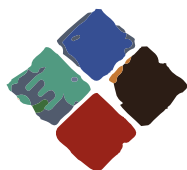




# Engaging Latin@ Faith Leaders and Communities to Address Domestic Violence

A Guide for Advocates and Service Providers



## **Pieces of a Bigger Picture**

Faith Communities and Service Providers Working Together  
to Support Victims of Sexual and Domestic Violence







Dear Advocates, Service Providers, Allies, and Friends,

Faith is an important resource for many survivors of domestic violence. This is especially true in communities where faith is central and vibrant. The Latin@<sup>1</sup> community in the U.S. is a good example; 92% of the community reports that religion holds some level of importance in their lives.<sup>2</sup> Older adults are typically even more faithful than younger generations. Many people have family members for whom faith is simply a way of life.

For Latin@ survivors of domestic violence, faith can be particularly critical as both a resource and a barrier to safety. Faith may be a wellspring of strength, courage, and resilience that gets a survivor through each day. It may also be a barrier to safety that encourages survivors to “turn the other cheek,” forgive, and prioritize family unity over personal safety.

For many survivors, the abuse itself may have a spiritual component. Some survivors have been ridiculed for their faith or had their faith used as a weapon against them. Some have been told, “God doesn’t love you.” Abusers manipulate faith leaders and whole congregations, and misinterpret scripture to entrap survivors. For a survivor of abuse, healing and justice may have a spiritual component. The involvement of a faith leader or faith community can help to speed healing.

In addition, many survivors of domestic violence are already reaching out to faith leaders and people they know and trust in their faith communities for help. Tragically, faith leaders often have not received the training and resources they need to respond to these calls for help safely and effectively. As a result, safety may be compromised because faith leaders are unaware of the potential seriousness of the situation, unfamiliar with local services, or unable to provide an appropriate response. In addition, faith leaders may simply be stretched too thin or overwhelmed by the complexities of responding to the needs of survivors, family members, and perpetrators within the congregation.

At Safe Havens, we believe that, given training and resources, faith leaders have the potential to be significant allies in work to respond to survivors of abuse and to prevent abuse in the future. They know families, often across generations, and they know their communities. They visit in homes and hospitals. They are present for major life-changing events (births, marriages, deaths) when abuse might bubble to the surface. They are important gate-keepers to services. They are trusted confidantes who have weathered many crises with their congregants. They can provide preventive education and resources within their congregations. In addition, they can speak prophetically about issues that are affecting their congregations and communities.

In partnership with advocates and service provider agencies, faith leaders can become sources of support for survivors of abuse, and congregations can truly become “safe havens” that provide resources, referrals, and much-needed support. In other words, when advocates and faith leaders work together, we can make faith as much a resource, and as little a barrier, as possible.

In order to engage faith leaders and congregations in helping to make families and communities safer, partnerships with local advocates and service providers are absolutely essential. The first step in building these partnerships is to reach out, develop a human connection, and find common ground.

This type of outreach and partnership building is never easy. It is even more challenging when an advocate is reaching across a religious or cultural barrier. It’s difficult for any of

us to reach beyond our “comfort zones.” However, because we care about the safety of every person, in every community, we must build partnerships that reach beyond our own religious or cultural comfort zones.

To make this easier, Safe Havens has worked with Casa de Esperanza to provide guidance about reaching out to Latin@ community faith leaders and congregations. We have learned so much, and are grateful for Casa de Esperanza’s generosity in working with us. This resource is co-written by Safe Havens and Casa de Esperanza, and it shares wisdom from both agencies.

It is intended for any advocate who is reaching beyond their comfort zone to engage faith leaders, and especially for advocates who are reaching out to the Latin@ community.

We hope that the partnerships you are able to build with local faith leaders and congregations will strengthen access to services and increase safety for survivors in Latin@ communities across the U.S.

Many thanks for the critical work you do in local communities,



Rev. Dr. Anne Marie Hunter  
Director, Safe Havens

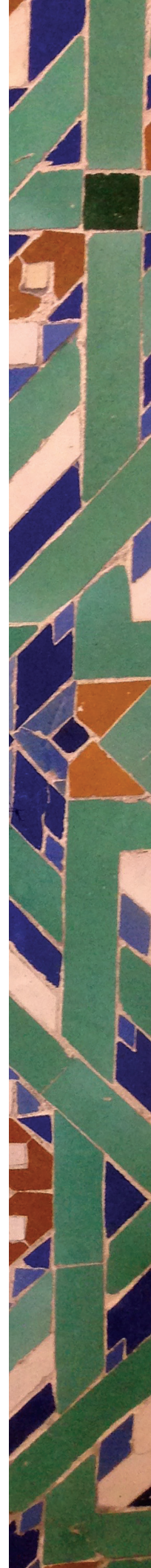


Alyson Morse Katzman, MPA  
Associate Director, Safe Havens



national **latin@** network

We are deeply grateful to the Office on Violence Against Women of the U.S. Department of Justice for their guidance and support of this groundbreaking work. It is an honor to share the journey with you.





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617-951-3980

You can download this and other resources for free at  
[www.interfaithpartners.org](http://www.interfaithpartners.org).

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## Engaging Latin@ Faith Leaders and Communities

As an advocate or agency that works hard to provide services to everyone in your community, you may be interested in reaching out to and working with your local Latin@ community. One effective way to make this connection is to reach out to Latin@ faith leaders and faith communities.

When planning to engage any faith leader or faith community, it is essential that we learn more about and work to understand the congregation, the community where the congregation is situated, the congregants, and other factors that may impact the faith community and leaders. Similarly, when engaging Latin@ faith leaders, it is essential to understand the congregation, congregants, and community as well as the Latin@ community served by the congregation and the Latin@ community as a whole.

Casa de Esperanza has engaged the Latin@ community in ending violence for over 35 years. The organization was started by a small group of Latina activists in St. Paul, Minnesota in 1982. They created the organization to provide culturally responsive support and services to Latin@s experiencing intimate partner violence, something that was missing from mainstream organizations at the time.

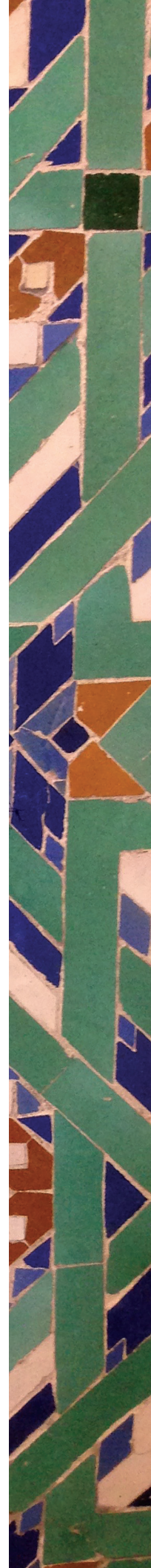
Casa de Esperanza's founders listened to Latin@s and the totality of their experiences. This shaped the way the organization developed its mission, vision, and values: Latin@ leadership, entrepreneurship, community driven solutions, organizational excellence, and living free of violence. Today, Casa de Esperanza has grown into the premier Latin@ domestic violence organization in the country and reaches Latin@ communities and faith-based leaders across the country.

The purpose of this resource is to share some of what Casa de Esperanza has learned over the years about working with and within the Latin@ community.

### Community Background

The Latin@ community is diverse and is made up of individuals with intersecting identities, norms, and beliefs. Latin@s strongly value both family and community. Below are some statistics about Latinos living in the U.S.

- ❖ The 2016 U.S. Census estimates 57.7 million Latin@s live in the U.S. (17.8% of population).<sup>3</sup>
- ❖ Latin@s are a heterogeneous group with varied histories, socioeconomic backgrounds, and cultural and linguistic subtleties from more than 20 countries.<sup>4</sup>
- ❖ 34.2% of Latin@s in the U.S. are foreign born. Of the total foreign-born population in the U.S. (39.9 million), 53% were born in Latin America and the Caribbean.<sup>5</sup>
- ❖ 65.8% of Latin@s who live in the U.S. were born in the U.S.<sup>6</sup>
- ❖ Many families have mixed immigration status: 75% of children in immigrant families are U.S. citizens.<sup>7</sup>





## Context

Casa de Esperanza has chosen to use “@” in place of the masculine “o” when referring to people or things that are either gender neutral or both masculine and feminine. This decision reflects our commitment to gender inclusion and recognizes the important contributions that people of all genders make to our communities.

Hispanic and Latino are sometimes used interchangeably, but they mean two different things. Hispanic refers to people who speak Spanish and/or are descended from Spanish-speaking populations. Latino refers to individuals who are from or descended from people from Latin America. So, a descendant from Spain would be referred to as Hispanic but not Latino and someone living in Brazil would be considered Latino because they reside within Latin America, whether or not they speak Spanish.

Latino/Latina refers to the culture of descendants of Latin America. Latinx is a gender-neutral term like Latin@ used to refer to a Latino/Latina person. The “x” replaces the male and female endings “o” and “a.” The term Latinx is often used by higher education institutions, LGBTQ activists, and authors of color within the U.S. Latinx is not always used within local communities outside the LGBTQ community. However, the usage of the “x” is increasing within the U.S. In Latin America, other gender inclusive writing has included the letter “e” to symbolize gender neutrality i.e. *Hola amigas* instead of the gendered *amigos/as*.

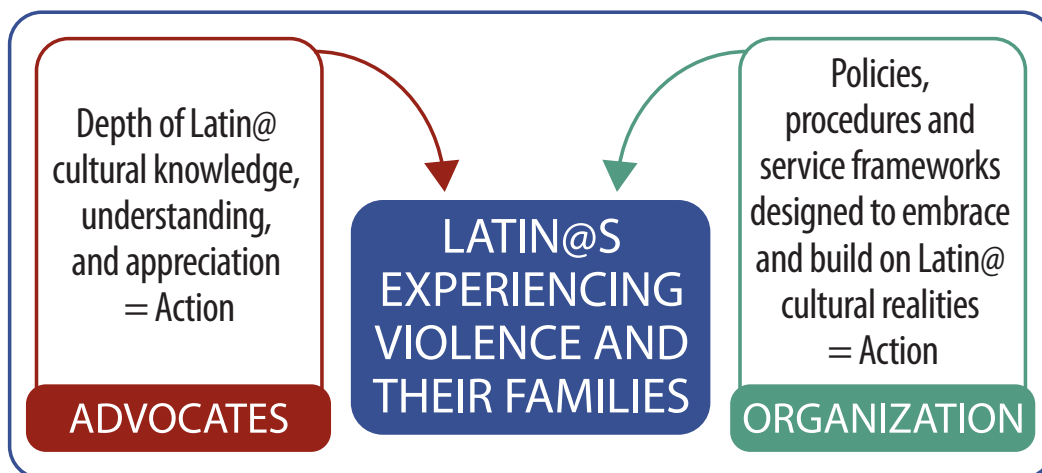
We recommend that you listen to the words used by a speaker or community, whether it is Hispanic, Latin@, Latino/a, Latinx, or Latin, and mirror that language. Respectfully asking for guidance on terminology is also recommended.

Like culture, language is fluid and continuously changing to reflect the community and its population. Not all interactions will be the same since our community is heterogeneous and represents more than 20 Spanish-speaking countries with diverse histories and cultures. Similarly, there are geographical differences related to where Latin@s reside within the U.S. that will impact the acculturation process for new immigrants and the bi-cultural orientation of Latin@s who are second generation and beyond. A newly arrived Dominican immigrant living in New York City will have different cultural orientations and acculturation experiences (learning and navigating a new culture while maintaining the culture of origin) than a fourth-generation Mexican individual living in California who has embraced both American and Mexican culture since early childhood.

## Cultural Responsiveness

It is essential for advocates to have knowledge and appreciation of Latin@ culture, and most importantly the Latin@ culture in your area, since the culture is heterogeneous. Lack of this knowledge and appreciation can jeopardize relationship building with individuals seeking support, community members, and faith leaders. At the same time, the agency itself must review its policies, procedures, and service frameworks to make sure that they are fully responsive to the needs of Latin@ survivors. These two priorities work together to make services in the community culturally responsive.

To illustrate this two-fold focus, Casa de Esperanza works within the Latina Advocacy Framework illustrated below. It is essential that any advocate providing support adheres to this model when working with Latin@ individuals, families, or communities. In addition, organizational policies and procedures need to support and embrace this framework to support Latin@ individuals, communities, and advocates.




*Reference: Latina Advocacy Framework: National Latin@ Network for Healthy Families and Communities, a Project of Casa de Esperanza 2013.*

In addition, Casa de Esperanza believes that the cultural context of Latin@s' lives include three components: experience, reality, and consciousness. These three factors are woven throughout Casa de Esperanza's work and provide a foundation for understanding survivors of abuse who are members of Latin@ communities.

Experience encompasses the totality of a Latin@s' daily life and is influenced by various factors including their age, when they immigrated, or when they were born in the U.S., as well as past experiences with government systems and individuals. What has been the individual's life experience? If they immigrated due to political warfare, have they experienced violence, persecution, or trauma? If an individual entered the country without proper documentation, it is likely that their journey into the country may have included additional violence, sexual assault, or trafficking. The age at which they migrated





is also developmentally important. Did the individual have a say in leaving their country if they came as a child or adolescent? If the individual came to this country as a child or an adolescent, they may have acculturated differently than their older family members. The factors of experience will impact how they have experienced intimate partner violence and abuse in their lives. The abuse that is part of an intimate relationship may not be the most pressing issue if there are other troubling realities such as potential homelessness, deportation, or loss of children.

Reality addresses a Latin@'s way of living and is based on factors like the primacy of *Familia* (family). The reality of many Latin@s' lives is that *Familia* comes first, regardless of good or bad, triumph or turmoil. The *Familia* is made up of nuclear and extended family members as well as close friends, and daily decisions are based on the good of the whole, not the individual. Latin@s are a group-oriented culture. Living with family and extended family may be part of their reality. Going to a shelter may offer an opportunity to live free of violence, but this opportunity may not work for a Latin@ who is living with children, nephews, or parents who may also be impacted by the violence. Leaving family and community is not only a practical and emotional hurdle but a cultural conflict. The survivor's concerns may extend to children and family living in the survivor's country of origin. The "good of the whole" includes emotionally and financially supporting children and the family members involved in raising the children who reside in the country of origin. Safety planning would need to include family living abroad since they may also be a target of abuse and threats.

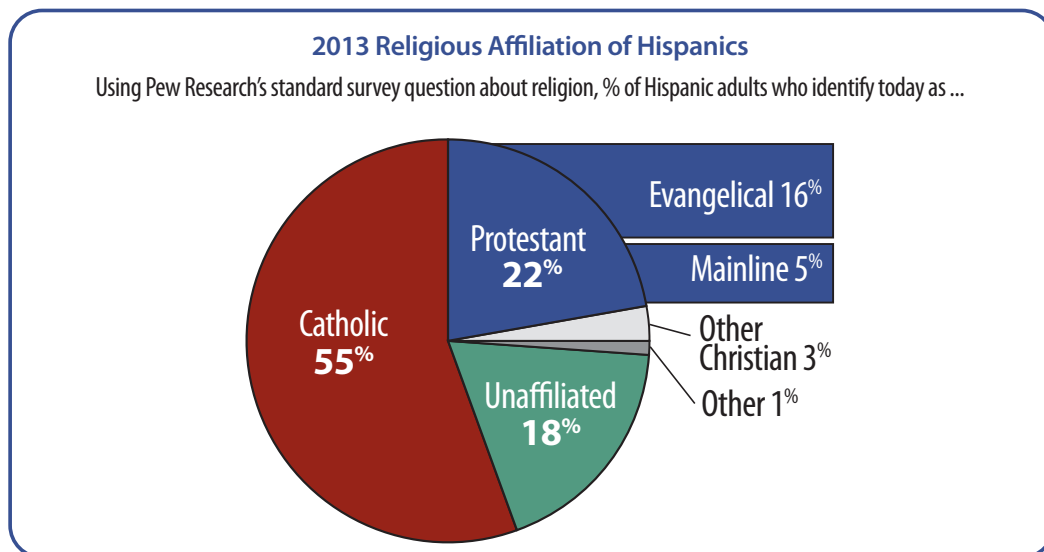
Consciousness addresses a person's "way of thinking" and is reflected in factors such as using storytelling as a method of communication, being interdependent and highly relational, and living in the moment rather than in the future. Communicating through storytelling includes details of the whole story that are deemed important by the storyteller. These details are communicated so that the listener comprehends the experience, meaning, and viewpoint of the storyteller. Often when we (as advocates) provide services, we ask questions expecting quick, linear answers to our questions. Questions in our assessments and intakes inquire about survivors' experiences to clarify the need for services, if they qualify for services, or level of danger. We often have limited time to ask these questions and receive the answers to our questions. Communication through storytelling is not linear. The answers are within the story along with other information that is deemed important by the storyteller.

In addition, answering questions without initial pleasantries may seem harsh and sometimes offensive depending on the individual's country of origin, age, and culture. As we listen to the story without interruption, we begin to build trust and learn about survivors' experiences, cultures, strengths, and hopes. As interdependent and highly relational people, intimacy is valued and is an essential part of relationships. Greetings may include a kiss, hug, and/or handshake (depending on the country of origin of the individual, level of acculturation, and context). Because cultural differences between survivors and service providers exist, it is also important to ask questions for clarification to ensure accuracy.

Personal space is not as rigid in comparison to individualistic cultures, and touching may be part of a conversation. Being in the present allows us to be relational and truly engaged in the connection with survivors. These areas of consciousness are guidelines and it is essential to listen to the individual in front of us to guide us as cultural orientations may vary with each individual.

## Religion of Latin@s within the U.S.


Religion, faith, and spirituality are valued in our community. Many people mistakenly assume that all Latin@s are Catholic because there is a high representation of Catholics within the U.S. and Latin America, but it is important to recognize some may not be affiliated with a religion and others may be affiliated with religions other than Catholicism. According to the Pew Research Center, 55% of Latin@s living in the U.S. identify as Catholic, 22% as Protestant (16% Evangelical and 5% Mainline), 18% as unaffiliated, 3% other Christian, and 1% other.



*Source: Pew Research Center survey of Hispanic adults, May 24 - July 28, 2013. Figures above based on FORM12 and FORMNCO, N=4,069. Figures may not add to 100%, and nested figures may not add to total, due to rounding.*

Another commonality shared by many in the Latin@ community is histories and effects of colonization. Christian and Catholic organizations within Central and South America as well as the Caribbean were complicit in Spanish colonization, which often forced native peoples to abandon their spiritual practices and adopt Christianity. Despite this, the community has embraced religion and spirituality as a source of emotional and spiritual strength, protection, and guidance through hardships. Throughout histories, religious leaders have also advocated for the human rights of individuals in Latin America. Religion and spirituality are part of Latin@ culture and are represented in language, practices, and beliefs.





Latin@s living within the United States may be affiliated with a religion or a particular faith community for spiritual, emotional, communal, and practical reasons. Newly arrived immigrants may experience feelings of loss, isolation, and disorientation. They may have immigrated to reunite with family, for economic or educational opportunities, or to escape abuse and persecution. Even in the best circumstances of immigration, there is a feeling of loss. Individuals who immigrate have typically lost their family, friends, identity, community, profession, agency, and in most cases their ability to communicate in their first language.

These feelings of loss may be alleviated by affiliation with a faith community. The faith community may serve the wider community with a multitude of benefits, such as spiritual guidance, community, information, resources, and an orientation to the new community that is both religious and practical. Acculturated congregants and faith leaders can provide emotional and practical support. This support translates into trust, understanding, and influence.

It is important for domestic violence and sexual assault organizations to have an understanding and appreciation of Latin@ culture as well as the religion of the community they want to reach. Knowing what countries are represented in the local Latin@ community and the reasons for immigration will give you information about the community. Did individuals migrate because of political warfare or survive a natural disaster? Is there a large number of refugees? Is immigration status an issue? Does the community speak Spanish or an indigenous language? Answers to these questions will help you engage with the community and religious leaders.

Faith leaders are in a position to support and guide people in the community. Knowing that your domestic and/or sexual violence organization provides free and confidential support, advocacy, and resources will be of interest to them. If possible, it is preferable to speak Spanish because some faith leaders may only speak Spanish or prefer to communicate in their first language.

Since family and community are both a cultural and a religious value, it is important to let faith leaders know that your organization follows a survivor-centered approach that emphasizes empowerment and never tells individuals what to do or encourages anyone to leave their family.

Although there may be faith leaders who may not be open to building a relationship, our experience has been that once faith leaders are familiar with the agency's mission, culture, and resources, they are eager to collaborate in support of their congregants.

## **Culture and Religion**

Religion is an essential component of Latin@ culture and is present in language, traditions, beliefs, and norms. Most of these influences come from Christianity. Some Latin@s may

not be observant but may still embrace the religious norms and traditions that they grew up with or that are part of the family or heritage.

*La bendición* (the blessing) tradition is part of Latin@ culture, although not practiced in every Latin American country. Children ask older adults for their blessings and rely on older adults for guidance, prayers, love, and protection. The origin of the tradition is a spiritual one, yet today, some may use it as a form of reverence for elders and a practice that has been passed on from generation to generation.

As in English, references to God are part of everyday language such as: *Gracias a Dios* (Thank God), *Vaya con Dios* (Go with God), or *Si Dios quiere* (God willing). It is not uncommon to see religious representations in Latin@ homes, such as altars or shrines decorated with statues of Christ, saints, and the Virgin Mary. There are representations of the Virgin that may speak specifically to certain countries or geographic areas. For example, *La Virgen de Guadalupe* is celebrated in Mexico and other Latin American countries while *La Virgen de Caridad del Cobre* is celebrated in Cuba. Some worship the Virgin as a higher spiritual entity than Christ and will do *Mandas* (a request and promise to the Virgin) to ensure a good outcome such as the health and well-being of a loved one. When someone does a *Manda*, they may promise to offer additional prayers, attend church more than usual, or other special activities in return for answered prayers.

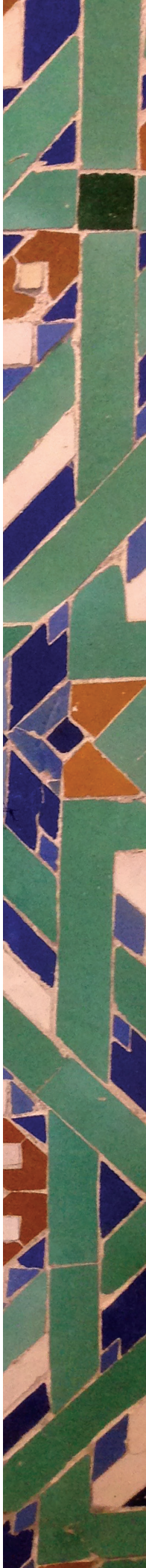
Saints are also important in Latin America. Babies are named after Saints and in some countries their Saint Day may be celebrated as a birthday celebration. Some believe that Saints can make miracles or good things happen. For example, *San Antonio* (Saint Anthony) can help find things such as lost keys, but may also be asked to find a new home or job.

*Curander@s* (healers) are respected leaders within the community who pray for the healing and well-being of others. They may use natural remedies, herbs, and candles to bring health and prosperity. *Curander@s* may be considered part of the religious community or outside the religious community in different countries within Latin America. Yet, it is common for individuals to seek *curander@s* during a difficult time. *Curander@s* can provide orientation, protection, and health.


*Rezador@s* are leaders within the Christian church and in the wider community who lead in prayer for the well-being of a family or an individual. They pray at funerals, wakes, or in the home for someone who is sick or for the birth of a child. They have influence in the community and bring a source of comfort during a time of hardship or during a celebratory event. Nowadays, some *Rezador@s* will use social media to coordinate prayer circles for individuals and/or families.

## Listening Sessions with Latin@ Faith Leaders

Because faith leaders have influence in the community and are in a position to support and guide, it was important for Casa de Esperanza and Safe Havens to hear directly







from faith leaders about their experience supporting survivors of abuse within their congregations for us to truly understand the best ways to engage and collaborate with faith leaders.

In 2018, Casa de Esperanza, in collaboration with Safe Havens, facilitated a listening circle with Latin@ faith leaders to hear about their experiences supporting survivors of intimate partner violence in their congregations. The faith leaders expressed the following answers to posed questions:

How would you like to collaborate with programs like Casa de Esperanza?

- ❖ Offer educational opportunities to youth about healthy relationships and include faith.
- ❖ Provide groups or workshops in the church to teach people about their rights and community resources.
- ❖ Provide written information in Spanish. Communicate directly in Spanish instead of using an interpreter. The person who works with the congregation must know the culture of the community.
- ❖ Focus on the whole family.
- ❖ Include partner abuse information and support in matrimony classes.

As a faith leader, how have you supported individuals/families experiencing abuse?

- ❖ Support through doctrine, faith, and scriptures.
- ❖ Provide information about community resources.
- ❖ Always listen without judgment.

What resources have you offered individuals/families you have supported?

- ❖ Resources within and outside the church.
- ❖ Casa de Esperanza.
- ❖ Therapists.
- ❖ Women's groups.
- ❖ There are resources but sometimes not in Spanish. We must have more resources and services in Spanish.

Trusted faith leaders are in a position to hear very personal information from congregants. The faith leaders who participated in our listening circle reported that individuals had disclosed that they were experiencing abuse in their relationships. The faith leaders provided support, information, and referrals.

In the process of relationship building among advocates and faith leaders, it is important to discuss the perspectives of both advocates and faith leaders as well as their differences, commonalities, and opportunities for collaboration.

Faith, spirituality, and religion have been sources of community, connection, resources, resilience, and hope for many Latin@s both within and outside the United States. In times of hardship, displacement, and loss, faith communities have served as beacons of strength, transformation, and healing. Individuals and communities gain strength and resilience from the practical and spiritual supports the faith community offers.

Latin@ survivors may not come immediately to a domestic violence services agency or shelter seeking assistance, yet they may seek the guidance of trusted faith leaders or leaders within their congregation. Creating and maintaining authentic relationships with Latin@ faith leaders is an effective way to serve local Latin@ survivors and community.

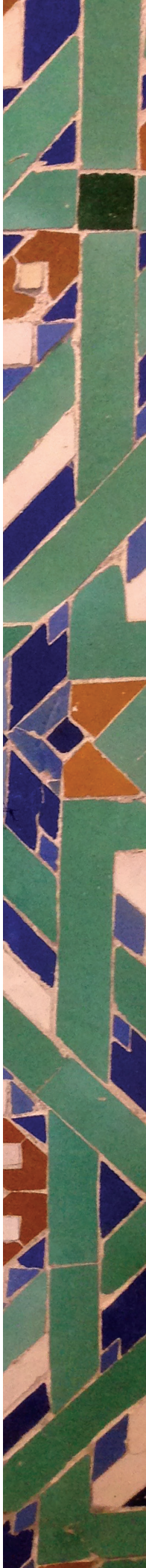
We have found Latin@ faith leaders play multiple roles in supporting individuals and families within the community and the congregation. Partnerships with your services will enhance that support and impact. The collaboration among service providers and faith leaders will enhance the wellbeing and health of the community, increase access to services for survivors, and allow survivors to be “whole” human beings who can talk about the abuse, their faith, and how the two interact to support safety.

## Outreach Suggestions from Safe Havens


Safe Havens has learned a lot about faith community outreach and partnership building over the years. Our wisdom begins with the knowledge that faith leaders are highly relational. This means that outreach will be much more effective if you take the time to meet with a faith leader personally. We call these “muffin moments,” when advocates sit down for a “cup of coffee and a muffin” (or some other appropriate refreshment) with a faith leader to get to know one another. We encourage advocates to bring resources (see [www.interfaithpartners.org](http://www.interfaithpartners.org) for ideas) and a brief summary of their services, but also to come prepared to listen. Ask the faith leader about what they are seeing in their congregation and community about intimate partner violence. If they aren’t hearing or seeing anything, why do they think this might be so? What do they think the needs in the community might be? What training and resources have they already received? And what training and resources would they like to receive?

We also encourage you to attend faith community events, where appropriate. If there’s a supper, a health fair, or a fun run, just show up. Get to know people. Be up front about why you’re there, and be open to hearing about the concerns and celebrations of the community.

You can also enlist the help of agency staff, Board members, and other friends. If they have connections to local faith communities, ask them to introduce you, get you on the agenda, or provide a bridge to the community.







In addition, many communities have a Clergy Consortium or monthly gathering that includes many local faith leaders. You can ask faith leaders who are already allies to introduce you to the consortium and to get you on the agenda. Tell the faith leaders about the services you provide and how much you need their help. Ask a supportive faith leader to introduce you and to speak for a minute or two about why they think your work is important to the community. This endorsement can make all the difference as you build trust with other faith leaders.

We have learned that outreach is not a one-time event. To build a long-term relationship of trust, it's important to follow up, to stay in touch, and to communicate regularly. The "awareness" months (Stalking in January, Dating Violence in February, Sexual Assault in April, Elder Abuse in June, and Domestic Violence in October) are good opportunities to connect with faith leaders. Perhaps you'd like to share resources, or suggest a way that the faith community might be able to help your agency commemorate the month.

Safe Havens has informational booklets about Stalking, Dating Violence, Sexual Violence, Elder Abuse, and Domestic Violence designed specifically for faith communities. These resources are available in both Spanish and English. A congregation or faith leader could provide copies of these booklets to congregants during the appropriate months. Contact Safe Havens at 617-951-3980 or [info@interfaithpartners.org](mailto:info@interfaithpartners.org) for printed copies, or download these resources from the Safe Havens website at [www.interfaithpartners.org](http://www.interfaithpartners.org).

Safe Havens has also learned that faith leaders bring significant expertise to the table. They often have a deep understanding of the culture and norms of their faith community and insights into what is appropriate or not appropriate in their community. They can take information about various forms of abuse and speak about it in a way that can be heard by members of their community.

Many faith leaders have also undergone years of schooling, or have had years of leadership recognized and affirmed by the community. We have found that it's important to approach faith leaders as peers and potential allies. The message to faith leaders is "we need your help." Because they are important gate-keepers, faith leaders can be key to the safety of survivors in your community.

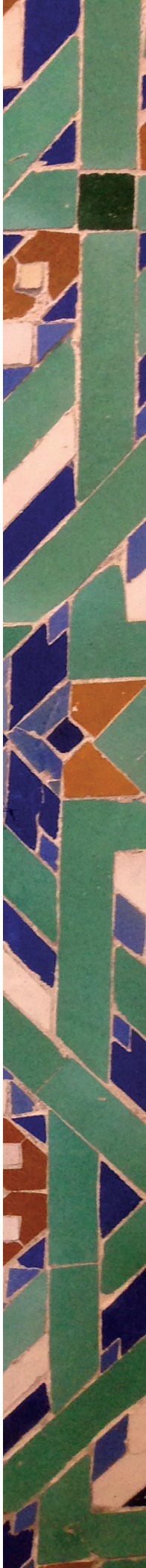
It's always difficult to reach out to faith leaders and faith communities that are outside your own comfort zone. We have learned that if we approach community leaders with respect and humility, offering partnership and resources, and always listening to the concerns of the community, we are able to build partnerships with faith leaders from many diverse traditions and communities.

There are of course many challenges that you'll encounter, just as we have, when you reach out to faith leaders in your community. We have listed some of those challenges, along with strategies for getting around those challenges, in our Outreach Guide, which is available in print or from the Safe Havens website (in Spanish and English). We've also

developed a Partnership Guide and two checklists (Before You Start and The First Visit) to provide support as you engage faith communities and leaders. The checklists are available in Spanish and English.

In 2017 and 2019, Safe Havens hosted webinars about faith and abuse in various religious and cultural communities, including the Latin@ community. The webinars that pertain to the Latin@ community were presented by Casa de Esperanza and provide excellent background information that you may find helpful as you work with Latin@ survivors and engage, train, and build partnerships with Latin@ faith communities and faith leaders. You can access these webinars at [www.interfaithpartners.org/webinars](http://www.interfaithpartners.org/webinars). It's important to gain as much background and information as possible about the faith communities in your community; the webinars can be a helpful start.

As mentioned above, we have developed resources on Domestic Violence, Dating Violence, Stalking, Sexual Violence, and Elder Abuse specifically geared to faith leaders and members of faith communities. These resources are available on the Safe Havens website ([www.interfaithpartners.org](http://www.interfaithpartners.org)) in both Spanish and English. You can also call us for printed copies, which come in a convenient folder. Please don't forget to add your agency's contact information in the space provided on many of the resources, as well as your business card and an agency brochure, when you give these resources to faith leaders in your community. You can take a copy of these resources to give to a faith leader during a "muffin moment," along with some "swag" from your agency.







## Resources and More Information

### **Casa de Esperanza**

[www.casadeesperanza.org](http://www.casadeesperanza.org); [info@casadeesperanza.org](mailto:info@casadeesperanza.org); 1-651-646-5553

### **National Latin@ Network**

[www.nationallatinonetwork.org](http://www.nationallatinonetwork.org); 1-651-772-1611

### **Safe Havens Interfaith Partnership Against Domestic Violence and Elder Abuse**

[www.interfaithpartners.org](http://www.interfaithpartners.org); [info@interfaithpartners.org](mailto:info@interfaithpartners.org); 1-617-951-3980

### **National Network to End Domestic Violence**

[www.nnedv.org](http://www.nnedv.org); 1-202-543-5566

### **National Coalition Against Domestic Violence**

[www.ncadv.org](http://www.ncadv.org); 1-303-839-1852

### **National Center on Domestic and Sexual Violence**

[www.ncdsv.org](http://www.ncdsv.org); 1-512-407-9020

## For Further Reading

How to Be a Perfect Stranger: The Essential Religious Etiquette Handbook, eds. Stuart M Matlins and Arthur J. Magida, SkyLight Paths Publishing, Woodstock, Vermont, 2003.

Walking Together: Working with Women from Diverse Religious and Spiritual Traditions – A Guide for Domestic Violence Advocates, ed. Jean Anton, FaithTrust Institute, Seattle, WA, 2005.

## Endnotes

<sup>1</sup> Casa de Esperanza has chosen to use “@” in place of the masculine “o” when referring to people or things that are either gender neutral or both masculine and feminine. This decision reflects Casa de Esperanza’s commitment to gender inclusion and recognizes the important contributions that people of all genders make to our communities.

<sup>2</sup> Pew Research Center. (2019). Religious Landscape Study. <https://www.pewforum.org/religious-landscape-study/racial-and-ethnic-composition/>.

<sup>3</sup> U.S. Census. (2016). Vintage 2016 Population Estimates. <https://www.census.gov/programs-surveys/popest/data/tables.2016.html>.

<sup>4</sup> Spanish is the official language of 20 countries Argentina, Bolivia, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Equatorial Guinea, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Spain, Uruguay, and Venezuela. And it is also spoken in countries like Belize, Andorra, and Gibraltar, and the territory of Puerto Rico. Although it is not an official language, Spanish is commonly spoken in the United States, Belize, Andorra and Gibraltar.

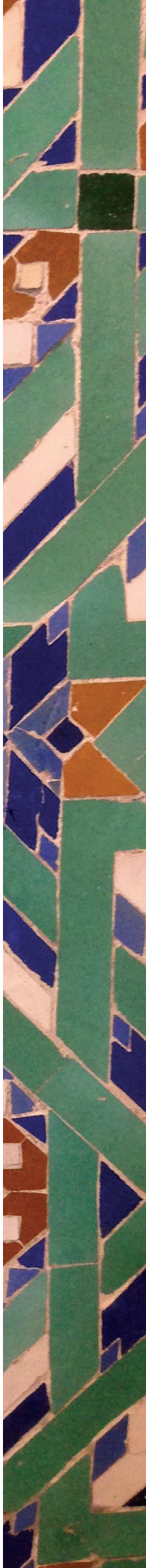
Lyons, D. (2017). How Many People Speak Spanish, and Where Is It Spoken? Babel Magazine. <https://www.babel.com/en/magazine/how-many-people-speak-spanish-and-where-is-it-spoken/>.

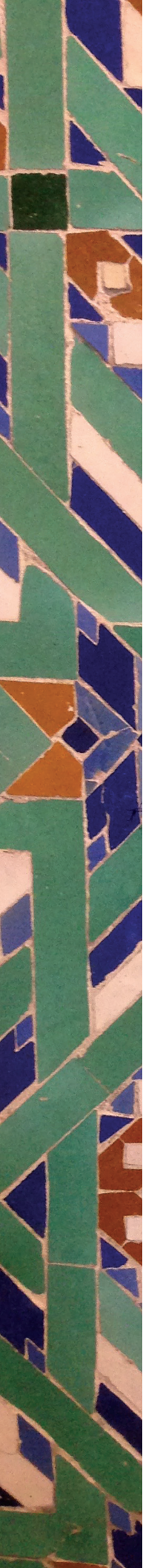
<sup>5</sup> U.S. Census. (2010). 2010 American Community Survey Report. <https://www.census.gov/programs-surveys/acs/data.html>.

<sup>6</sup> U.S. Census. (2016). 2016 American Community Survey. [www.census.gov/acs](http://www.census.gov/acs).


<sup>7</sup> U.S. Census. (2010). 2010 American Community Survey Report. <https://www.census.gov/programs-surveys/acs/data.html>.

<sup>8</sup> Safe Havens Interfaith Partnership Against Domestic Violence and Elder Abuse is a multi-religious agency that was founded in 1991 by a group of faith-affiliated women who wanted to: 1) improve safety and services for faithful survivors of abuse, 2) enlist the power of faith communities to prevent future abuse, and 3) empower faith leaders to speak out prophetically to condemn and end abuse. Safe Havens started with grassroots community organizing and continues to provide outreach, training, resources, and technical assistance to faith leaders and faith communities both locally and nationally. In addition, Safe Havens is a national Technical Assistance provider for the Office on Violence Against Women at the U.S. Department of Justice.









We chose to use mosaics in the design of “Pieces of a Bigger Picture” because they are common to many faith and artistic traditions throughout history. The mosaics you see in Safe Havens’ resources are from Jewish, Muslim, Christian, and secular communities. They remind us of the diversity of people and faith communities that partner with Safe Havens and with local domestic and sexual violence agencies to end abuse.

Beautiful mosaics are made of broken pieces. For this reason, mosaics also speak to the experiences of survivors, who describe feeling “broken,” or “shattered,” and speak of “putting the pieces back together” as they courageously rebuild their lives after abuse. Survivors are the inspiration for these resources. One woman commented, “I am not damaged goods. I am a mosaic of everything that couldn’t beat me.”

We also chose mosaics because faith communities, sexual and domestic violence service providers, law enforcement, schools, hospitals, Adult Protective Services, and other allied professionals each represent an important piece of the bigger picture of safety, justice, and healing that survivors of sexual and domestic violence and dating violence so richly need and deserve. Every one of us is critically important to the bigger picture. As David Crystal says, “To lose even one piece of this mosaic is a loss for all of us.”

We hope you will put yourselves into the picture, learn more, and continue to include faith communities and faith leaders in your community-wide efforts to build a mosaic of healthy and happy families, congregations, and communities where abuse is a thing of the past.