

SANCTUARY FAQ

How did we get here? What processes & timeline were followed?

In March, after having attended a presentation as part of an Earth & Social Justice Ministry Action Wednesday, a group of lay leaders began a conversation about providing physical sanctuary at UUCA. The resulting Sanctuary Working Group (Sanctuary WG) has been in conversation with staff and the Board since the very beginning of the process. They began their work using the [Sanctuary Toolkit](#), a resource provided by the [Unitarian Universalist Service Committee](#) (UUSC), [Unitarian Universalist Association](#) (UUA), and [Unitarian Universalist Refugee and Immigrant Services Education](#) (UURISE).

One of the key factors that led Sanctuary WG members to feel called to pursue this issue was learning that no local congregation involved in the WNC Sanctuary Movement felt they had adequate resources to meet the need. In the majority of cases, lack of space was the key factor. Most congregations who felt called to the issue did not own their own space, were in a situation of sharing their space, or would need to do a significant amount of renovation to their building in order to host an individual or family. Though the additional meeting spaces provided by the two houses on our property do not always adequately meet our own needs (with rooms often being too small for RE class sizes), they are uniquely suited for meeting the needs of Sanctuary. **Based on our unique property situation as well as our congregation's commitment to issues of justice, the Sanctuary WG drafted a resolution in support of providing physical sanctuary which was shared with the Board in early May.**

The Board responded with a series of questions and tasks to complete before a date for a vote would be scheduled. These tasks included educating the congregation about the topic, creating a tool to gauge interest/commitment, working on a feasibility study, and reaching out to other community partners who might support this work along with us. At that time, the Board determined that the June 2017 congregational meeting was too soon for a vote. Once the feasibility study was complete and the Board's questions were answered, they would schedule a vote. This happened at the September Board meeting when the date for a congregational meeting was set for **October 29**.

Between May and September, the 18-member Sanctuary WG divided into subgroups to tackle the questions and concerns raised by the board. These committees included a **Sanctuary Liaison** team that consulted with the larger WNC Sanctuary group and immigrant partners; a **Legal** team that pursued questions of insurance, liability, and legality; a **Public Relations** committee that focused on doing prep work for communicating with the neighborhood and larger community after the congregational vote; a **Facilities** team that looked at building issues at 23 Edwin; and a **Program Logistics** team that explored issues around space usage for staff and programming. Members of the larger Sanctuary WG also explored budgetary issues and set about educating the congregation about sanctuary via four Town Hall meetings (held on May 9, 21, June 18, & August 20). These sessions provided space to ask questions and come to better understand the issues. Additionally, members of our congregation joined with the community at Beth Ha Tephila on August 25 for a special evening focused on issues of immigration and sanctuary. And on September 28, the Sanctuary WG also hosted a special community event where a volunteer spoke who works at the hospitality center outside the Stewart Detention Center in Lumpkin, GA. Other panelists from community organizations were available for a special Q&A session.

Since June, 131 members and friends completed the SWG's [Statement of Support](#) which provided space for congregants to ask questions as well as commit to various forms of volunteer support. Thirty-six respondents volunteered to do committee work; 67 volunteered to prepare meals and/or

grocery shop; 46 volunteered to provide English language support. The overwhelming majority of respondents were in favor of providing physical sanctuary.

Sharing the work of physical sanctuary with other congregations is one of the stated best practices in the supporting documents from UUA/UUSC/UURISE. This summer, the Sanctuary WG reached out to 30 faith communities in the area who had expressed interest in supporting sanctuary, but who do not have the capacity to provide physical sanctuary. All communication clarified that any partnership would be contingent on a positive vote by UUCA. Potential partner organizations were provided with a commitment form which identified specific areas of resource support, including: financial, transportation, shopping, volunteer staffing, and meeting space. Each potential partner has gone through their own discernment (decision-making) process about what they are able to commit to, and some have officially declared "sanctuary supporting congregation" status. To date, **15 organizations have formally committed to supporting us in this work; seven of these specifically offered financial support.** There are over 130 congregations in 19 Western North Carolina (WNC) counties who have shown an interest in supporting Sanctuary. It is very likely that more faith communities and organizations will step up to support this work once we make our own formal commitment.

Faith Communities & Organizations committed to supporting us in this work:

- All Souls Episcopal Church*
- Asheville Jewish Community Center
- Central United Methodist Church*
- Circle of Mercy Congregation*
- Congregation Beth Ha Tephila*
- Congregation Beth Israel
- Ethical Humanist Society of Asheville*
- Grace Covenant Presbyterian Church
- Jubilee! Community
- Land of Sky UCC*
- Mother Grove Goddess Temple
- St. Matthias Episcopal Church
- Swannanoa Valley Friends Meeting
- UU Congregation of the Swannanoa Valley*
- Warren Wilson Presbyterian Church

** organizations with a * have committed financial support in addition to other resources*

Why a Congregational Vote?

Like the decision to become a Green Sanctuary or a Welcoming Congregation, this is a commitment to a set of values that will impact many aspects of the work of the congregation. It is a volunteer-heavy project that requires a broad-based commitment within the organization, and therefore it is considered a best practice to have a full congregational vote rather than making it a Board decision.

Is this what we are called to do?

Katia Hansen is the CEO of UURISE, an organization that has advised over 40 congregations in discernment. She advises congregations to answer the question, **"Is this what we are called to do?"** Not all congregations are called to this particular work, and it is okay to discern that we are not called to it. However, if a congregation decides that they *are* called to the work, then the logistics can be managed. The Sanctuary WG, the Board, and the ministers see declaring sanctuary as a clear expression of our UU values. It is up to the congregation to discern whether we are called to the work.

Many questions have been asked during this discernment process (keep reading for many answers) regarding whether we have the capacity to provide the volunteer and other resources needed to support a program of this scope and whether this project fits into our long-range plans. All of these questions are very important, yet the fundamental question at the center of our discernment is: **Are we called as a congregation to commit to creating sanctuary culture in the larger Asheville community by declaring UUCA a physical sanctuary?** If we are called to the work, then a positive vote on October 29 is a commitment by the membership of the congregation to engage in it together, and together with other committed Asheville congregations and organizations. If our congregation is called to do this work, it will be incorporated into our long-range plans. It already dovetails with our new core

values of Connection, Inspiration, Compassion, and Justice and is therefore likely to be an expression of our emerging mission and ends.

Who will oversee physical sanctuary and manage volunteers?

If the congregation votes to provide sanctuary, a **Sanctuary Steering Committee** will be convened to take over the management of logistics related to housing and supporting a person or family in physical sanctuary. This group would consist of 5-7 people: *3-4 people from UUCA (including a representative of the UUCA Board and at least one person from the Sanctuary WG) and 2-3 people representing our partner organizations. The chair would be a person from UUCA. In addition, Rev. Lisa Bovee-Kemper would act as staff liaison and ex officio member of the steering committee, with another member of senior staff attending in her absence.* (See chart at end of document related to roles & accountability.)

Facility maintenance will be overseen by UUCA's Director of Administration, who approves maintenance needs and contractors for all of our campus. It is expected that most maintenance will be routine, and an unexpected benefit to having volunteer supervision of the 23 Edwin building is that leaks or flooding will likely be discovered earlier than if the building were vacant at night.

Volunteer Management will be overseen by the Sanctuary Steering Committee. Volunteers will be recruited from our congregation as well as from the faith communities and organizations that have committed to support us in this work. Volunteer tasks will include supporting the needs of those in sanctuary (including grocery shopping and other errands) and being onsite at 23 Edwin to handle any needs that arise. Most congregations that provide sanctuary begin by having onsite volunteer staffing 24/7. Volunteers are mainly there to answer the door and mediate any needs of the person(s) in sanctuary. The Sanctuary WG has already begun to organize recruiting and scheduling methods for this volunteer base. They are also in the process of gathering best practices for volunteer training and background checks from organizers who have past experience in providing sanctuary.

Where will the person in sanctuary stay?

When the Sanctuary WG first began the feasibility study, we thought that we needed a completely separate full apartment for a person/family to stay in. The Sanctuary WG pursued this possibility, consulting a number of experts, and found that the solution would have been complicated and expensive.

Upon consultation with UURISE as well as other congregations who have offered sanctuary, we now understand that the congregation and the person in sanctuary will share space. This means that initially one room will be dedicated to the sanctuary living space, with shared bathroom and kitchen use, and UUCA will retain the use of remaining space.

How will we be in relationship with immigrant partners?

Our local immigrant community represented by [CIMA](#) (Compañeros Inmigrantes de las Montañas en Acción) is in its own discernment process. At this time, they are convening a **Sanctuary Council** to oversee the activism and work of creating a sanctuary culture in Asheville and WNC. The Steering Committee would work closely with this council.

Part of building a sanctuary culture is activating the community (both within and outside the congregation) to support the needs of our immigrant partners, and the network of supporting congregations would become a vehicle for communication and collaboration toward this end.

How will we be in relationship with the person in sanctuary?

Any person who enters sanctuary is someone who is both at risk of deportation and **has a case that has been vetted by a legal team and determined to have a chance of winning.** The specific process for how a person or family would be identified is still being worked out with immigrant partners. Key factors are extensive communication between the local immigrant community, the person(s) seeking sanctuary and their legal team, the Sanctuary Steering Committee, and UUCA's senior staff.

A person remains in sanctuary until such time as they leave it voluntarily, their case is resolved, or the sanctuary congregation decides they can no longer provide sanctuary. That said, if we were to make a commitment to an individual or family, we ought to be prepared to provide sanctuary for the duration of the effort. Recent sanctuary situations have ended in as little as 4 days, a few months, a year, or longer.

What is the potential financial impact? How much will this cost?

Startup costs for providing sanctuary will include replacement of the water heater in 23 Edwin, rekeying some doors, and procurement of furnishings for the sanctuary room and volunteer space. A washer and dryer have already been donated, and it is anticipated that many of the other household goods and needed services will be donated. There are also costs associated with updating signage on the houses to clarify separate buildings as being all part of our congregational property.

Ongoing costs for providing sanctuary will include groceries and supplies, the majority of which will be provided by supporting organizations. UUCA would be taking on responsibility for some wear and tear on the building, and some additional utilities costs. These costs are likely to be supplemented by donations from supporting organizations as well.

Because we are the location of physical sanctuary, it makes sense for UUCA to have financial oversight of the project and designate an account/fund for sanctuary. Collecting donations and processing reimbursements will fit into existing processes in a way that staff do not anticipate being cumbersome.

As stated previously, seven of the fifteen organizations who have signed on as potential sanctuary partners have pledged financial support. Individuals from these and other organizations have also already begun to step forward with financial donations. More organizations and individuals may step up with support once physical sanctuary is declared.

What is the potential impact on staff?

The staff, serving under the executive role in our governance structure, is led by the Lead Minister and takes its direction from the mission and vision as set forth by the congregation/Board. With a congregational vote to declare sanctuary, this project would become part of the mission of the congregation. There would be some impact on staff time, but from what they have learned about the expectations for them, staff are not concerned about the impact of sanctuary on their work.

Will our insurance cover this?

We have contacted our insurance company to ask specifically about the possibility of hosting a person in sanctuary, and they stated in writing that no additional coverage would be required for the congregation to provide sanctuary.

What about zoning and property impacts?

- For zoning purposes, we are a church, and as such any building usage is considered to be practicing our faith, and therefore would fall under our existing zoning.
- The faith community as a whole (whatever private property UUCA owns, maintains, and is liable for) is considered to be the “sensitive location” for sanctuary purposes.
- The person in sanctuary does not require a separate apartment, and bathroom/kitchen facilities are often shared between the congregation and the sanctuary inhabitant. Which non-office rooms are used for sanctuary will depend on the needs of those in sanctuary. Unused rooms will continue to be available for congregational meetings and RE.
- Regardless of which rooms are used for sanctuary, the downstairs bathroom will continue to be available to those meeting in 23 Edwin.

What about the legal stuff?

Fundamentally, the choice to declare sanctuary is a statement of our religious values, which in and of itself touches on well-known constitutional/legal protections. Generally, arguments regarding legal issues for sanctuary congregations have to do with the assessment of possibility vs. probability. It is possible that individuals and/or the congregation could be prosecuted, but not probable. It wouldn't be accurate to say that there is no risk at all, but if we identify this as something we are called as a congregation to do, then the whole concept of a congregation providing sanctuary has to do with enacting our religious values, which would be part of any legal defense strategy.

- If the church itself was charged with anything related to sanctuary, the maximum fine allowed by statute, assuming conviction, would be \$25,000.
- If an individual congregant were prosecuted for assisting in sanctuary, assuming they had no prior convictions, there would be a grand jury hearing prior to any arrest, and likely low bail.
- Best practice for a congregation providing physical sanctuary is to identify a criminal defense attorney to work with in case of need. This person would be providing services *pro bono*, which they are likely to do because they will get lots of publicity should anything happen to require their work, and because they, too, are committed to similar values. Rev. Lisa is pursuing contacts prior to the vote to identify attorneys who might fill this role.
- Entering and providing sanctuary is a mutual process based on trust. A person who intends to vandalize, take property, or commit violent acts is not likely to agree to be part of a public sanctuary where their life story and family history is publicized widely.

To date, no congregation that has provided sanctuary **in the form that we intend** has been charged, prosecuted, or convicted. The high-profile sanctuary case from the 1980s, in which 11 people were charged with conspiring to smuggle, is not a comparison to what we are proposing to do here at UUCA. The people in that case were actually concealing and transporting people across the border. In the current sanctuary movement, we are specifically NOT hiding the person's presence in our facility, so we would not be “harboring.”

The attorneys who have argued these cases and who advise the sanctuary movement generally make their assessments based on the likelihood of prosecution. There are multiple ways to interpret a given law. **Fundamentally we are acting on something we see as a moral imperative**, which would be argued in any related court proceeding.

Won't this stand put us more in the public eye and therefore more at risk?

Providing physical sanctuary is a public act, and it is essential that it be public so that law enforcement not consider it "harboring," which is illegal. Since May, the Sanctuary WG Public Relations subcommittee has been putting together a Communication Plan that will be implemented immediately after a congregational vote to provide sanctuary. The plan includes:

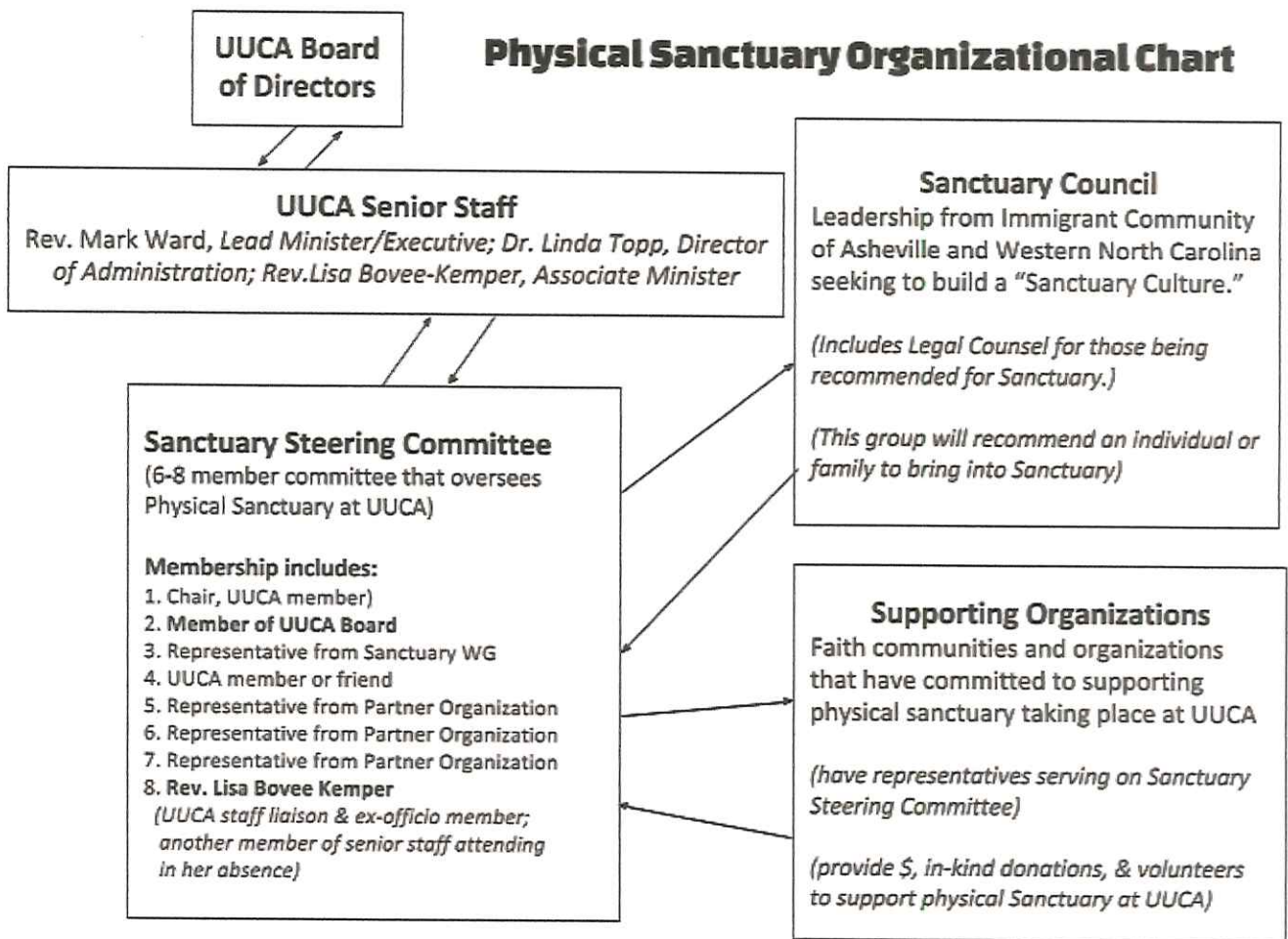
- notifying our coalition partners (CIMA, the Sanctuary Council, and supporting organizations)
- informing the neighborhood association of our decision;
- issuing a press release with local media regarding our decision;
- issuing a press release calling the media to a press conference once a person or family has been identified by our coalition partners as being in need of sanctuary, at which time we can publicly affirm our sanctuary commitment.

When we publicly supported marriage equality, we became known as a safe place for people being marginalized. Likewise, if we publicly support our immigrant community, we believe our identity as a safe haven will expand. This public act will increase our reputation as a faith community that walks its talk. This is a good thing and likely to attract more people who want to join with us in our journey.

But taking a stand can also bring us negative attention. As Unitarian Universalists, we often receive negative attention just for being who we are: an inclusive community that believes in science, questioning assumptions, radically welcoming people from all backgrounds, beliefs, and lifestyles. Our office staff receive calls just because we fall under the denomination of "Unitarian Universalist." It's true that every time we take a stand—put a rainbow flag out, put up the Black Lives Matter sign, march in the streets, speak out on issues—we put ourselves more at risk. And these are risky times. Still, it remains up to us to say, **who are we called to be in this moment? What are we called to do in these times?** The Sanctuary WG believes that this work will enable us to more fully lean into our faith and our core values.

Why are we taking the time to make this decision about physical sanctuary together?

The persons who would receive sanctuary from us are imminently at risk of being deported because of what we believe to be unjust laws and practices around immigration. Being deported not only means people being ripped from settled lives in our community and separated from family and friends, but also potentially being returned to a country and situation that may not be safe for them. We occupy a special place on this issue because of a long-held practice by ICE (the federal Immigration & Customs Enforcement agency) not to enter "sensitive" locations (such as schools, hospitals, and places of worship) to seize people for deportation. **Providing sanctuary is a unique role that faith communities can play to deter unjust treatment of our neighbors.** Messages of fear, scarcity, xenophobia, racism, and hate are growing. How shall we respond? How will we put our faith into action? This is a deeply personal question, but also one for us as a faith community to discern together.



Mathematical Analysis

The first part of the course deals with the foundations of real analysis. It begins with a discussion of the real number system, including the construction of the reals from the rationals and the properties of the real numbers. This is followed by a study of the properties of functions, with a particular emphasis on continuous functions. The concept of a limit is introduced, and the epsilon-delta definition is used to prove the basic properties of limits. The Intermediate Value Theorem and the Extreme Value Theorem are proved, and the concept of a derivative is introduced. The derivative is used to study the properties of functions, and the Mean Value Theorem is proved. The course then moves on to the study of integration. The Riemann integral is introduced, and the properties of the integral are studied. The Fundamental Theorem of Calculus is proved, and the concept of an improper integral is introduced. The course concludes with a study of the properties of the Riemann integral and the relationship between the integral and the derivative.