on March 21. CNS photo by Nancy Wiehock

**Question:** The current situation of illegal immigration is causing an unsustainable strain on social services. Do the bishops not see that as a problem?

**Answer:** There are several myths in this area. First of all, most studies show that, although at an early age immigrants consume more than they contribute, over a lifetime they are net contributors to our economy through the taxes they pay, the goods they produce and consume, and their labor. Moreover, legal immigrants do not qualify for welfare or health care for the first five years of their residency in the United States, while undocumented immigrants never qualify for such benefits. In fact, undocumented immigrants pay billions in income taxes each year and at least \$7 billion in Social Security taxes, helping to sustain Social Security for the baby-boomer generation.

By adopting comprehensive immigration reform and providing the undocumented legal status, the United States would receive even more income taxes and Social Security payments from immigrants, since they would be required to register with the government and pay their full share.

**Question:** Why should not the priority be on the development in the countries the im-

migrants come from so they do not want to come here in the first place?

**Answer:** In fact, the U.S. bishops have stated that Congress should look at the "push factors," such as the lack of living-wage employment, that compel immigrants to leave their home countries and risk their lives to come to the United States in search of jobs.

As a global institution, the Catholic Church believes that the most humane and effective long-term solution to irregular immigration is economic development in poorer countries, so that people can stay in their home countries and support their families in dignity. In the context of the current immigration debate, this is the Church's answer to a border wall, which will not prevent irregular migration over the long term. The Church believes that migration should ultimately be driven by choice, not necessity.

**Question:** What kind of immigration reform do the bishops want exactly? Amnesty? Open borders?

**Answer:** Neither. The U.S. bishops' prescription for mending our broken system is to bring the 11 million undocumented out of the shadows, register them with the government, require them to pay a fine

and any taxes owed, and require them to learn English and work as they wait in the back of the line for a chance for citizenship. This is not "amnesty," which is generally defined as granting a benefit without anything in return.

The U.S. bishops would also support an increase in family-based and employment-based visas so that immigrant families could migrate to the United States in a safe, legal and controlled manner, and not be subject to the abuse of human smugglers or to death in the desert.

It is our view that making changes to the legal immigration system will help ease pressure on our border by taking undocumented immigrants out of the enforcement equation, freeing up law enforcement to focus upon those who are here to harm us — drug smugglers, human traffickers, and would-be terrorists — and not those simply looking for a job.

We also believe, as mentioned earlier, that Congress should examine how the root causes of migration can be addressed, so that migrants can stay where they are and work in dignity.

*Bishop John C. Wester heads the Diocese of Salt Lake City and is chairman of the U.S. Conference of Catholic Bishops' Committee on Migration.*

## Appendix N

### Dialogue on Immigration Script (facilitator/moderator guide)

- 6:00-6:10     **Gathering**  
(sign in and get table assignment; before start at 6:10, ensure people sitting with people they do not know and consolidate tables if necessary)
- 6:10-6:20     **Welcome, Agenda, purpose, roles** (moderator)  
“Welcome to the Catholic Dialogue on Immigration. My name is \_\_\_\_\_ from \_\_\_\_\_, and with me as organizers of this event are \_\_\_\_\_ from \_\_\_\_\_ etc. We are meeting in Dialogue tonight for several reasons. First, the deanery leaders wanted to have trained facilitators who have experience in dialogue so when contentious issues arise within the churches in this deanery, there are people that have been trained to be facilitators. Second, we want Catholics to be able to hear each other’s thoughts and feelings on immigration, without influence from media in order to build a community of peace, and put fires of conflict out before they begin, especially as Congress moves to reform immigration. Third, we will learn what exactly the Catholic Church’s position is on immigration reform based on Catholic social teaching. Last, we will see possible next steps of action you can take.”  
“There are some roles during this dialogue that we’d like to explain before going into opening prayer. There will be two moderators, \_\_\_\_\_ and I. We will walk around the tables, checking in with facilitators in case there are any questions or problems. We will also be doing the time keeping to move us along, and a short education piece and the opening and closing pieces. There will be facilitators and co-facilitators; all facilitators raise your hands. Thank you for doing this. The facilitator will be ensuring everyone at the table is able to share, ensures the guidelines are followed, asks clarifying questions or re-phrases what someone has said, is the table troubleshooter, and is following the agenda per section. We will have co-facilitators...please raise your hands co-facilitators. The co-facilitators will be the time-keepers, also can mirror and re-phrase things for clarity, and is the back-up for the facilitator. We will now begin prayer and the dialogue.”
- 6:20-6:25     **Opening Prayer** (moderator)
- 6:25-6:50     **Share the PPT for Dialogue vs Debate, proposed table agreements, role play**  
(moderator) Saved some time for facilitators to go over at table the table agreements and answer questions, and get tables to sign off or get verbal consensus at each table (by facilitator).
- 6:50-7:00     **Begin Dialogue in small table top.** (moderator will say this and then invite facilitators to say this again and then asking for clarifying questions and proceed with facilitation. All the questions need to be up on the PPT )  
Go around from left to right or vice versa.  
***“There will be three questions; the first is a way to get to know each other and the second question relates to why you came to the dialogue. Please introduce yourself. Say your name, your parish, and something about yourself that you’d like other people to know, which does not relate to immigration. It could be your work, play, passions, anything.”***  
  
***“The second question is what led you to accept this invitation to join the Dialogue?”***

*If you still have time: “The third question is what do you hope to experience or learn while you are here?”*

7:00-7:20 (Moderator will say this and then invite facilitators to say this again and then asking for clarifying questions and proceed with facilitation. Move PPT slide to these questions.)

*“In this section, we will hear each other share on how immigration has affected you personally. We will go around the table, as we did before, and if you are not ready to say something, you can say “pass” and I will check in with you later to see if you would like to share. Each person has about 2 minutes to share. I will let you let when your time is up.”*

*“Here is the question:  
What is your own and/or your family’s immigration story?”*

If you finish early *“Is there something you would be willing to share about your life experience that might help others understand your response to immigration or way of relating to immigration?”*

7:20-7:35 (Moderator will say this and then invite facilitators to say this again and then asking for clarifying questions and proceed with facilitation. Move PPT slide to these questions.)

*“In this next section, we will hear each other talk from our personal values. We will go take a few minutes to read the Core Values sheet. Then, as facilitator, I will go around as before in a circle, and if you are not ready to say anything, please say “pass” and I will come back to you. Each person will have 2 minutes to share. Here is the question, what core values shape your way at looking at immigration?”*

If you have more time, ask *“What hopes and fear shape your way of looking at immigration?”*

7:35-7:50 **Break** - Facilitators will convene in the chapel to do a quick debrief and share on any challenges any needed help from the moderators.

7:50-8:05 **Present the Catholic Church’s position on Comprehensive Immigration Reform** from the USCCB’s Justice for Immigrants Campaign -should be on PPT slide (moderator)

8:05-8:45 (Moderator will say this and then invite facilitators to say this again and then asking for clarifying questions and proceed with facilitation. Move PPT slide to these questions.)

*“The next part is divided into two pieces. First, we will listen to each other share on your reactions and reflections on what you just heard about the Catholic Church’s position on immigration reform, and the second part of this section will be sharing uncertainties, gray areas or value conflicts you are grappling with given what you just heard.*

*“Again, we will go around the table, and if you are not ready to share please say “pass” and I will come back to you. Here is the question, based on what you just heard on the Catholic position on Immigration Reform: what are your reactions or reflections? Each person will have 2 minutes to share.”*

***“The second part of this time is to share on your uncertainties. Here is the question, within your overall perspective on immigration; are there areas of uncertainty, gray areas or conflict of values that you’d like to share? Each person will have 3 minutes.”***

8:45-9:00 **Large group closing** (moderator)

“I know you want to talk and share more but we are out of time. Thank you for coming. I hope you have a great time! At that tables are resource handouts and sign-in sheets for people that would be interested in going to a workshop on immigration or an 8 week class on immigration. Please pass that sign up sheet around the table. Next, we are going to do a quick show of hands to as part of an evaluation. How many of you found this dialogue process valuable or helpful? How many of you would like to see possible next steps? At the table you will see a sheet of paper with possible next steps.(go over). Last, you will see at the tables, 3x5 cards. On one side please write “what is something I learned? And on the other side please write what lingering questions do I have? When you are done, please leave them at the table for us to collect. Thank you very much for coming and participating in the Catholic Dialogue on Immigration! For facilitators, we will be meeting in 10 minutes to debrief. Thanks!”

**Debrief for facilitators directly after event**

Time	Tasks to achieve	Person Responsible
9:10-9:20	What Worked? What did not?	
9:20-9:30	What did you learn and any role play that is needed	
9:30-9:35	Prayer	

Structure adapted from Maggie Herzig and Laura Chasin’s “Fostering Dialogue Across the Divides” by Chris West [chris.west@crs.org](mailto:chris.west@crs.org) and Joe Hastings [joe.hastings@crs.org](mailto:joe.hastings@crs.org).