IMIrJ

Interfaith Movement
for Immigrant Justice

ELCA Sanctuary Guide Appendices

Accompanying materials for the
ELCA Sanctuary Discernment Guide

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Appendix 1: ELCA Sanctuary Memorial and Churchwide Assembly Action

Sanctuary Memorial Metropolitan New York Synod (7C) [2019]

RESOLVED that Sanctuary not only means the provision of shelter but is a • RESPONSE to raids, detentions, deportations, and the criminalization of immigrants and refugees; a • STRATEGY to fight individual cases of deportation, to advocate for an end of mass detention and amplify immigrant voices; a • VISION for what our communities and world can be; and a • MORAL IMPERATIVE to take prophetic action of radical hospitality rooted in the ancient traditions of our faith communities;

and be it further

RESOLVED that the Metropolitan New York Synod declare itself one of the first major metropolitan Sanctuary Synods of the ELCA ready to help protect refugees and undocumented people from arrest and deportation by Immigration and Customs Enforcement officers (ICE), in partnership with organizations like Lutheran Immigration and Refugee Service, The New Sanctuary Coalition, The New York Immigration Coalition, New York Legal Aid Society, and the ELCA's AMMPARO program by: • Developing a network of sanctuary congregations • Coordinating accompaniment trainings— being silent advocates during check-ins or hearings • Creating a plan for awareness building around issues of immigration and refugees • Advocating for just immigration policies, including fairness in admitting and protecting refugees;

and be it further

RESOLVED that the Metropolitan New York Synod endorse, fully support, and help train congregations seeking to be sanctuary congregations, creating a network of sanctuary in our synod, whose work would include but not be limited to: • Help congregations explore why and how to identify themselves as sanctuary congregations, • Reach out to nearby immigrant congregations or communities, • Expand or redevelop existing programs with a focus on reaching out to immigrants and refugees, • Create and distribute "Know Your Rights Cards" to undocumented persons, • Reach out and network with other sanctuary congregations to share support and information, • Provide short-term respite sanctuary during immediate crisis, • Train in and participate in accompaniment program, • Participate in the ELCA's AAMPARO program for unaccompanied minors, • Encourage participation in "Jericho Walks" around Federal Plaza, and • Host Immigration Consultations with legal professionals for immigrants;

and be it further

RESOLVED, that the Metropolitan New York Synod memorialize the 2019 ELCA Churchwide Assembly to adopt a similar resolution for the whole Evangelical Lutheran Church in America

ASSEMBLY ACTION BY MAJORITY CA19.03.11

To receive with gratitude the memorial from the Metropolitan New York Synod concerning sanctuary;

To reaffirm the long-term and growing commitment of this church to migrants and refugees and to the policy questions involved, as exemplified most recently in the comprehensive strategy "Accompanying Migrant Minors with Protection, Advocacy, Representation and Opportunities" (AMMPARO);

To recognize that the ELCA in congregations, synods and the churchwide organization are already taking the actions requested by this memorial; and

To request that appropriate staff on the AMMPARO team, LIRS, and the Domestic Mission, Global Mission, and Mission Advancement units review the existing strategies and practices by the five current sanctuary synods and develop a plan for additional tools that provide for education and discernment around sanctuary;

To declare the Evangelical Lutheran Church in America a sanctuary church body; and

To request the ELCA Church Council, in consultation with the appropriate churchwide units and offices, provide guidance for the three expressions of this church about what it means to be a sanctuary church body and provide a report to the 2022 Churchwide Assembly

Appendix 2: Reading the Bible Alongside Our Immigrant Neighbors

Adapted from *"If They Had Given Us Law Capable of Giving Life...reflections on the mission arising from faith by a community of Latino immigrants in Portland, Oregon,"* a collaboration of St. Michael and All Angels Episcopal Church and the Interfaith Movement for Immigrant Justice. What follows are reflections on Luke 10:24-37 from members of St. Michael's Misa Community - a largely Spanish-speaking, Latinx immigrant community located in NE Portland.

What do you think the priest was thinking when he saw the dying man?

"I do not know him and cannot help him if he is not a member of my church. Besides, I do not know what this person has done."	"He must have done something bad"	"Maybe he is faking"	"Specifically, that the man did not belong to his church. Besides, he was also in a hurry, had little professional ethic, and maybe he thought the laws would not allow him to intervene."
"He does not deserve my help because he is a sinner."	"Well he believed that someone would help later"	"He was afraid."	"That man- what must he have done? I am very busy."
"He thought that he could have been attacked and the fear trapped him."	"He did not want to get involved in any problems."	"He might do something bad to me."	

What do you think the expert in the law (Levite) thought when he saw the dying man?

"It is not my responsibility to resolve this."	"He must have done something to deserve this. There is nothing more to do."	"This dying man will cause me problems if I get involved."	"I do not have time to help, there are others to assist...that man is a delinquent."
"I have no time for this."	"Why get involved? Must be some kind of delinquent."	"I would need to know what he was thinking."	"I do not know him, I will not waste my time."
"I am not the right person to help here. There must be something in charge of this."	"Maybe he thought he would be blamed."	"He was oriented by what he had read and studied, not by what his heart told him."	"It's not my fault."
"Officially, this is not my job, it is someone else's"	"I do not need help."	"He thought the man was probably drunk."	"Maybe he thought the man was not important."

What do you think the Good Samaritan was thinking?

"This person is my brother and my duty is to help him; this is the kind of person I must be."	"I think he was thinking that the man could have been someone from his own family. Maybe he also thought that when we give, we receive."	"I believe he acted more than he thought."	"To help by following Jesus' example."
"As a human being, I must help him."	"He had no fear."	"He was moved and acted humanely."	"We are all equals and we should support each."
"He needs my help."	"One day that could be me."	"That he was just like the hurt man and someday it could even happen to him or	"He thought that we are all equals. No one is illegal."

		to a family member."	
"There is a person in need who needs my help."	"He thought that he himself could be in the same situation and would want someone to help him out, regardless of his social status."	"To be in unity with others with no discrimination."	"I have to help this human being for the good of the world. I must be an example."
"Maybe he did not even think, he just acted when he saw someone in danger. In this life there are many good Samaritans."	"That it was his obligation to help."	"To help someone is to help a neighbor."	"He did not think, he just listened to his heart; he helped knowing that those with a good heart would do the same for him."

What does Jesus call to the community to do today? What do you think we can do as a community when the laws and traditions put our lives, integrity, families, and our kin at risk?

"That we get involved in a more intelligent way to make the necessary changes to structures that keep us in isolation. It could be that we think there are some things we should not do as people of the church, religious people, teachers, organizers, etc but Jesus is calling us to get involved."	"This does not mean I can do whatever I want with no respect for the law, then constantly be asking the community to help me."	"If you cannot change yourself, you will not be able to change others."	"To love and help our neighbor whether he deserves it or not."
"Do not do to others what you do not want done to yourself. We must face our actions responsibly."	"I would love to know what we can do. We already know about the problems and situations. We need to focus on the solutions."	"To do good no matter one's race, color, or creed."	"Love God with all our hearts."
"To rise together and take action."	"To be united in the fight to get what we deserve."	"That we are all family."	"To see everyone in the same way. To change immigration laws for the good of all."
"To see others as neighbors."	"To see all others as community."	"To be truly human and put into practice the teachings of Jesus."	"To pray well and help those in need."
"Help each other as brothers."	"To keep searching for the spirituality that every human being needs in their lives."	"We are all equals and should support each other together."	"Jesus invites us to be good to our neighbor and not distinguish between social class or status."
"Love each other and help those in need."	"To see each other and help each other as a community. To change ourselves to be good citizens who help others."	"We are all equal in brotherhood-- rich, poor, sick, or healthy."	"Be better human beings; better parents, better sons and daughters. Nobody is perfect, only God. Yes, can be better people every day."

Appendix 3: On Accompaniment

What is our responsibility in the creation of a more just and peaceful world? Our response might be summed up by the word "**accompaniment**": to deviate from other pathways for a while (and then forever), to walk with those on the margins, to be with them, to let go. Through this encounter with Christ at the margins, we as individuals and societies experience a profound, ongoing, spirit-led conversion of heart, soul, and mind. Slowly our centers of gravity move outside of ourselves and we find ourselves suddenly dancing with friends in unknown places and with great joy.

Marie Dennis, et. al., in Saint Francis and the Foolishness of God

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My next door neighbor when I lived as a missionary in Perú was a family with four precious children. They lived in a hut-like house with no plumbing and no electricity. The father, Cáceres, who worked as a painter when there was work, was an outgoing person who always had time to talk to me as I passed by his house on my way to catch the bus. One day he asked me why I had left Cuba and the United States to become a missionary. I tried to explain to him the sense of vocation that impelled me to live among the poor and to struggle for justice. At the end of our conversation as I was walking away, Cáceres called out to me and said, "Remember, you can always leave this place; we can't." Cáceres's words have stayed with me and have helped me understand several things: my work is not a doing for others but, as far as possible, a being with others. The goal is not to be like the poor and the oppressed (an impossibility), but rather to be in solidarity with them. Cáceres's words were one of the initial reasons why I have been concerned with understanding what solidarity is about and how to live in solidarity with the poor and the oppressed. [...]

Solidarity is not a matter of agreeing with, of supporting, liking, or being inspired by the cause of a group of people. Though all these might be part of solidarity, solidarity goes beyond all of them. Solidarity has to do with understanding the interconnections that exist between oppression and privilege, between the rich and the poor, the oppressed and the oppressors. It also refers to the cohesiveness that needs to exist among communities of struggle.

Solidarity is the union of kindred persons "arising from the common responsibilities and interests, as between classes, peoples, or groups; community of interests, feelings, purposes, or action; social cohesion." Solidarity moves away from the false notion of disinterest, of doing for others in an altruistic fashion. Instead, it is grounded in "common responsibilities and interests," which necessarily arouse shared feelings and lead to joint action.

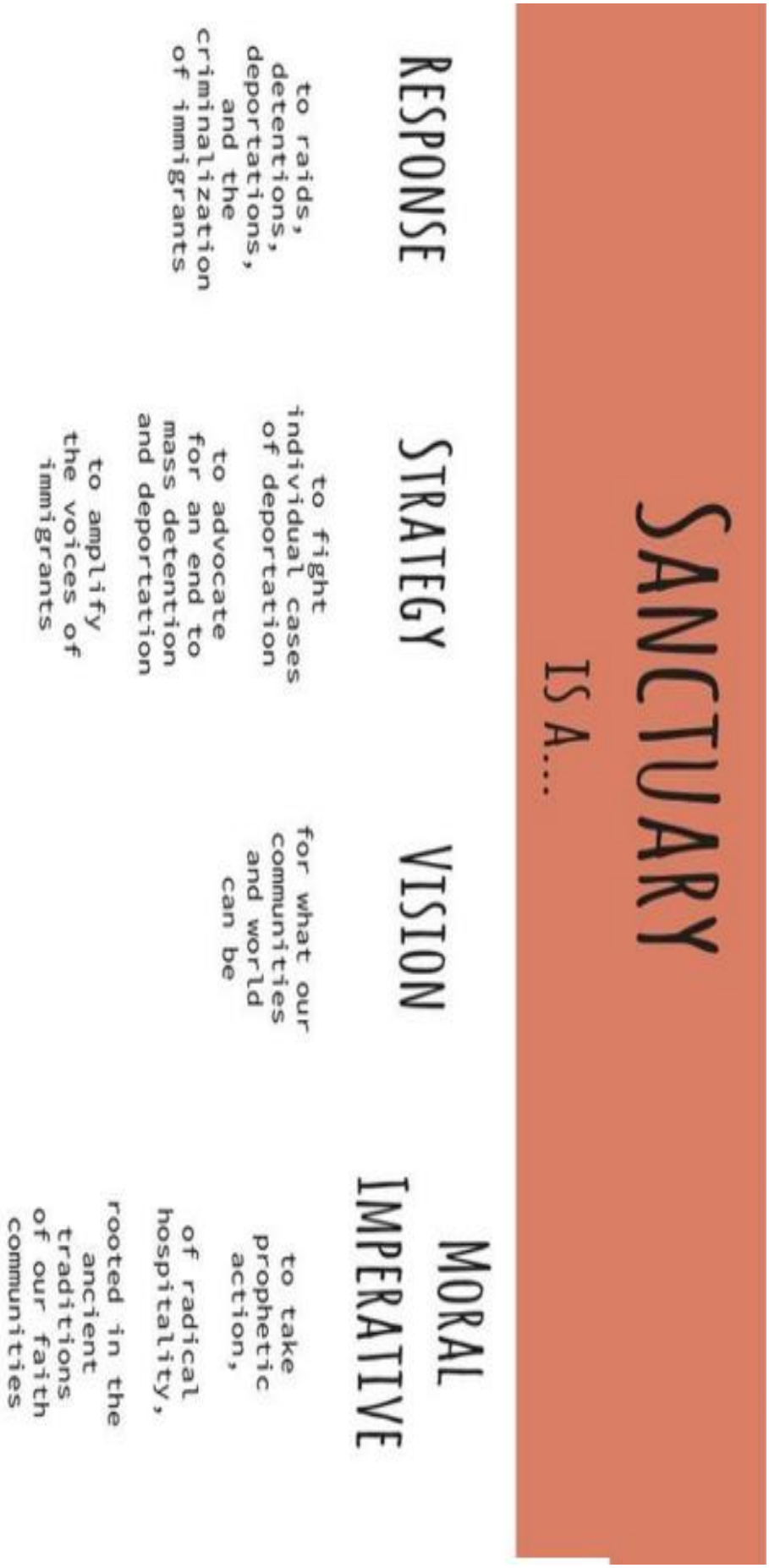
From a Christian perspective the goal of solidarity is to participate in the ongoing process of liberation through which we Christians become a significantly positive force in the unfolding of the "kin-dom" of God.

Excerpt from "Solidarity: Love of Neighbor in the Twenty-First Century"
in Mujerista Theology by Ada María Isasi-Díaz

To accompany someone is to go somewhere with him or her, to break bread together, to be present on a journey with a beginning and an end. [...] We're not sure exactly where the beginning might be, and we're almost never sure about the end. There's an element of mystery, of openness, in accompaniment: I'll go with you and support you on your journey wherever it leads. I'll keep you company and share your fate for awhile. And by "a while," I don't mean a little while. Accompaniment is much more often about sticking with a task until it's deemed completed by the person or people being accompanied, rather than by the accompagnateur.

Dr. Paul Farmer, founder of Partners in Health,
in a May 2011 address to the Harvard Kennedy School of Government

Appendix 4: Sanctuary Is…



Sanctuary

In Physical Places of Worship

an individual immigrant or family seeks refuge from detention or deportation inside of a church, synagogue, temple, etc.

In the Streets

actions to prevent, intervene in, and respond to ICE raids and enforcement:

- Know Your Rights
- rapid response networks
- hotlines
- community self-defense
- legal observers

Campuses, Cities, Counties, & States

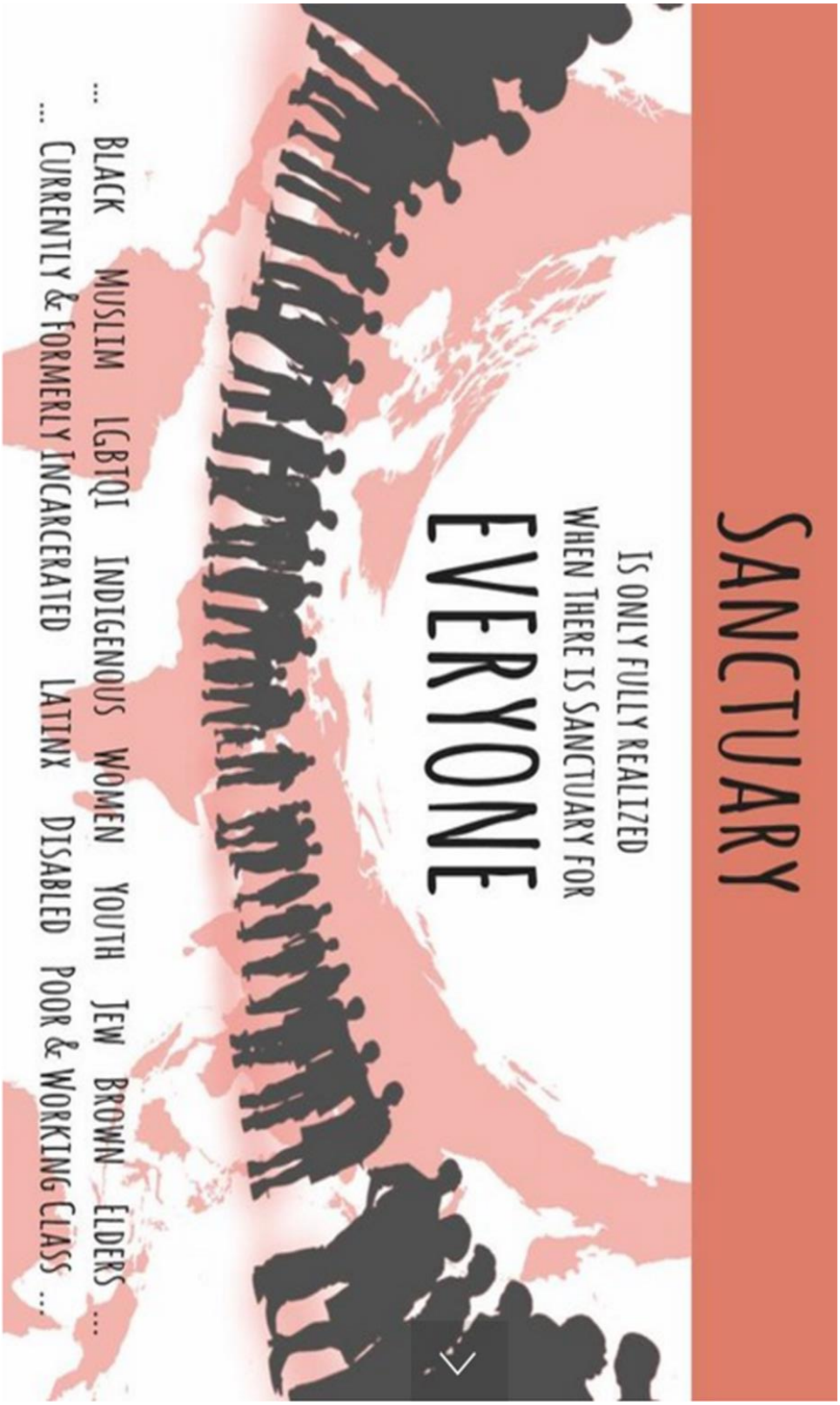
individual campuses or jurisdictions enact policies to protect immigrants:

- non-cooperation w/ ICE
- prohibiting police-ICE collaboration
- not asking about status
- providing tuition support
- providing legal services

Everywhere

immigrants' **safety** & **freedom** is ensured through:

- decriminalization of immigrants/migration
- demilitarization of border
- real paths to legal status
- full access to education, transportation, health, employment, etc.
- end to mass detention and deportation
- end to xenophobia, racism, discrimination


SANCTUARY
IS ONLY FULLY REALIZED
WHEN THERE IS SANCTUARY FOR
EVERYONE
... BLACK MUSLIM LGBTQI INDIGENOUS WOMEN YOUTH JEW BROWN ELDERS ...
... CURRENTLY & FORMERLY INCARCERATED LATINX DISABLED POOR & WORKING CLASS ...

Appendix 5: Sanctuary Framing Notes

I want to share with you a few thoughts on how we might think about and frame this notion of sanctuary, particularly as it relates to the struggle for immigrant justice. So first, I want to offer some perspectives on the broad functions of sanctuary.

1. **Response** 2. **Strategy** 3. **Vision** 4. **Moral imperative**

Let's take a moment to explore what the work of Sanctuary looks like in practice – and the role of faith communities in doing this work.

Physical places of worship

- **What is it?** The first thing that comes to mind for me when I think about sanctuary in the immigrant justice movement is when an immigrant seeks out refuge in a physical place of worship like a church, synagogue, mosque or temple in order to prevent ICE (Immigration and Customs Enforcement) from detaining or deporting them. This is usually accompanied by a public, community-wide campaign to try to win legal status for the person in sanctuary.

- **Ancient Tradition:** This practice of providing refuge or safe haven for someone fleeing unjust laws is part of an ancient tradition rooted in faith. In medieval England, sanctuary was defined as a legal procedure within both canonical (or church) law and secular common law.

- **Movement of the 80s:** But the most immediate precursor to today's Sanctuary Movement is the Sanctuary Movement of the 80s – when churches housed refugees who were fleeing the violence and persecution of US-backed wars in Central America. The sanctuary movement broke immigration laws in order to challenge the Reagan administration's involvement in the wars and the administration's refusal to grant refugee status to the people who were fleeing them. It was ultimately successful.

- **Sensitive Locations:** Now, important to note that there's no actual law that prevents ICE from coming into a place of worship to detain someone. But ICE has developed a "sensitive locations" designation - which states that ICE enforcement actions should be avoided at places of worship, as well as hospitals, schools, and even public demonstrations such as marches and rallies.

  So far, the Trump Administration hasn't totally thrown out this policy - but we have seen several instances, including at least one here in Oregon, where ICE has seemingly violated these guidelines. That's part of the reason why Oregon Representative Suzanne Bonamici has introduced legislation that would codify the sensitive locations designation into law - and this is something that our faith communities can help advocate for. Ultimately, it's really public perception and public pressure that keeps ICE out of our centers of worship.

- **Role for faith communities:** When we talk about sanctuary, we often talk in terms of "offering" congregations and "supporting" congregations. Offering congregations are those that are willing to open their doors and provide sanctuary for a family within their space. Supporting congregations are those that might not be able to physically house an immigrant in their building, but might provide critical support to another congregation that does. Support in the form of food, money, logistics work, round-

the-clock accompaniment and security.

Need right now

- But as of today, physical sanctuary doesn't seem to be needed here in Oregon. There simply aren't immigrant community members here in our area asking for sanctuary in this form in this moment. Now, that doesn't mean this couldn't change next week. Indeed, in the current political environment, things are changing fast and ever-evolving. So we can't say that there won't be a need, maybe even a substantial need for physical sanctuary in the future.

- But for the moment, it seems that what immigrant community members need and are asking of faith communities is to bring the protective and collective power of our faith communities to other efforts and other spaces. And so we talk about "Sanctuary in the Streets."

In the Streets

- When ICE comes to immigrants' homes or workplaces, or stops immigrants on the streets, in courthouses or in other public spaces, the community can bring sanctuary to them in the form of legal observation, rapid response networks and so forth, etc.

- **Role for faith communities** – document, de-escalate, disrupt or simply show up — ultimately, take the lead from immigrant-led organizations in terms of what's needed.

Accompaniment Work

- Another way that faith community members are being asked to step up is in our accompaniment of individual families who are targeted by ICE and set for detention and deportation.

- Things we can do include: accompanying immigrants to their ICE check-ins or court hearings, assisting in the preparation of key legal documents in case of an emergency, and offering financial support for immigrants impacted.

- This accompaniment work is a form of hospitality – and to the extent that resistance becomes further criminalized under Trump administration – it may take on a more radical or prophetic nature.

Campuses, cities, states

- We also need to expand sanctuary into our schools, municipalities, and states. Now, there's no precise legal definition for a "sanctuary city" or campus.

- But there is a 1987 Oregon statute that prevents local law enforcement from enforcing federal immigration law. Some localities around the state have gone a step further, backing up that statute with sanctuary or inclusive city resolutions. Federal ICE agents are still free to do their work here, but without the assistance or resources of local law enforcement.

- In November 2018, Oregon voters overwhelmingly upheld this sanctuary statue at the ballot when an anti-immigrant group tried to repeal it. Yet we continue to hear reports of systematic violations of this law by local law enforcement across the state. This year, faith communities are joining with legal and immigrant partner organizations to lay the groundwork for possible updates to strengthen our sanctuary statute in the 2021 Oregon Legislative Session.

- **So there's a role for faith communities** in defending these inclusivity or sanctuary resolutions against anti-immigrant attacks, and to make sure that these resolutions and declarations are backed up by actual policies and practices that make a real and meaningful difference in immigrants and refugees' lives. "Sanctuary with teeth" as some have called it.

Everywhere

- Physical sanctuary in places of worship, and sanctuary cities, campuses, etc. aren't long-term solutions. Honestly, who wants to live inside of a church basement indefinitely? Immigrants need safety and freedom everywhere.

- Immigrants are (and have been!) organizing in a broader movement for full "sanctuary".

- **Role for faith communities** - Important role for faith communities in accompanying immigrants in this broader struggle - engagement/solidarity with immigrant-led campaigns and actions, through education, legislative advocacy, demonstrations and vigils, civil disobedience, etc. as well as monetary support.

Everyone

- Now, a word about intersectionality. We could remake this chart with the details of what it means to provide sanctuary for other groups, such as Women, Muslims or LBGTQIA community members, for example. And we should. But it's even more connected than that.

- Audre Lorde said, "There is no such thing as a single-issue struggle because we do not live single-issue lives."

- There are black immigrants and Muslim immigrants, and immigrants who are indigenous youth and queer and all of these things at once. Our work as faith communities needs to embrace and reflect this reality.

- **Role for faith communities** – We need to push ourselves outside our comfort zones, listen hard to the many different communities who are facing danger and insecurity, and build ways for our faith communities to help create spaces of sanctuary and society-wide sanctuary for them as well.

- In cases where racism, homophobia, sexism, colonialism, islamophobia, classism, etc. exist in our own congregations, that means doing the hard work of addressing these forms of oppression within our faith communities. That work may not be as glamorous or feel as urgent or direct as providing physical sanctuary to a family facing deportation, but it is just as crucial.

Final Words: Escalation

- To recap: physical sanctuary in that more traditional sense isn't really a need right now. But that doesn't mean our congregations shouldn't declare ourselves as sanctuary congregations. To the contrary, some would argue that faith communities need to unequivocally declare ourselves as sanctuaries – in the full sense of the word.

- And yes – those of us who can should continue to prepare ourselves for the possibility of physical sanctuary. But we don't want to get so caught up in the details of where to build showers and hypothetical legal ramifications that we lose sight of the more pressing and immediate opportunities in front of us to accompany and support immigrant community members and immigrant-led organizations.

- So we need to build our collective power, we need to build and be part of the broader movement for justice. We can't do this work alone or in isolation. That's part of our hope with this Sacred Welcome series, offered in partnership with the Interfaith Movement for Immigrant Justice (IMIrJ) — to begin to strengthen the web of relationships in and across our congregations. And it's why it's so important that we continue to nurture and build relationships with immigrant community members and immigrant-led organizations.

Appendix 6: Opening Prayer (Session Three)

This prayer comes from Supporting Asylum Seekers: A Toolkit for Congregations

A Franciscan Blessing

May God bless us with a restless discomfort
about easy answers, half-truths, and superficial relationships,
so that we may seek truth boldly and love deep within your heart.

May God bless us with holy anger at injustice, oppression, and exploitation of people, so that we may tirelessly work for justice, freedom, and peace among all people.

May God bless us with the gift of tears to shed with those who suffer
from pain, rejection, starvation, or the loss of all that they cherish, so that we may reach out our hand to comfort them and transform their pain into joy.

May God bless us with enough foolishness to believe that
you really CAN make a difference in this world, so that you are able, with God's grace, to do what others claim cannot be done.

And the blessing of God the Supreme Majesty and our Creator, Jesus Christ the Incarnate Word who is our brother and Savior, and the Holy Spirit, our Advocate and Guide, be with us
and remain with us, this day and forevermore.

Anonymous

Appendix 7: Immigrant Justice Action Comfort Zone Facilitators Guide

We want to act boldly and stand in solidarity with the immigrant community. Immigrant-led organizations have asked us to step out of our comfort zones to take more risk in acting boldly, courageously, and publicly against systems and structures that discriminate and oppress our neighbors.

To that end, every one of us has a comfort zone around acting for justice. For some of us, our comfort zone matches up with larger skill sets we have or roles we play. Some of us who enjoy writing letters to the editor, for instance, also have day jobs as academics. And some who tend to be the ones to plan annual celebrations for our groups, and take on tasks like preparing food for meetings, play similar roles at home. There's often something comforting about the roles we play and the tasks we sign up for.

We tend to take the kinds of actions that are in our comfort zone. With this exercise, we want you and your spiritual community to become more familiar with its Action Comfort Zone.

Among the actions we can take for justice are **direct actions** (which can include both confrontational and non-confrontational actions) and more **passive actions**. Here's a basic list of some of the more *passive* actions that we often take for justice ... raise your hand if any of the following apply to you or your community:

- Individual Education (books, internet, social media)
- In-Group Education (book studies, curriculum series, etc.)
- Public Education (speakers, outside audience)
- Recruitment/Base-building (soliciting participation, discussions)
- Coalition-Building (developing partnerships with other organizations)

But for this worksheet, we're focusing on **direct actions** - using drama & our bodies to influence decision-makers, bring new supporters to our side, create new narratives for reporters to broadcast and to shift public opinion.

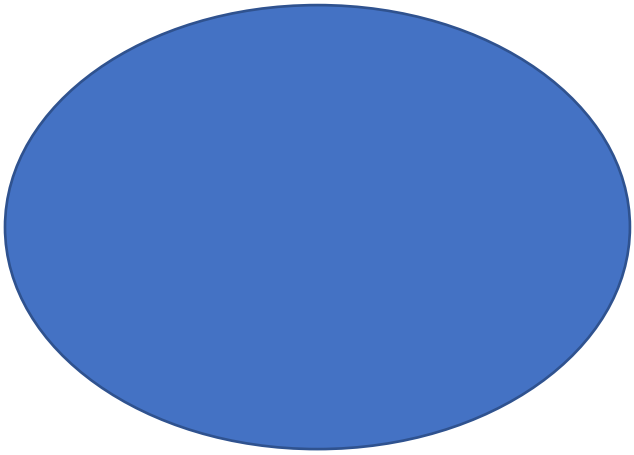
You will have 7 minutes to fill it out.[1]

[1] NOTE: This worksheet was created by national leadership of Showing Up for Racial Justice (SURJ) and adapted for use with spiritual communities by the SURJ Portland Interfaith Action Group.

Appendix 8: Immigrant Justice Action Comfort Zone Worksheet

For this worksheet, we're focusing on direct actions - using drama & our bodies to influence decision-makers, win new supporters to our side, create new narratives for reporters to broadcast and to shift public opinion.

Inside the circle is your comfort zone.



Non-confrontational Actions:

- Advocacy & Lobbying - asking decision-makers to take our opinions into account
- Holding/Speaking at a Press Conference
- Giving testimony at City Hall
- Accompany someone to an ICE check-in or court appt

Confrontational Actions:

- Symbolic Demonstrations - actions that make our views visible, but don't break any rules
- Disruptive Actions - interrupt business-as-usual; take personal risks (like arrest)
- Creating Alternatives to Oppressive Structures – like creating our own community Police Review Boards

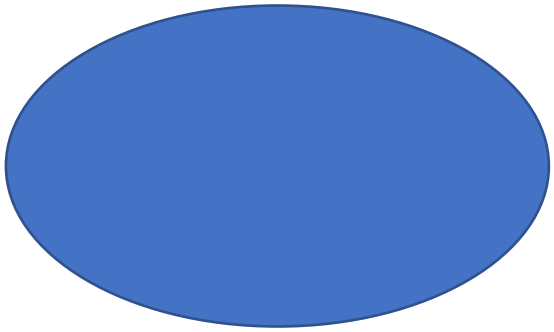
QUESTIONS:

- Which kinds of action are inside your comfort zone?
- Which are a little "edgy" for you - on the edge?
- Which are outside your comfort zone right now?

Nuestras “Zonas de Comodidad” y las acciones por la justicia inmigrante

Para este ejercicio, nos centramos en las acciones directas: el usar drama y nuestros cuerpos para influir en lxs que toman decisiones, para ganar nuevxs partidarixs a nuestro lado, para crear nuevas narrativas para que lxs reporterxs las difundan a través de los medios de comunicación, y para cambiar la opinión pública.

Adentro del circulo es la zona de comunidad



Ejemplos de acciones no confrontacionales

- Incidencia Publica - pedir a lxs que toman decisiones que tomen en cuenta nuestras opiniones
- Organizando o hablando en una rueda de prensa
- Dar testimonio en una audiencia frente al Consejo de la Ciudad
- Acompañar a alguien para su cita con ICE o para su audiencia en la corte

Acciones confrontacionales

- Manifestaciones simbólicas - acciones que hacen visibles nuestros puntos de vista, pero no rompen ninguna regla
- Acciones disruptivas - interrumpir el statu quo; tomar riesgos personales (como arresto)
- Creación de alternativas a las estructuras de opresión – por ejemplo, crear nuestras propias juntas comunitarias para la revisión de la policía

PREGUNTAS:

- ¿Qué tipos de acción están dentro de su zona de comodidad?
- ¿Cuáles acciones están en el borde de su zona de comodidad?
- ¿Cuáles están fuera de su zona de comodidad ahora mismo?