

Our Neighbors, Ourselves: Episcopal Church Ministries with Migrating People in the First Year of Trump's Second Term, Results from an International Survey

Episcopal Migration Ministries

Standing Commission on World Mission of The Episcopal Church

July, 2026

Executive Summary

The Episcopal Church affirmed in 2024 that “Immigration and the lives of immigrants are intimately linked with diverse phenomena that are the focus of Ministries of The Episcopal Church, including but not limited to creation care, racial justice, gender, sexual orientation, gender identity, economic justice, healthcare, social justice, and evangelism.”¹ The survey upon which this report is based traces those links. It demonstrates how concern for immigrants among Episcopalians is motivated by faith, as well as the diversity of opinion within the church. It enriches our understanding about how many Episcopalians sought to stand in solidarity with immigrants during the first year of the Trump Administration's second term, as well as support for the Administration's immigration enforcement efforts among some church members.

Methodology: An online survey was completed between November 11, 2025 and January 2, 2026 by 170 people in 73 dioceses, within all provinces of The Episcopal Church. It included multiple-choice and write-in responses. It was designed and conducted by Episcopal Migration Ministries (EMM) in partnership with the Episcopal Migration Response Network. Results were analyzed and presented by EMM in partnership with The Episcopal Church's Standing Commission on World Mission.

Ministry overlap: Respondents were asked whether recent immigrants were beneficiaries of their ministries in various program areas, and whether immigrants provided services in those domains.

Immigrants were reported to receive services in at least 44% of the following ministries and to provide services in at least 30% of them:

- Addressing immediate physical needs
- Advocacy on behalf of specific impacted individual or family
- Creation care
- Demonstrations
- Education
- Immigrant-specific ministries

¹ Encourage All Ministries of The Episcopal Church to Assess Intersections with Migration. Resolution D037. 81st General Convention of The Episcopal Church. [Resolution 2024-D037](#)

- LGBTQ+ community support
- Medical and/or mental health care
- Pastoral support for those impacted by immigration enforcement
- Pastoral support to those suffering physical or moral injury on account of their profession
- Public policy advocacy
- Racial justice
- Relationships with congregations or dioceses in other countries
- Spiritual formation
- Worship

Volunteerism: Volunteers were found to contribute to 94% of ministries. Just over half of the ministries were staffed entirely by volunteers.

Putting Christian values into practice: Many survey respondents commented on the way their ministries reflect what they consider to be basic Christian values such as welcoming, generosity, compassion, joyfulness, courage, personal responsibility, patience, optimism, resilience, and loving God and neighbor:

“As people of God, we are called to raise our voices against the unjust persecution of immigrants. The trauma and fear that current policies have brought upon our communities are unbearable – an affront to human dignity, a sin, and a deep source of pain for the Church and all God’s people.”

Changing the narrative: Several respondents wrote about how public opinion is often biased against immigrants, and the need to change that narrative, both in their congregations and in the larger society:

“Our first priority is to repeat that immigrants are vital to the health of our community, and are valued. Those of us who are able are doing what can be done to stand as an ally, and in opposition to the language and actions that minimize the dignity of every human being.”

Alternate voices: Approximately 4 percent of survey respondents reported that immigration ministry was not of interest to their congregations, or voiced support for the Trump Administration’s immigration enforcement actions. The survey did not ask whether respondents were in favor of these actions, but some of them provided that information in their narrative comments.

“This country was developed by legal immigrants. Those who come here illegally are breaking our laws and are criminals... As moral citizens of the USA, we feel we should support our ICE agents and those attempting to take the violent criminals off the streets and send them back to their own countries.”

Providing survival support: Many ministries are helping immigrants to meet the basic necessities of life like food, shelter, hygiene supplies, clothing, transportation, health care, help with navigating legal and bureaucratic systems, and education. Some of these ministries also do outreach to people in detention.

“This is a ministry in which we help people who usually lack the resources to navigate a system that is structured to capture, jail, and deport them. There are times when we may share a victory with a family that can change their lives for the better. There are times when the systemic racism of the current system catches a family and we share their sorry and grief.

Our faith helps us weather the storm. Each time we help our immigrant brothers and sisters, we are personifying the Good Samaritan.”

Fear and anxiety: Many ministries have transformed their mode of operation because clients have become too fearful to venture outside of their houses. Several have adopted a “low profile” approach to avoid drawing public attention to themselves.

“We are doing our best to make the community invisible ... by offering to shop, do laundry, bystander training... We are also working to get phone cards and advocate for persons who have been arrested.”

Concern for those who serve: Working to help immigrants in the current environment is often stressful and dangerous.

“Much of our peace and justice work is carried out by individuals who do not share their names, who ‘keep their heads down’ to operate under the radar in our small rural community.”

Helping members of particularly vulnerable groups: Some ministries are focusing particular attention on children, for example by setting in place plans for their safety in case their parents are detained or deported.

“We have a generation of children who have been traumatized.”

Countering abuses: Several wrote about protecting immigrants from agents working for the U.S. Government, who they see overstepping their legal authority.

“Resist intense immigration enforcement and racial profiling. Protect congregants and other community members who face ICE detention and deportation. Monitor and protest erosion of due process in immigration enforcement.”

Changing rules and laws: Some advocate for changes to laws that they consider to be unjust.

“End ... immigration rules/policies [that] punish immigrants.”

Immigrants as leaders and congregants: Some respondents wrote about immigrants as members of their congregations, and the need for more multilingual-multicultural worship and formation resources.

“Having a recent immigrant lead ... adds credibility to our program.”

Strengthening ministries and discerning next steps: Information-sharing was emphasized as necessary for inspiring, improving, and sustaining ministry. When writing about their strengths, they most often cited their faith, financial and other physical resources, support from their bishops and congregations, community reputations and partnerships, authenticity, willingness to take risks, and dedicated team members. Funding and volunteers with foreign-language skills were frequently cited as priority needs. Some respondents wrote about struggling to discern their place, given the rapid change, fear, and moral imperatives at hand.

“What we lack in money, we have in gumption and faith.”

Partnership and community engagement: Many highlighted the importance of working in partnership with other ministries, organizations, and denominations. Several mentioned activity with interdenominational and secular coalitions.

“I think the Church needs to determine how much it can do on its own, and what, when, and where it needs ecumenical and other NGO partners.”

Everyone can play a role: Several respondents wrote about how every person and every congregation can play a role in helping to support immigrants.

“No matter your age or income level or skillset, there is a way for everyone in the Church to help and support migrants.”

Methodology

This report presents data gathered through an online survey conducted by The Episcopal Church which focused on migration ministry as well as the United Nations Development Goals.² The present report only includes data relevant to migration ministry.

The survey was created in response to [Resolution D037](#), which was adopted by the 81st General Convention of The Episcopal Church in 2024. This resolution recognized that the lives of immigrants are deeply connected to every aspect of the Church's mission and directed [Episcopal Migration Ministries \(EMM\)](#) to partner with the [Episcopal Migration Response Network \(EMRN\)](#) to investigate that topic and report back to General Convention in 2027. The survey was designed by EMM staff and a working group composed of EMRN members, and it included both multiple-choice and narrative-response questions.

Resolution D037 specified that EMM should analyze and present survey results in partnership with The Episcopal Church's Standing Commission on World Mission, which are the authors of this report. Initial analysis was facilitated by the use of Microsoft CoPilot. Further analysis focused on the careful review of written and multiple-choice responses, the identification of themes, and the selection of quotations that were sometimes edited in order to preserve anonymity.

The following definition was included in the survey's introductory note: *An immigrant is "a person born in a country other than the one in which they currently reside. This includes individuals without legal authorization to be in the country and who may or may not be in the process to regularize their status (e.g., undocumented individuals); those with legal authorization to be or remain in the country, including refugees, asylees, permanent residents, naturalized citizens; and individuals on student visas. The definition excludes tourists and others not seeking to reside in the country permanently."*

Sometimes, the word "immigrant" refers to the descendants of people who moved to a given country hundreds of years ago. The definition above was crafted for the survey in order to reflect the intention of Resolution D037 and the immigration enforcement actions of the second Trump Administration.

The survey was released in English and Spanish through communication channels of The Episcopal Church such as The Episcopal Church Weekly email blast, online updates provided by EMM and the Office of Government Relations, EMRN meetings, and the newsletters of dioceses and parishes. "All who serve in leadership roles in Episcopal ministries, whether formally or informally, across all levels of the church" were encouraged to respond, as were "external partners working alongside Episcopal ministries." Responses were gathered between November 11, 2025 and January 2, 2026.

Most survey respondents said that EMM could contact them for further information about their responses. This could allow for further information-gathering, information-sharing, or providing invitations for involvement in the Church's immigration-related activities.

No representative sample was drawn, and therefore the results provided here cannot be considered representative of The Episcopal Church as a whole, although they enrich our understanding of the migration ministries of the Church, as well as the diversity of opinion and approach among Episcopalians.

² To request the survey instrument, write to emm@episcopalchurch.org.

Findings

Survey participation and dioceses represented

The survey was completed in whole or in part by 170 respondents from 73 dioceses, or 69% of the 106 dioceses of The Episcopal Church. English was used by 165 individuals, and Spanish by 5. All provinces of The Episcopal Church were represented.

Alabama	Indianapolis	Pittsburgh
Alaska	Iowa	Rhode Island
Albany	Kansas	Rio Grande
Arizona	Lexington	San Diego
Arkansas	Los Angeles	San Joaquin
Atlanta	Louisiana	South Carolina
California	Maine	South Dakota
Chicago	Maryland	Southeast Florida
Central Florida	Massachusetts	Southern Ohio
Central Gulf Coast	Michigan	Southwest Florida
Central Pennsylvania	Minnesota	Spokane
Central New York	Mississippi	Tennessee
Colombia	Missouri	Texas
Colorado	Montana	Utah
Connecticut	Nevada	Upper South Carolina
Convocation of Episcopal	Newark	Vermont
Churches in Europe	New Jersey	Virginia
Dallas	New York	Washington
Delaware	North Carolina	West Missouri
El Camino Real	Northern California	Western Kansas
Florida	Northern Indiana	Western New York
Georgia	Northwest Texas	Western North Carolina
Great Lakes	Ohio	Wisconsin
Hawaii	Oregon	Wyoming
Idaho	Pennsylvania	

Immigrants as service-providers and beneficiaries in diverse ministries

Respondents were asked whether they offered various kinds of ministries or programs, and whether immigrants served in each kind of ministry, as well as whether they were served by them. *Immigrants were found to contribute substantially to all types of ministries surveyed, and to be served extensively by all types of ministries surveyed.*

Immigrants as Contributors to and Beneficiaries of Ministries in The Episcopal Church		
Ministry Type	Percentage of ministries in which immigrants provide services	Percentage of ministries in which immigrants are beneficiaries of services
Addressing immediate physical needs (e.g. medical access, food banks, clothing closets, or services to the unhoused)	47%	84%
Advocacy on behalf of a specific impacted individual or family (e.g. support when engaging with government agencies, detention facilities, assisting in securing legal counsel)	45%	86%
Creation care (e.g. community gardens, land stewardship, solar panels, recycling and re-use programs)	44%	46%
Demonstrations (e.g. vigils on public policy and/or impacted communities, protests or marches)	37%	66%
Education (e.g. Episcopal schools, preschools, day schools, tutoring programs)	52%	76%
Immigrant-specific ministries (e.g. English classes, immigration legal clinics, family preparedness clinics, preparation for citizenship exams, mental health services to specific immigrant populations)	64%	N/a
LGBTQ+ community support (e.g. Pride activities, counseling for people who are coming out and their loved ones)	30%	44%
Medical and/or mental health care (e.g. parish nurse programs, clinics, mental health services)	49%	70%
Pastoral support to those impacted by immigration enforcement (e.g. pastoral support to detained persons or those at risk of or who have been deported, and/or their family members, community members, and/or clergy)	47%	N/a
Pastoral support to those suffering physical or moral injury on account of their profession (e.g. federal, state, or local law	45%	55%

enforcement agents who have a role in immigration enforcement or detention)		
Public policy advocacy (e.g. contacting elected officials, op-eds or letters to the editor)	43%	76%
Racial justice (e.g. community dialogues, partnerships with organizations led by people of color)	52%	70%
Relationships with congregations or dioceses in other countries	33%	49%
Spiritual formation (e.g. Sunday school classes, adult forums, bible study)	37%	50%
Worship	51%	59%

Volunteer, staff, and committee contributions

Volunteers provide services in the vast majority of the ministries represented in the survey. About half of respondents (51%) who reported on how their immigrant-related ministries were staffed said that they relied on volunteers only. Only 6% said that their ministries were implemented by paid personnel only, while 43% said that their ministries were carried out both by people who were paid and by volunteers. When paid staff were described, they were most often clergy. Committee efforts were reported by 29% of respondents.

Narrative responses

The survey asked several questions requiring narrative responses:

- What do you do? Whom do you serve? How do you serve?
- How is your ministry/program staffed?
- What are the current priorities, challenges, and needs?
- What are your strengths as a ministry?
- What elements of your ministry do you believe are replicable across The Episcopal Church?
- What could you share with or teach to others across the church?

The survey did not ask respondents to report on their opinions concerning current immigration policy or actions, but many referred to them in their narrative responses nonetheless.

The following subsections of the report highlight themes that appeared in responses across all question areas. Some quotations have been edited in order to preserve anonymity.

Putting Christian values into practice

Many survey respondents reflected on the way their ministries are reflected in what they consider to be basic Christian values such as welcoming, generosity, compassion, joyfulness, courage, personal responsibility, patience, optimism, resilience, and loving God and neighbor.

Quotes:

- As people of God, we are called to raise our voices against the unjust persecution of immigrants. The trauma and fear that current policies have brought upon our communities are unbearable – an affront to human dignity, a sin, and a deep source of pain for the Church and all God’s people.
- We want to be present in prayer for immigrants and for officers participating in these cruel actions.
- Love God, love self, love neighbor.
- Recognizing that love for our neighbors is very important, as well as respect for every human being, by saying it and doing it.
- Stop doing things SO THAT people come to church. Offer ministries they need and spiritual nourishment opportunities that meet them where they are. And trust God with the church’s future.
- Never give up. Follow justice and justice alone.
- Inclusivity and multiculturalism requires intentionality and often brings tension. However, it is in this tension that fruitful ministry, conversation and communion offers a vision of God’s Kingdom.

Changing the narrative

Several respondents wrote about how public opinion is often biased against immigrants, and the need to change that narrative, both in their congregations and in the larger society.

Quotes:

- Our first priority is to repeat that immigrants are vital to the health of our community, and are valued. Those of us who are able are doing what can be done to stand as an ally, and in opposition to the language and actions that minimize the dignity of every human being.
- Added challenges arise in today’s current political landscape that often demeans people of color and immigrants.
- That the Latino population is not monolithic and that they have to overcome some very real fears about their safety in our current political climate. Even still they love this country and given the chance they will love this church.
- The most important thing is awareness. Many church-goers are not aware of the pain endured by people of color, and especially immigrants. Once people understand, I believe they are much more willing to offer hospitality and work for change.
- Keep in mind that if you are not Indigenous in this country, you are either an immigrant or a descendant of immigrants.
- We all benefit from the immigrant population. We have a lot to learn from them: their courage, resilience, and strong faith.

Alternate voices

Approximately 4 percent of survey respondents reported that immigration ministry was not of interest to their congregations, or voiced support for the Trump Administration's immigration enforcement actions.

Quotes:

- One should differentiate between legal and illegal immigrants. We support local food pantries. Whether or not they assist immigrants of either variety, I do not know. It doesn't really matter. The Church should always be available to assist anyone in need. By the same token, she should also abide by the law.
- We will do anything to help legal immigrants. This country was developed by legal immigrants. Those who come here illegally are breaking our laws and are criminals. Many are suffering in their own countries but we have systems in place to apply for amnesty or legal immigration. We are doing those we help illegally a disservice because it places them in positions of servitude, abuse, and trafficking. Our processes need to change to make it easier and quicker to come here legally. Until then, as moral citizens of the USA, we feel we should support our ICE agents and those attempting to take the violent criminals off the streets and send them back to their own countries. Those here illegally that are good people are also abused and exploited by those violent offenders.
- Our congregation is not terribly interested in helping immigrants... There's a lot of prejudice against illegal immigrants in the congregation, who believe that immigrants who come here illegally are getting what they deserve. Trying to explain what is going on to them is being dismissed as nothing more than doctored video.
- This is not a relevant issue in our local community.
- [Our] church has a history of only serving the needs of its members and does not engage in active outreach to other communities that are not part of the church's historic demographic.
- I would like to see the Episcopal Church focus on face-to-face service, stay away from politics.

Providing survival support

Many ministries are helping immigrants to meet the basic necessities of life like food, shelter, and safety. Each ministry has a different story and structure, which case studies could describe more fully than this report will be able to do.

Food ministries include pantries, mobile units, lunch or breakfast distribution, and sharing sit-down meals. Food scarcity is reported to be more widespread throughout communities, as social welfare programs are being cut and inflation advances. Some ministries operate community gardens to produce food while at the same time caring for the environment and building solidarity.

In addition to food, ministries provide hygiene supplies, clothing, and home furnishings at low-cost or no-cost. Others provide financial support in the form of cash or gift cards.

Transportation has emerged as an important service. Immigrants may feel safer when they are accompanied by U.S. citizens to court appearances and whenever they must leave their homes. They

may not have cars, and feel unsafe on public transportation. And they may be unable to obtain drivers licenses.

Some ministries are providing *counseling or other forms of health care*. More often, they are partnering with external healthcare providers.

Educational programs teach immigrants English, tutor children, and provide information about how to best navigate the US legal system. These are sometimes paired with one-on-one help for filling out forms, understanding bureaucratic procedures, and communicating across languages and cultures.

Some respondents described *ministries to those who are in immigration detention* such as pastoral visits, keeping in touch with them through letters, and advocating for their release and fair treatment.

Most ministries reported providing a relatively narrow range of services to immigrants, who may or may not be members of their congregations, and relying on partners to take other roles. Some provide a comprehensive range of services including housing to small numbers of people or families.

Three main challenges were described repeatedly. First, many ministries are in urgent need of financial and human support. Second, language and cultural barriers are hard to address for some congregations, particularly those with small congregations or budgets. Finally, the fear and anxiety immigrants are experiencing can make them less likely to leave their homes or seek help, slower to learn, and wary of building trust with potential helpers.

Quotes:

- This is a ministry in which we help people who usually lack the resources to navigate a system that is structured to capture, jail, and deport them. There are times when we may share a victory with a family that can change their lives for the better. There are times when the systemic racism of the current system catches a family and we share their sorry and grief. Our faith helps us weather the storm. Each time we help our immigrant brothers and sisters, we are personifying the Good Samaritan.
- We are only as safe as our most vulnerable members and neighbors. Those who seem to you to be safe and confident are often in precarity.
- *Uno de los desafíos es que la comunidad tenga asesoramiento legal en vez de valerse del que dirán y de circunstancias particulares que no es igual a la suya.* (One of the challenges is for the community to seek legal advice instead of relying on hearsay and particular circumstances that are not the same as theirs.)
- Any small patch of land can become a community garden for those who are food insecure.
- Our church has other social service commitments and fewer pledges than usual, so our current level of support [for the immigrant family we are helping] is unsustainable. Sadly, in the present political climate, immigrants [in our community] are afraid to leave their homes to work, study, shop, etc. We worry that “our” family will be financially dependent on us for a long time to come.
- Current challenges are fueled by the increase of ICE detentions, the fear in the immigrant community, and household providers/parents being detained/deported. Money is needed by all, along with policy changes that stop empowering racial profiling, protect sanctuary, provide social services to our immigrant community ... the list goes on!

- Providing a space for migrant communities and others to meet with each other. Helping supply basic needs such as non-perishable food items, clothing, toiletries, etc.
- [We focus on] being present to individual immigrants, sharing their hopes, fears, victories, tragedies.
- *Otro desafío es el desespero que causa esta situación en la que vivimos y a la misma vez empezamos a ignorar la realidad y la información que se comparte por las redes porque todos estamos abrumados.* (Another challenge is the despair caused by the situation we are living in, which leads us to ignore reality and the information shared on social media because we are all overwhelmed.)

Fear and anxiety

Many ministries have transformed their mode of operation because clients have become too fearful to venture outside of their houses. Several have adopted a “low profile” approach to avoid drawing public attention to themselves, brought their ministries to immigrants’ homes, or run errands for families who do not feel safe in public space. Some helpers who are not recent immigrants also report fear for their own safety, particularly in areas described as “conservative.”

- Many people are hesitant to participate in our gatherings because of fear related to immigration enforcement. This same fear often prevents them from accessing essential resources and support.
- We are doing our best to make the community invisible ... by offering to shop, do laundry, bystander training... We are also working to get phone cards and advocate for persons who have been arrested.
- Safety for our immigrant communities is a top priority of the diocese... We have three detention centers operating within the boundaries of our diocese and one of our Spanish speaking congregations which is near one of the detention centers has closed because people are afraid to come to church. Because some farm workers and day laborers are afraid to go to work, we also are feeling the stress of resources to be able to provide groceries and other material needs requests (rent, utility bills, etc.).
- I worry that large accompaniments may make our immigrant friends targets.
- I ... find myself in a very conservative area where being an advocate can be dangerous. So I admit to being careful how I proceed. I should be more courageous. I also want to be careful and not endanger others.
- We are worried about what will happen when ICE, DHS, and other presence begins to ramp up [in our community]
- Our student numbers have declined due to fear of ICE raids or arrests
- We had to cancel our tutoring program due to fears of endangering families as they gather. Families not venturing outside of their homes.

Concern for those who serve

Some respondents emphasized that working to help immigrants in the current environment is often stressful and dangerous, and called for more attention to their needs.

- Pastoral ministry to those serving in migration ministry should be a consideration. It can be demoralizing and overwhelming for them.
- Much of our peace and justice work is carried out by individuals who do not share their names, who “keep their heads down” to operate under the radar in our small rural community.
- Keep the faith. There will be ups and downs.
- We need to know that we are valued.

Helping members of particularly vulnerable groups

Some ministries are focusing particular attention on children, for example by setting in place plans for their safety in case their parents are detained or deported. Others are reaching out to immigrants who are LGBTQ+.

Quotes:

- We have a generation of children who have been traumatized.
- We are working to overcome issues regarding diocesan-wide youth activities, which require travel through CBP checkpoints, while balancing this with the needs of Trans youth who may be endangered by traveling to or through a state with restrictions on Transgender individuals.
- We are in a stage of combining two ministries into one. We are planning education on advocacy for special places legislation to put that back as sanctuary – that is, in schools, churches and medical facilities. Several of our congregations have established feeding, housing programs and education for congregants on responding to ICE to keep community members safe. In this critical time we are redirecting our work to intersectionality with LGBTQI, and other marginalized groups.

Countering abuses

Several respondents reported on the work they are doing to protect immigrants from abuses of the U.S. Immigration and Customs Enforcement agency (ICE), which they see targeting people simply because they “look foreign” and overstepping their legal authority. Respondents’ activities include participating in prayer vigils and demonstrations, communicating with lawmakers and public officials, organizing efforts to alert neighborhoods to the presence of ICE agents, and distributing information on legal rights.

Quotes:

- The current priority is to stop the illegal, violent, sadistic use of force by Immigration and Customs Enforcement and Customs and Border Patrol
- Resist intense immigration enforcement and racial profiling. Protect congregants and other community members who face ICE detention and deportation. Monitor and protest erosion of due process in immigration enforcement.
- People willing to stand up and speak out at city council meetings, rallies and vigils.

- I would like the church to stand up as the Catholic Church has done in support of immigrants and against Trump's policies of racial profiling and forced incarceration of immigrants.
- Our Native American members ... are under pressure from federal officials simply for being brown skinned. Many have been challenged by ICE and threatened with deportation.

Changing rules and laws

Some respondents advocate for changes to laws that they consider to be unjust. One person stated that they were not in favor of the church's advocacy efforts.

Quotes:

- Return the definition of eligibility of bonds to that used in prior administrations allowing people to continue their court process while living with their families; to end the use of immigration rules/policies to punish immigrants, e.g., imposing mandatory filing fees for asylum applications/employment authorization applications.

Immigrants as leaders and congregants

Some respondents wrote about immigrants as members of their congregations, and the need for more multilingual-multicultural worship and formation resources. Others cited immigrant leadership as an important focus.

Quote:

- We blur the lines between server and served. We invite everyone who volunteers to take what they need from the food pantry and invite those who receive from the food pantry and community meals to volunteer.
- As a community of immigrants we better understand and identify with the needs of the more recent arrivals.
- Having a recent immigrant lead ... adds credibility to our program.
- I'll pass the mic to my immigrant siblings. As a white-presenting woman, I have learned from my experience of serving as vicar of a multicultural congregation.
- Each culture arrives with its own capacity to recognize and equip leadership
- One thing we need ... is more flexibility in our worship and music resources. With many of the congregation coming from the Global South it would be helpful to be able to incorporate elements from other Anglican liturgies and to have a wider choice of music.

Strengthening ministries and discerning next steps

Information-sharing was emphasized as a necessary ingredient for inspiring, improving, and sustaining ministry. Several respondents thanked Episcopal Migration Ministries for their virtual presentations, networking activities, and online resources, which have nurtured their own community education efforts. Some highlighted the resources and community provided by groups like the Episcopal Migration Response Network and the Episcopal Migration Caucus. Many also said they would be interested in sharing their stories, skills and knowledge.

When writing about their strengths, respondents most often cited their faith, financial and other physical resources, support from their bishops and congregations, community reputations, partnerships, authenticity, willingness to take risks, and dedicated team members.

Funding and volunteers with foreign-language skills were frequently cited as needs. Some respondents wrote about struggling to discern their place in these ministries, given the rapid change, fear, and moral imperatives at hand in their own unique contexts.

- We need to make the programs sustainable. That means strategic planning, financial support, leadership training.
- We have passion for our support work, born from our contact with this family that we love like our own families. We have a history of sanctuary experiences so we have some idea of the commitment we are making to a family and the pitfalls to avoid. We are working with a very active community of immigrant advocates.
- The church's reputation makes us a trusted community partner
- Our approaches and elements ... have developed and adapted organically.
- Every church will have challenges from families/individuals coming from other cultures and economic classes. They will also have challenges from their own church members. We can share our experiences.
- I learned about taking time to build trust and how it hurts so many when trust is broken.
- [We want to maintain an attitude of] having respect for people where they are now in their lives and working with them/meeting them there instead of trying to mold them into what and where we think they should be.
- Our ministries have grown out of our church's commitment to become an immigrant welcoming congregation more than 10 years ago. Everything we do is replicable if the congregation and ministry leaders decide that this is part of their mission. EMM has provided valuable resources and advice on everything from sponsoring asylum seekers through the humanitarian parole program in 2023 to resources on providing family safety clinics in 2025.
- What we lack in money, we have in gumption and faith.
- Frankly, we wish we could do more. Our church is actively seeking all kinds of further outreach opportunities within our community.
- We have people who are looking for a way to react to the situation in our country and state, people who want to learn how to serve each other and the oppressed. We want to create something sustaining and adaptive to the needs of our congregation and community.
- It is hard to know what the current challenges and priorities are as the situation here is both chaotic and secretive.
- We'd like to expand our efforts to local government, but are challenged to learn effective ways to engage there.
- I am still discerning how to reach out to others and provide assistance. I regret that I have not done more.

Partnership and community engagement

Many respondents highlighted the importance of working in partnership with other ministries, organizations, and denominations. Several mentioned activity with interdenominational and secular coalitions that partner to support immigrants.

- We operate from a model of intense community engagement and always trying to get to yes.
- I think the Church needs to determine how much it can do on its own, and what, when, and where it needs ecumenical and other NGO partners. Those answers may vary by region and context.
- [Don't underestimate] the importance of having a sense of partnership within all the diocese's social justice groups.
- Collaborate with other denominations and with interfaith groups. Make it peaceful and non-provoking but get press to events to highlight the Christian denunciation of ICE activities.

Everyone can play a role

Several respondents wrote about how every person and every congregation can play a role in helping to support immigrants. Small congregations are sometimes more nimble. Some feel called to direct face-to-face service, and others to financial support. Recent immigrants and longer-settled families have different skills and gifts to offer. Younger and older people bring their own unique strengths.

- We all have something to offer in ministry, but I find that we often dismiss those whose offering is either different or small. It can make a difference to those being ministered to and receiving it, even if you don't understand it.
- We're small and flexible. We're poor which allows us to serve our poor neighbors and become one with them. Our chief asset is the land we stand on and the community garden we run.
- We are small but mighty!
- How being a small mission church can have a BIG impact on our community.
- Our youth and young adults are encouraged to speak their truth and to help build a church for all of God's children. This is powerful and empowers the future of the church, so while the building of the ministry feels slow, it has a stronger and stronger foundation.
- No matter your age or income level or skillset, there is a way for everyone in the Church to help and support migrants.
- Consider how your established ministries can extend their reach to immigrant communities.
- Most people would rather give things than participate in face to face volunteer efforts. The congregation is very generous and any short drive to gather material donations is usually successful.
- In Europe our congregations are majority immigrants, in my congregation 70%. This includes US military, expats working for multinationals, people who have settled here, migrants and refugees.
- Every church should look at their entire community, both other Christian denominations and secular organizations, for support as they consider how best they can protect immigrants during a terrifying time in our history. Perhaps few churches can actually host a family long-

term. But if they have a small room that can be converted into a comfortable space, short-term hospitality is very important too.