



Philadelphia Yearly Meeting
Joint Council
Saturday, February 8, 2025
9:00 AM - 12:00 PM EDT

In Attendance: Andrew Anderson, Jean-Marie Prestwidge Barch (Clerk, Quaker Life Council), Meg Barney (Recording Clerk), Kate Bregman, Terry Christensen, Susan Claggett, Sean Connolly (Executive Director, Arch Street Meeting House Preservation Trust), Terry Cooke, Carleton Crispin, Chuck Devers, Sue Dietz, Christie Duncan-Tessmer (Staff, General Secretary), Jeanne Elberfeld (Clerk, Administrative Council), Robert Greene, Kruskal Hewitt, John Marquette, Linell McCurry (Staff, CFO), Sally McQuail (Recording Clerk), Bethann Morgan, Nikki Mosgrove (Presiding Clerk), Michael Moulton, Debbie Murray-Sheppard, Lisa Ogletree, Salvador Orellana (Staff, Deputy General Secretary), David Park (Staff, Incoming CFO), Kathryn Pettus, Nancy Robbins, Chloe Rosenthal, George Schaefer (Clerk, Nominating Council), Selden Smith (Rising Clerk), Serita Spadoni, Cathy Toner, Deb Wood

Regrets: Emily Blanck (Recording Clerk), Jessy Eaby, Cecilia Filauro (Staff, Executive Administrator), Neil Holzman, Ron Inskeep, Suzy Kennedy (Recording Clerk), Carter Nash, Tom Zemaitis (Treasurer)

- I. **Worship and Welcome** - Jean-Marie Barch invited Friends to enter into worship at 9:03 a.m.

- II. **Arch Street Meeting House Preservation Trust (ASMHPT)** - Jeanne Elberfeld guided Friends in reviewing the ASMHPT FY23-24 Annual Report. Administrative Council appoints members to serve on the Board of Trustees. David Unkovic is the rising clerk. Clerk Lisa Ogletree presented highlights of the members of the Board and their work. The Board of Trustees includes non-Quakers and members from other meetings to serve on the Board. Sean Connolly offered highlights from the Annual Report and emphasized the value of the ASMHPT and its outreach to the wider community, including those who come to visit Arch Street. Almost 60,000 visitors came to Arch Street during a ten month period last year. ASMHPT hosted many events throughout the year. ASMHPT has been able to increase its support of the operational costs for Arch Street. There has been no need to use the bridge funding that PYM has offered for the capital campaign. Lighting and fire suppression initiatives are underway to protect the historic building. The HVAC upgrades are continuing. Everyone is invited to come to Arch Street on Thursday, April

10th for the unveiling of the new exhibits. Friends were interested in how the ASMHPT was navigating the complexities of recognizing the role that Quakers held in the history of the country. In preparation for the sesquicentennial, July 4th, 2026, ASMHPT is creating new first person dramatizations for the event. Various initiatives are underway to lift up the rich history of Friends that could be told. Friends accepted the report with gratitude.

- III. **Meeting for Learning** - Jean-Marie Prestwidge-Barch invited Friends to reflect upon a 2-page document written by Francisco Burgos, Executive Director of Pendle Hill, entitled Seven Pieces of Advice for the Current Moment. George reflected upon the discomfort that some may hold when considering the role of accountability. A healthy relationship has a mutual exchange of roles. The council was invited to respond to the query: What is there for us (PYM Quakers) to understand about the accountability and relationships we share? Jeanne Elberfield stressed that we support each other. Jean-Marie led us into silent reflection. Friends settled into a time of rich sharing. The mutuality of carrying work together is a topic that Jean-Marie said will come back to the Council in our work together. Francisco Burgos' writing included, "In times of crisis, trusting and relying on each other is essential..." Friends may find that this time period is an opportunity for Friends to be actively engaged.
- IV. **General Secretary Report** - Christie Duncan-Tessmer turned Friends attention to a guiding document, Opportunities and Needs Related to the Lawsuit, for considering the work related to the lawsuit. Being grounded in Spirit is imperative at this time. The document will be adjusted and prepared for use in monthly meetings. Additionally, documents are being drafted with guidelines for meetings to know how best to respond when situations arise. Documents will continue to be refined to provide support and website links to resources for meetings. PYM Connect is underway. PYM is launching a matching program for donations. The topic of 'sanctuary' is beginning to be lifted up in PYM. Friends were concerned that Church World Services, which does extensive work with immigrants and refugees and where PYM is a Covenant Member, just lost two-thirds of their staff due to the current national situation. Transitions in PYM staffing are taking place with attention to positive growth and holding stability and support to balance the changes. Roles held within PYM staff are being made more transparent to inform future staff positions with institutional knowledge. The Strategic Plan will continue to be highlighted for Friends.

V. **New Business – Lawsuit**

- i. Christie Duncan-Tessmer guided Friends in reviewing the Lawsuit against the Department of Homeland Security. Friends were updated on the lawsuit, its status, and the impact on PYM. The lawyers of Democracy Forward are active with several initiatives. NY Yearly Meeting has joined the plaintiffs. Another case is being filed through two centers – at Georgetown University. PYM has connected with its own immigration lawyer. We are getting many letters of support from other meetings within PYM and across the country. Friends are asked to consider what they can do in their own meeting.

Stretch! Friends took a few minutes to stretch before returning to the work.

VI. Old Business - Climate Benchmark Status

- i. Climate Benchmark Status - F. Salvador Orellana will share an update on the RFP process to identify an organization to measure the carbon footprint of our operations. Five proposals have been received, four are being considered. They have been shared with people with experience that can help to discern which to select. They hope to have a response ready in a couple of weeks before Sessions on March 8th.

VII. Ongoing Business

- i. Nominating Council - George Schaefer brought forward from the Nominating Council a DRAFT policy regarding terms of service for Joint Council Members. The DRAFT policy recommends staggering terms by adding or reducing a year. The membership for each of the three Councils is fewer than the range recommended. A Friend was concerned about the enforcement of the proposal. Another suggested that we separate policy from implementation. Jean-Marie spoke about the need to neither over nor under proscribe the guidelines for terms. Jean-Marie suggests that perhaps a Sprint would be appropriate to address this issue, composed of members of Admin. Council, Quaker Life Council, and Nominating Council. Friends were in unity for this approach.
- ii. Sessions
 - a. Continuing Sessions agenda conversation - Nikki Mosgrove is preparing the agenda for Spring Continuing Sessions and asks Friends to consider how Friends and meetings can be safe spaces for those most impacted by recent changes in the United States. There will be hybrid locations at: Lehigh Valley, London Grove, Mount Holly, and State College. When we meet for Sessions, we are gathered together in the Light while we

also address the decisions that need to be made. We are called to share our light with the world. How can we be a 'sanctuary'? What would it look like for your meeting?

- b. Summer Sessions Program Planning - Planning is underway for Sessions to take place at Cheyney University. Nikki shared that Sessions will seek to provide support and guidance for Friends in the age group of 'Second Thirds' (ages approximately 36 to 59).

Question: Are there any recommendations for keynote speakers for Summer Sessions? Please send a note with their contact information to Nikki. Please encourage your meeting to fill out the survey for sessions.

- iii. Stretch and Approve Minutes - After minor adjustments, Friends approved the minutes to this point.

- iv. Committees

- a. Program Support Committee - Jean-Marie shared the REVISED charge for the Program Support Committee. Friends were asked if they accepted this new charge over the next period of time. Friends approved.
- b. Ministry & Care Committee - Jean-Marie shared the Ministry & Care Committee requests clarity for how to offer financial support for At Large members, who are members of PYM directly. The committee presented a policy for consideration for approval. After much discussion, Friends approved the policy. An At Large Member has requested funds to attend a conference. Membership & Care had approved the request and is bringing this to the Joint Council now for its approval, according to the new policy. -A Friend questioned if it was necessary that a financial request of an At Large member should seek support through the Joint Council. Friends approved the QLC money to support the At Large member request, with the awareness that the financial needs of At Large members are a concern under our care.
- c. Governance Advisory Committee (Decide, Discuss) - Jeanne shared the Governance Advisory Committee is recommending changes to the revised structure and organization of the governance handbook. Some

of the comments were about the structure of the document and some were related to the governance responsibilities which were approved by the body in session in 2014. . For example, a definition of ‘community groups’ is needed and approval of the additional responsibility that QLC is responsible for community groups and so is responsible for their health . Changes will be seasoned by Governance AdCom, then come back to this body .Friends approved the changes. Jeanne Elberfeld will request the definition of ‘community groups be added to the handbook. Friends are invited to send any additional adjustments to Jeanne.

- d. Members of Committees (Decide) - George Schaeffer, clerk of Nominating Committee, brought forward three names for the Property Advisory Committee. They are John Marquette, Hank Hallowell, and Bianca Aniski. Friends approved. The name of Susan Claggett was brought forward to serve on Ministry & Care Committee. Friends approved.
- e. General Secretary Search Committee (Decide) - Nikki stated the search committee has been working on the job description which had not been updated for years. Friends approved the revised job description.

v. Sprints

- a. Listening & Lobbying - Jeanne reported the Listening & Lobbying Sprint has been meeting for almost a year. During the past few weeks, four on-line Sessions were held for Friends to review a DRAFT of the Guidance on Advocacy and Lobbying. Approximately 50 Friends total attended the listening sessions. Council members are aware that some Friends are opposed to lobbying. Friends also know that PYM Friends hold a diversity of views. Some definitions were questioned. Friends were invited to be mindful of knowing when you are speaking for yourself and when you are speaking for your Meeting. The DRAFT Guidance will be brought forward for approval at Spring Continuing Sessions on March 8th.

VIII. Joys & Concerns from around the YM - Abington Meeting held its second Benjamin Lay event where an engaging representative from N’COBRA spoke on Reparations work in Philadelphia. An online Friend noted the audio today was greatly improved and online

PDF documents were very accessible. A Friend shared that we should be mindful of the emotions evoked in Friends in the current national moment. A Friend is grateful for the chance to be together. A Friend is amazed and joyful for the group that brought the lawsuit in such a timely fashion. Another shared a joy and a concern: The joy is being part of PYM. The concern is for an undocumented friend and his family who may need help if he is deported. A YAF participant reports that the group is growing and the fellowship is very meaningful.

- IX. **Approve Minutes** - Friends approved the minutes with minor adjustments. Meg Barney and Sally McQuail, Recording Clerks

- X. **Recap Public Communication.** Each month we publish an article. What should be our topic this week? Friends were in unity to highlight the job description for the search for our next General Secretary.

The background of the entire page is a faded, reddish-brown photograph of the Arch Street Meeting House, a large, multi-story brick building with a prominent steeple in the distance. The building is surrounded by trees and a low wall in the foreground. The text is overlaid on this image.

Arch Street
MEETING HOUSE
PRESERVATION TRUST

Annual Report

FISCAL YEAR 2023 - 2024

October 1st, 2023 - September 30th, 2024

*Friends' Meeting
Fourth and*

BOARD OF TRUSTEES

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David Wickard, *Treasurer*
Jacqueline Zemaitis, *Secretary*

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David Wickard, *Treasurer*
Jackie Zemaitis, *Secretary*

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Jonathan Sprogell
Thomas Williams

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Kayla D'Oyen, *ex-officio*
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Jennifer Gray, *ex-officio*
Audrey Greenhall
Sallie Jones
Tony Junker
Sara Karpinski
Fred Melroy
Jacqueline Zemaitis, *Clerk*

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Gary Jackson
Lisa Ogletree, *Clerk*
Ashanta Washington

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Heath Meyers
Christopher Mohr
Thomas Sheridan
Lucy Strackhouse - *Clerk*
Jamie Unkefer

STAFF

Sean Connolly, *Executive Director*
Kayla D'Oyen, *Development & Communications Manager*
Mel Fuhr, *Site Caretaker*
Jennifer Gray, *Education & Museum Manager*
Gary Jackson, *Maintenance Coordinator*
Cory Knudson, *Visitor Services Associate*
Stefan Williams, *Maintenance Coordinator*

Ashanta Washington, *Director of HR & Inclusion*

**Arch Street**
MEETING HOUSE
PRESERVATION TRUST

Year In Review 2024

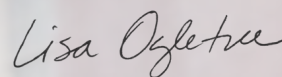
Arch Street Meeting House Preservation Trust (ASMHTP) has dedicated over a decade to the preservation, operation, and interpretation of Arch Street Meeting House - a significant and costly undertaking. In 2024, ASMHTP had more rentals, events, and visitors as we improved and sustained the infrastructure of this National Historic Landmark. Visitors have experienced the peacefulness and simplicity of the meetinghouse where many learn, for the first time, about Quakerism and its profound influence on our nation's history.

At an event in April, Paul Steinke, Executive Director of the *Preservation Alliance of Greater Philadelphia*; Bob Jeager, President of *Partners for Sacred Places*; and Pennsylvania State Senator Nikil Saval, all spoke of the vital role Arch Street Meeting House plays in the Greater Philadelphia community and far beyond. The visibility of ASMHTP is increasing, and in turn, boosting public awareness of Quakerism.

The Board of Trustees has grown to fourteen members with the recent addition of Henry Bryans. In addition to the Trustees, we are grateful to have more than sixty combined docents, committee members, and capital campaign volunteers.

Our visionary staff, dedicated volunteers, and generous donors, all support the Trust's mission at this significant time in our history.

Thank you!



Lisa Ogletree
Clerk, ASMHTP Board of Trustees



A Note From ASMHTP's Executive Director

Throughout the year, Arch Street Meeting House Preservation Trust staff and volunteers have been actively engaged - welcoming nearly 60,000 visitors in 2024 who were eager to learn about our history. Arch Street Meeting House stands proud as one of the world's most visited Quaker historic sites and museum, and we're pleased to share our rich stories with both the Quaker-curious and the many Friends who consider the meetinghouse the "Westminster Abbey" of their faith.

In 2024, ASMHTP expanded the visitor services footprint of Arch Street Meeting House by offering a series of programs and collaborative events designed to engage both Friends and visitors from all walks of life. This year also marked the beginning of several large-scale conservation efforts for our Capital Campaign.

This work has been extensive, and ASMHTP is dedicated to continuing the historic stewardship of the meetinghouse.

We are grateful for the unwavering support of our community, donors, and volunteers, whose generosity and dedication make it possible to continue and grow our efforts. As we look forward to the coming year, we remain committed to preserving this historic site and sharing Quakerism's stories with future generations.

In Friendship,



Sean Connolly
Executive Director, ASMHTP



Visitors
Over The
Years

2020
1,500

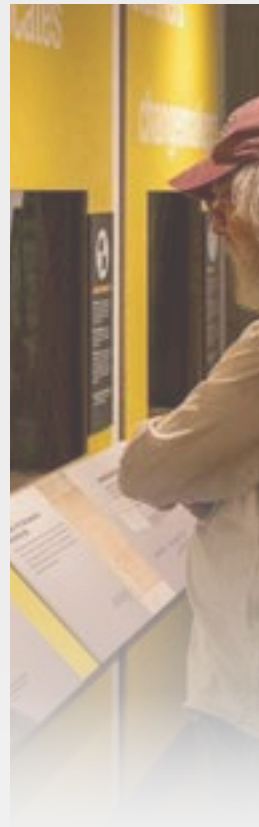
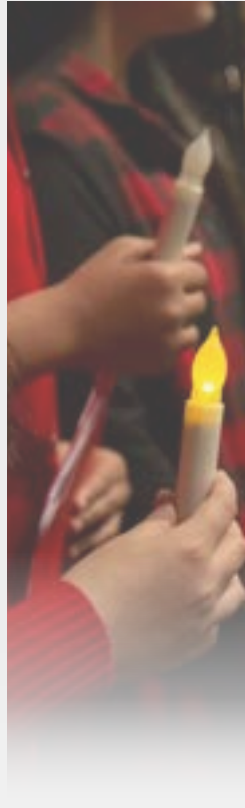
2021
16,000

2022
34,000

2023
52,000

2024
59,387

2019
29,500



59,387

Visitors in 2024

Visitation continued to rise in 2024, reflecting an increase in museum attendees, and those present for community meetings and rentals. Another outstanding year at ASMH!

26 *Internal & Collaborative Public Programs*

95 *Space Rentals*

64 *Private & School Tours*

ASMH hosted an additional **241+** external tour groups in 2024.

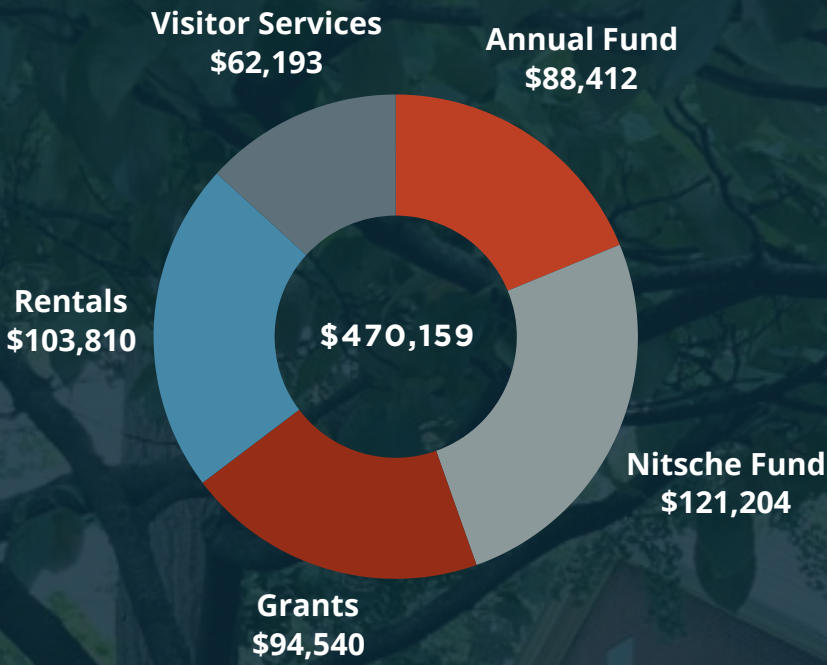
Philadelphia Yearly Meeting hosted 13 Committee Meetings, 3 Programs, and 2 Continuing Sessions at Arch Street Meeting House in 2024, and joined us to celebrate Quakerism's future with George Fox's 400th Birthday.

Meet Quaker History

Income

Income remained stable with increases in rental and visitor service revenue showing nice signs of growth.

Contributions received in 2024 reflect the strong support and engagement from our community. Additionally, grant funding continues to be crucial in sustaining operations and enabling further development of educational programs and preservation efforts. Overall, ASMHPT's financial outlook is promising.



Grants & Organizational Support

Alpin W. Cameron Memorial Trust
 Christian R. & Mary F. Lindback Foundation
 Dolfinger-McMahon Foundation
 General Society of Colonial Wars
 Jonathon E. Rhoads Trust
 Lilly Endowment
 National Park Service
 Pennsylvania Historical & Museum Commission

Pennsylvania Abolition Society
 Philadelphia Cultural Fund
 Philadelphia Yearly Meeting
 Quaker Buildings & Grounds Granting Group
 SNAVE Foundation
 Society of Colonial Wars in the Commonwealth of Pennsylvania
 Thomas H. & Mary Williams Shoemaker Fund
 Tyson Memorial Fund

Expenses

Expenses were slightly lower this year - with no significant boiler issues, ASMHPT managed to keep maintenance costs within reason while still conducting major ongoing repairs. With the addition of new staff, we increased public outreach by creating better and more accessible programs.



Capital Campaign

A Place For Friends

According to a study by Partners for Sacred Places, Arch Street Meeting House generated an annual economic impact of more than \$2 million for Philadelphia in 2023. The

meetinghouse is more than a place of worship and a tourist destination — it stands as a vital cultural and educational resource that inspires and connects visitors to the Quaker principles that have inspired generations.

Arch Street Meeting House Preservation Trust has launched a Capital Campaign to engage with more visitors, worshippers, and those curious about Quakerism.

Major capital improvements, the first undertaking of this scale since the 1990s, will prepare the 220-year-old historic property for the U.S. Semiquincentennial in 2026. New water and electric utility lines were installed this past Fall in preparation for large-scale renovations inside the building, including a fire suppression system, updates to heating and cooling systems, and massive overhauls of our exhibits.



\$2,400,000

Upgrade our 100-year-old heating system with eco-friendly forced air that delivers efficient heating and cooling. This will unlock year-round access to community events and ensure the preservation of the museum's archives.



\$1,200,000

Install fire-suppression sprinklers throughout the meetinghouse to preserve and protect this National Historic Landmark.



\$550,000

Bring Quaker history to life with new exhibits and technology that captivate visitors and offer a deeper, more compelling exploration of Quaker ideals and the faith's complex past.



\$300,000

Build an endowment that guarantees the long-term preservation of the meetinghouse, ensuring that future generations of students, visitors, and Quakers can continue to experience and learn from its legacy.



\$250,000

Add advanced, energy-efficient West Room lighting that enhances the space's simplicity while providing dynamic options for programming, exhibits, and events.

\$4.7 Million

As of January 2025,
we've raised around
66% of our
\$4.7 Million Goal

Capital contributions from individuals and granting organizations, totaling over \$3.1 million, have already been raised to start this work.

Around \$1.6 million is still needed to complete our preservation and programmatic work by 2026.



Earlier this year, we conducted a total cleaning and cataloguing of ASMH's archives. There's still work to do!

↩ Before



After ↩



This Winter, the Lobby will be completely renovated, and brand-new dynamic lighting and exhibits will be added to the West Room.

Mark your calendars, as the new updates will be unveiled when ASMH reopens to the public in March 2025.

JOIN THE 1804 LEGACY FUND

Named for the first year of Arch Street Meeting House's construction, the *1804 Legacy Fund* is a group of special individuals who have contributed a gift of \$1,804 to our Capital Campaign.

To discuss a potential gift and ensure Arch Street Meeting House's future, please get in touch with Sean Connolly at SConnolly@HistoricASMH.org or call (215) 413-1804, ext. 101.

Arch Street Meeting House Preservation Trust is a 501(c)3 nonprofit organization. Your contribution is tax-deductible to the extent allowed by law. No goods or services will be provided in exchange for your generous financial donation.

Volunteer SPOTLIGHT



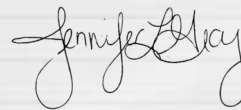
TOUR SWAP:

Our volunteers visited the National Constitution Center, and then their team toured ASMH.

The Volunteer Guides had a busy year!

We welcomed thousands of people through our doors between special events, programs, and traditional museum days. From National Historic Marker Day in April and the first annual Red, White, & Blue To Do in early July, to Meetinghouse by Candlelight in December, the Guides were essential to ASMHPT's successes this year. We even found time to take field trips to sites like the historic properties of Stenton in Germantown and Andalusia in Bensalem.

ASMHPT is looking forward to enjoying another year with our valuable Guides, and we're always looking for more people to join in the fun!



Jennifer Gray

ASMHPT Education & Museum Manager



BECOME A VOLUNTEER!
ContactUs@HistoricASMH.org

Remembering Aaron Wunsch

"Aaron lived and breathed historic preservation and was a passionate believer in the power of old buildings to change lives for the better. That his voice has been silenced is a terrible loss for his adopted city, but his influence lives on in the work of his many students and admirers that he inspired both in the classroom and in the field."

Paul Steinke
Executive Director
Preservation Alliance for Greater Philadelphia

Aaron Wunsch was a valued friend and passionate supporter of Arch Street Meeting House Preservation Trust, offering guidance that enriched our preservation efforts. His legacy endures through the meetinghouse, the countless other historic structures he helped preserve, and the people he influenced.



Stenton House Museum was the home of Philly's first Mayor, James Logan, who is buried here at ASMH.

FRIENDS COMMUNITY PANTRY+FRIDGE



at ASMH

In 2024, the Pantry and Fridge distributed a combined total of:

6,504 lbs of Food

The **Community Fridge** provided fresh produce to:

261 visitors per month, with an average of 8.7 visits per day.

The **Pantry** has supplied non-perishables, toiletries, & more to:

313 individuals, including 39 regulars who visit at least twice per month.

CONTACT US

267-334-0433

friends-pantry@outlook.com



Led by Hazele Goodridge, an ASMHPT Trustee, Volunteer, and Clerk of the Monthly Meeting of Friends of Philadelphia (MMFP), Friends Pantry is helping the community by assisting those struggling with food insecurity.



Going shopping?
Grab from our Wishlist!

Thank You To Our
Community Partners

Philly Food Rescue:
A Project of Share Food Program

Lou Phillips

Sharing Excess, Inc.



Staff from PAR Technology took a tour of ASMH before volunteering to sort produce and create hygiene kits.



Support for this project is provided in part by Keep Pennsylvania Beautiful's Healing the Planet Grant Program with support from the Giant Company.

THANK YOU TO

Janet Aaronson
Jeri Adams
Mignon S. Adams
Molly Adams
Brigitte Alexander
Kathryn Allen
Mark & Kathryn Amarotico
Sandra Anderson
Samuel Angell
Lee Arnold
Kristen Arter
Rosalind Beiler
Virginia Bergey
Geoffrey Berwind
Kerry Bickford
Charles Miller & Joan Biddle
Susan O. Binns
Emily Blanck
Martha Boston
Tom Bowen
Janet Braker & David Mccullough
Michele Brogan
Ian Brown
Harry & Martha Bryans
Paul Buote & Bernadette Calnon-
Buote
Hillary Burdette
Kenneth & Marjorie Burton
Matthew Bussy
Betty Cadmus
Alice Maxfield & Nelson Camp
Jeffrey Carlson
Tracy Carluccio
Dorothy Cary & Philip Kane
Ryan Castanet
Celia Caust-Ellenbogen
Robert Cicione
Amanda Mae Cole
John Colgan-Davis
Garrett Colmorgen
Richard Colosi
Catherine & Thomas Connolly
Sean & Meredith Connolly
Raymond Conrad
Carol & Ray* Cook
Grace & Terry Cooke
Philip Cooke
Todd Cooke
Linda & James Cooper
Joan Countryman
Conner Cowans
Dan & Betsy Crofts

Alan Crosman
Mayland Crosson
Marge Dawson
Burton & Jeanne Doremus, &
Sarah Walker
Alexis Dougherty
Debby Dowlin
Kayla D'Oyen
Christie & Zach Duncan-Tessmer
Laura Evans Durant & Steve Durant
Stephanie Ekhoﬀ
Steven Elkinton & Miyo Moriuchi
Dawn Episcopo
Jonathan W. Evans & Melissa
Graf-Evans
Walter & Jane Evans
Tamsin Fast
Samuel Felix
Nicole Fellmeth
Dona File
Francis Fisher
Lauren Fisher
Shannon Flannery
Kathleen Flynn
Sam & Tracey Freeman
Elizabeth Fritsch
Alfred Cope Garrett
Anne Gemmill
Elizabeth Gemmill
Nina Giacobbe
Carmine Giganti
Kate Gleason-Bachman
Carolyn Glipin Anderson
Hazele Goodridge
Alan & Carol Ann Gray
Audrey Greenhall
Jason Greenplate
Deirdre Greer
Thomas Greer
James Gregg
Emily Grenier
Sandra Grotberg
Wanda Guokas
Cynthia Gutierrez
Austin Haines
Georgette Hamaty & George
Schaefer
Thomas Hamm
Diana Hare
J. Barton Harrison
Phyllis Hartzell
John Hayden

Marion V. Heacock
Rick Heimann
Janet Henderson
Stephan Heuer
Daniel Hewitt
Kruskal Hewitt
Alice Hoffman
Richard Hoffman & Susan
Kellogg
Robert Holt & Anne Irwin
Jessica Houser
Sharon & Joseph Hulihan
John Hunt & Penny Mccaskill
Michael Idriss
June Jenkins
Barbara Johnson
Cynthia Jones
Sallie & David Jones
C. Anthony & Lee Junker
Michael Kachur
Xander Karkruff
William Kashatus
Amy Kaufman
Chris Kerr
Gail Keim
Amy & John Kelly
Robert & Susan Kettell
Cynthia Kipp
Christine Kozak
Wendy Evans Kravitz
Barbara & Robert Kreider
Kristen Kreider
David Krueger
Charlotte Kuh
Joanne Lahner
William & Laura Laky
Andrew Lamas
Chris & Celia Lang
Laura Lanza
Arthur M. Larrabee & Nancy
Van Arkel
Sarah Laskow
Robert & Odie Lefever
Cloe Levin
Suzanne Lewis
Sandra Mackenzie Lloyd
Dr. Charles W. Lockyer Jr.*
Erin Long
Clark Loveridge
Joan Lukas & Seamus Kearney
Kathleen Lydon
Richard & Margaret Lytton
Norman Marcus

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 Samuel & Diana Mason
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 Linell Mccurry
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 Joyce Moore
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 Jon Sprogell & Kathy Taylor
 Claire Staffieri
 Eleanor Stevenson & Barbara
 Watson
 Maurice Stevenson
 Jonathan Stiles
 Beth Stouffer
 Lucy & John Strackhouse
 Francis* & Mary Jo Strawbridge
 Charles & Gaynor Strickler
 Rebecca Strycharski

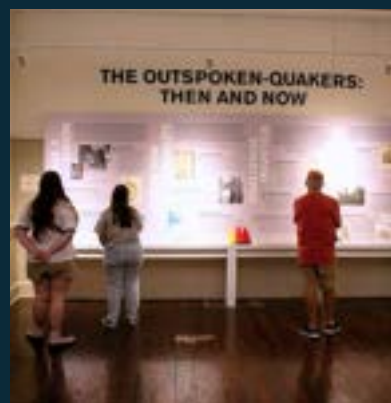
Sandra & Kyra Sudofsky
 Elizabeth Tankel
 Jerome Taylor
 Charles S. Thomforde
 Joan Tjossem
 Jenna Tshudy
 Alexander Unkovic
 David Unkovic & Cathleen Judge
 Diane Urch & Susan Anderson
 Carolyn & Joseph Evans
 Lisa & Martin Ogletree
 Kelly Vaziri
 Michael Viteo
 Alice W. Waddington
 James Waddington
 Steve Walsh
 Susan Waterhouse
 John & Barbara Watson
 Dane & Joan Wells
 Sallie Welte & Jack Embick
 Melinda Wenner Bradley &
 Matthew Bradley
 David Wickard & James Fairburn
 David Wierz
 Signe Wilkinson & Jon Landau
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 Thomas & Sandra Williams
 Jennifer & Tony Wolf
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MISSION

Arch Street Meeting House Preservation Trust preserves, operates, and interprets the meeting house and grounds which will serve to increase public understanding of the impact and continued relevance of Quakers and Quaker history.

VISION

Arch Street Meeting House will be the preeminent destination for experiencing and learning about Quakers' unique contributions to society throughout history.

Seven Pieces of Advice for the Current Moment

by Francisco Burgos, Executive Director of Pendle Hill

The second month of the year is a special time for us to engage and learn as we celebrate Black History Month, especially during a time when the work toward diversity, equity, inclusion, and justice is threatened unscrupulously by political means. For some, this may not sound like an inspirational message from the leader of a small Quaker retreat center, but as I discern and read the “signals of our time,” I want to offer some advice as an invitation to keep dancing with the Spirit despite the turbulence of the present moment. Here is my advice as a Friend who is seeking and working toward the Beloved Community:

Let’s **embrace and live our contradictions**. We know that our lives are not perfect, but this should not prevent us from seeking what is good and aspiring to be whole. The way that we live our personal and social contradictions can be very transformative, but this requires us to be aware of them and to understand them from our hearts as we listen to, discern, and act in response to the inner voice within us.

Practice mercy with self and others without compromising the challenges and blessings of the wholeness of love. It is important to remind ourselves and others that values such as empathy, solidarity, compassion, and companionship are the best expressions of love and of what humanity can be. These values are true spiritual practices that we can nurture in our lives. They are a path to encountering the most genuine and noble within us.

In times of crisis, trusting and relying on each other is essential and it is a resounding call to **invest and trust in community**. The support that we give to one another despite our limitations, lack of understanding, and fragilities is necessary for us to advance and refine our common aspiration of creating a better and possible world. Every day, we have the opportunity to invest and trust in community as we face our daily routine. Every small step that we take in building community is a fertile ground for the seeds of fellowship, justice, and belonging.

Paying attention to our own needs. Being aware of and responding to our physical and psychological needs is a spiritual practice as well, and we should not abandon it. Taking care of ourselves, expressing our vulnerabilities, reaching out for support, creating space for rest, and giving ourselves breathing room for re-energizing is necessary for us to reimagine the way forward as we live our faithfulness and as we discern and practice the best way for live with integrity.

An important aspect for us to make sense of the current moment is to **create space each day to regain our sense of belonging and relationship with nature**. Addressing the big issues associated with climate change depends on the collective actions that are nurtured and reflected by our sense of belonging and respect for nature. We must educate ourselves on how to act as global citizens that share a beautiful and generous planet and engage in service and action aimed at protecting nature as a divine and unique manifestation.

Equally, we need to participate in experiential learning opportunities that **expand our heartfelt understanding of love, hope, and justice**. Our experience of community is a very special place for us to learn and practice love and justice, and for re-creating hope, especially in moments when our personal integrity can be violently compromised and when our social fabric is on the verge of totalitarianism, white supremacy, and the perpetuation of the concentration of power in a few hands.

Do a small action every day toward the transformation that you seek within yourself and in the world. Taking time for self-reflection, contemplation, and worship is an integral part of this transformative process. This step guides how we show up in the world as we exercise mercy, compassion, and solidarity. This daily exercise is the basic and most genuine spiritual practice that brings us closest to the Divine.

Friends, as we encounter this present moment and as you receive my humble advice, I invite you to hold in your heart the communities that have been marginalized and affected by the injustices of our power structure and social order. Let us be open and guided in our journey by the wisdom of those communities, by their liberation and transformative legacy, and by the Spirit that sustains us all as we live our testimony in this challenging time.

Pax et bonum,

Francisco

Policy Regarding Terms of Service for Joint Council Members:

At the recommendation of the GovAd Committee, the Nominating Council is proposing the following:

In years when two or more Joint Council (Admin, Quaker Life or Nominating Council) members are scheduled to concurrently end their terms of service, Nominating Council may request that such releases be staggered either by reducing and/or adding an additional year of service to their individual terms. Approval of any changes in individual terms of service to meet this requirement will be approved by the Joint Council.

Examples of implementing this policy:

- Kruskal, Neil and Carter are scheduled to end their second term of service in July 2026: One member could be released in July 2025, another in 2026 and the third in 2027.
- One member could be released in 2026, one in 2027 (for an additional year) and another in 2028 (for two additional years.)

Nominating Council felt that flexibility and the needs of the Joint Council and the availability and willingness of its individual members to serve or be released would need to be carefully considered when applying this policy.

REVISED Charge for Program Support Committee

With Divine assistance, the program support committee serves the Quaker Life Council (QLC) in an advisory capacity concerning the care and accountability of collaboratives, sprints and other programs not otherwise assigned. (These may include bridge contacts, resource friends, thread gatherings, young adult friends, and PYM representatives to other organizations.)

Membership

Consists of a Clerk approved by QLC and six to ten members appointed by QLC for up to two 3-year terms with at least one member from QLC. Ex officio members include the clerk of QLC, PYM treasurer and a staff member assigned by staff. Subcommittees may be formed and may include members from outside QLC or the program support committee. Members are required to sign an annual conflict of interest statement and are required to notify the committee if there is any change to their status.

Authorities and duties

The program support committee is charged with providing accountability, review and support and for making seasoned recommendations to QLC about collaboratives, sprints and other programs not otherwise assigned.

- 1- Hold collaboratives and sprints in care and accountability to fulfill the mission and goals they identify in their applications; Keep their mission and goals up to date.
- 2- Serve the Quaker life council in an advisory capacity on issues related to the care and accountability of groups under their care.
- 3- In conjunction with the community engagement coordinator, remain knowledgeable about and supportive of groups under the care of the committee and work to establish relationships of mutual accountability and care.
- 4- Provide the Quaker life council with expertise and recommendations as needed for consideration of work and witness applications and funding applications
- 5- Recommend to the Quaker life council for approval or disapproval of all Sprint and collaborative applications
- 6- Recommend to the QLC for groups to be laid down or for their formal status to be changed when their charge is complete, their energy has waned, or when their mission has become incongruent with PYM's strategic directions.

7- Report to the council on a regular basis on the work and expenditures of the groups under the care of the program support committee and contribute to the annual report.

Providing Funding to Members At Large of Philadelphia Yearly Meeting proposed: January 30, 2025

Ministry and Care Committee of Quaker Life Council proposes the following procedure in order to provide financial support for ministry undertaken by At-Large Members.

Policy: Requests from At-Large members of PYM for one-time financial support of their ministry will be managed by Ministry & Care committee and funded from the QLC envelope.

Procedure:

1. The Member requesting funding will provide a written request for funding to support specific ministry, including a budget, to the Ministry and Care Committee.
 - a. The request will include a presentation of the leading in support of the ministry to be undertaken.
 - b. The request will include any supporting documents (eg: If a request is being made to attend a conference to which attendance has been approved, the letter outlining expectations and approval will be made available as part of the request.)
2. Ministry and Care Committee (meeting either as a committee of the whole or designating members for this purpose) will meet in clearness with the At-Large Member, considering the leading that undergirds the request, budget and other material concerns.
3. Ministry and Care Committee will make a recommendation to the Council for funds which will be taken from the QLC Envelope (the funds available to be disbursed on behalf of QLC for activities of ministry and currently administered by Program Support Committee.)
4. Information on amount to be allocated for what purpose and to whom will be made available to Program Support Committee for the purpose of maintaining clear records of the disbursement of funds; however, PSC will not have a role in allocating the funds.

Position Description

General Secretary of Philadelphia Yearly Meeting

Position Summary:

The General Secretary is the chief administrator of Philadelphia Yearly Meeting (PYM). With Divine guidance, they are responsible for providing visionary executive leadership and oversight of all staff operations and for the support and integration of all PYM projects, services, and activities. The General Secretary is expected to contribute positively to the vitality and effectiveness of PYM as a whole and to represent PYM and Quakerism to the broader community.

The General Secretary is appointed by the body in Sessions. The General Secretary reports to the Administrative Council and the Quaker Life Council of PYM and shall be accountable to them for the satisfactory discharge of their responsibilities.

General Areas of Responsibility:

1. Help the PYM community discern and articulate a coherent set of goals and programs consistent with its purpose.
2. Work with staff and committees to develop and maintain a spirit of collegiality, mutual respect, and collaboration that supports the vision and priorities of PYM.
3. Lead, coordinate, and support the work of PYM staff. This includes helping to set and clarify priorities for the work of the staff; evaluating alignment of the staff structure and positions with the work to be done; and providing guidance and encouragement to the staff.
4. Take the lead in developing and maintaining open, effective communication channels with Monthly and Quarterly Meetings, their members and their attenders.
5. Provide leadership and strategic support to PYM's efforts to raise resources, both money and people, to fulfill its priorities and to support the long-term growth and stability of PYM.
6. Collaborate with clerks of PYM and Councils to assure appropriate and impactful representation of PYM in public venues. This includes communicating PYM's work and vision and representing Quaker beliefs and testimonies to a variety of publics.

7. Promote the spiritual growth of PYM in collaboration with PYM governance, Friends and meetings.

Key Responsibilities:

Personnel Leadership

1. Hold ultimate responsibility for recruiting, supervising, evaluating, and mentoring of all PYM staff, with particular responsibility for those who directly report to the General Secretary.
2. Ensure staff have the resources they need and are well-supported in doing their work. Ensure workloads are reasonable.
3. Lead recruitment, onboarding, promotion, reassignment, and termination processes. Ensure that the organizational staffing structure aligns with PYM's priorities.
4. Lead in the development of personnel policies and procedures and ensure their appropriate implementation. Ensure compliance with labor laws and foster the application of best practices in personnel management.

Communication and Representation

5. Ensure there are strong communications channels and procedures in place that engage people and meetings with the ministry and activity across the community.
6. Learn of and attend to the concerns of both Monthly and Quarterly Meetings through regular communications with these groups. This will involve visiting and consulting with meetings and people who play key roles in helping PYM to do its work.
7. Interpret and explain PYM programs and how they relate to and support Monthly and Quarterly Meetings.
8. Represent PYM to other Quaker and religious organizations, including serving as an active member on the boards of Friends Fiduciary Corporation and The National Council of Churches.
9. Represent PYM and Quakerism to the broader, non-Quaker community by articulating and sharing our fundamental beliefs and practices.

Development

10. Provide leadership, guidance, and collaboration to create a development strategy and annual fund goals.
11. Participate in direct solicitation of financial and other resources.
12. Maintain a general working knowledge of PYM projects, services and activities in order to explain and interpret them in eliciting their financial support.

Fiscal and Property Management

13. Ensure effective leadership in the development of budgets and take responsibility for their faithful execution. Work to ensure the long-term financial viability of PYM.
14. Ensure the appropriate management and use of PYM's investments, including compliance with all donor-imposed and legal restrictions.
15. In collaboration with the trustees of the Arch Street Meeting House Preservation Trust, ensure the viability and vibrancy of the historic Arch Street Meeting House.
16. Represent PYM's interest as a part owner of Friends Center.

Organizational Support

17. Support the successful planning and implementation of sessions of PYM. Attend and participate in PYM sessions. Support clerks in setting the agendas and managing the governance of PYM.
18. With the clerks of PYM, ensure critical practical and ministerial needs of the Yearly Meeting are addressed by the governance structure.
19. Provide leadership and direction for large PYM projects in collaboration with the governance or community group responsible for the project.
20. Integrate the work of PYM projects within PYM and in the context of the work of other Friends organizations.
21. Participate in the meetings of councils. Also participate in the meetings of other governance groups, as appropriate or necessary.
22. Perform such other duties as PYM shall direct.

Qualifications:

1. Participation in the Religious Society of Friends, including taking an active role in a Monthly Meeting, whether as a member or as an attender.

2. Executive leadership experience managing organizations and people.
3. Leadership experience in a business or non-profit organization, with programmatic, management, and fundraising experience and some background in personnel administration and resource development.
4. Experience managing organization budgets and finances.
5. Courageous and respectful leadership, including the ability to make difficult decisions and to deal effectively with reactions to those decisions.
6. Ability to travel as required to serve effectively.
7. Willingness to relocate to the greater Philadelphia area.

Personal Characteristics – a person who is:

- a deep listener;
- an excellent communicator and interpreter, with strong interpersonal skills;
- a consultative and collaborative leader;
- someone with warmth and an ability to laugh;
- of strong personal spiritual grounding;
- of high standards for personal ethics;
- of high Quaker energy;
- shares Friends' concerns while maintaining a joyful approach;
- able to be both a problem solver and visionary and maintain a balance between the two;
- able to work comfortably within the consultative framework of Friends' decision-making processes;
- able to articulate Friends faith and practice to seasoned Friends and newcomers alike.

Location: 1515 Cherry Street, Philadelphia, PA

Approved by PYM Councils on _____. 2025.

Listening and Lobbying Sprint: Guidance on Advocacy and Lobbying December, 2024

Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all with the measure of the light which is pure and holy may be guided, and so in the light walking and abiding, these may be fulfilled in the Spirit—not from the letter, for the letter killeth, but the Spirit giveth life.

— ELDERS OF BALBY, 1656

Introduction

Quakers have a deep and abiding tradition of listening to and following the leadings of the Spirit to advocate for peace, justice, mercy, equality, environmental stewardship, and other concerns. This witness is carried out both through individual and collective actions.

Under U.S. tax laws, 501(c)(3) tax exempt religious organizations like Philadelphia Yearly Meeting (PYM) may engage in “advocacy” but may only engage in “lobbying” so long as it is not a “substantial part of its activities.” The IRS rules are not clear as to where the line is between permitted advocacy and restricted lobbying. No definition of “substantial part” is provided for religious organizations. The IRS regulations are clear, however, that exempt organizations are prohibited from partisan political activities and cannot endorse specific candidates for public office.

PYM recognizes the practical and important legal and financial needs that are served by protecting its status as a 501(c)(3) tax-exempt religious organization. The tax-exempt status enables PYM to receive tax-deductible contributions, to administer certain trusts currently in our care, to be exempt from real estate taxes, and to receive grants from other non-profit organizations. As the parent organization, PYM’s tax-exempt status is shared with monthly and quarterly meetings. Collectively, these tax advantages greatly expand the resources and services that PYM and its constituent meetings can provide.

Should PYM lose its tax-exempt status, monthly and quarterly meetings relying on PYM status would also lose their tax-exemption. The opposite, however, is not true. Should a monthly or quarterly meeting be collectively led to engage in actions which violate the 501(c)(3) limitations, that meeting might lose its tax-exempt status, but that loss would not affect the status of other meetings or PYM.

This Guidance on Advocacy and Lobbying relates to the ways in which PYM, as an organization, conducts its business with respect to lobbying. It does not limit in any way the ability of individual Friends to seek to influence government and legislation as they are led, so long as they do not claim that they are acting as representatives or agents of PYM.

Definitions

Advocacy covers a wide range of mission-related engagement, educational activities, and activism. It includes expressing opinions about policies, issues, and legislative priorities, including specific legislation; educating Friends about issues and effective participation; and contacting legislators and public officials about concerns without asking them to vote in a specific way on specific legislation. As a result of advocacy, Friends who are so led can contact legislators and public officials about issues and legislation.

Lobbying always involves attempting to influence legislation through a “call to action”. Direct lobbying refers to attempts to influence a legislative body through communication with legislators or employees of a legislative body, or with a government official who participates in formulating legislation. Grassroots lobbying refers to attempts to influence specific legislation by attempting to affect the opinion of the public by encouraging a yea or nay vote or action on that piece of legislation. To constitute lobbying, communications must reflect and advocate for support or opposition to specific legislation or be in support of or opposition to a particular political party or candidate.

501(c)(3) religious organizations (see the description in the introduction). In addition, since the Revenue Act of 1934, the IRS has prohibited 501(c)(3) tax exempt religious organizations from engaging in activities for purposes of propaganda or to otherwise attempt to influence legislation. The term legislation includes any action by Congress, any State legislature, any local council or similar governing body or by the public in a referendum, initiative, constitutional amendment, or similar procedure.

501(c)(4) organizations are categorized by the IRS as “social welfare organizations”. They are not charities and donations to them are not tax-exempt; consequently, they are permitted under federal law to lobby. Friends Committee on National Legislation (FCNL, which is separate from the FCNL Education Fund which is a 501(c)(3) organization) and the Quaker Action MidAtlantic Region (QAMAR) are both 501(c)(4) organizations which we may, as individual Friends, support for purposes of lobbying, if we are so led. We cannot use resources of 501(c)(3) organizations (like PYM) to provide direct support to a 501(c)(4) organization.

Guidance on Advocacy and Lobbying

Understanding this legal framework, PYM offers this Guidance on Advocacy and Lobbying. The Guidance is not intended for Quarterly and Monthly Meetings, as those meetings are free to determine these issues for themselves. Monthly and Quarterly Meetings are welcome to adopt or adapt the Guidance on Advocacy and Lobbying for their own use and may seek advice from PYM senior staff and council clerks on questions concerning nonprofit status.

Please note that the numbering of this guidance does not denote importance or priority, but rather is included for ease of reference.

1. PYM affirms that public witness, deeply grounded and faithful to Spirit, enriches the Yearly Meeting and enables the Yearly Meeting to give voice to its commitments.
2. Friends are advised that *“Being attentive to the Light Within grounds discernment beyond the immediate facts and feelings so that members grow in unity with Spirit. Our search is for unity, not unanimity. We consider ourselves to be in unity when we share the search for the Truth, when we listen faithfully for God, when we submit our wills to the guidance of the Spirit, and when our love for one another is constant.”* (Faith and Practice, 2018, pg. 18).
3. Friends are reminded that there are deeply held differences of opinion on specific issues within the membership of our meetings. There are also varying levels of comfort with advocacy and activism being a part of our spiritual community. All must be tender with those who hold other points of view. Regular centered worship can draw us closer to one another in love. Meeting for Worship is fundamental to our purpose, and we want to ensure a welcoming atmosphere for all, free from political rancor.
4. PYM affirms the traditional path to bring concerns to the Yearly Meeting. Individuals should carry a concern to their own monthly meeting, then to the quarterly meeting, and then to the Yearly Meeting. Alternatively, recognized PYM Groups can bring a concern to a council which might take it to the presiding clerk. Friends from across the Yearly Meeting sharing a similar concern can request (of the Quaker Life Council) to form a collaborative or sprint.
5. PYM affirms its ability to advocate clearly and broadly on issues that are important to Friends. This advocacy work can be done by the Yearly Meeting as a whole, or through Governance Groups, through Community Groups, such as the Collaboratives, and other groups that may arise.
6. PYM affirms that as individuals, Friends are free to engage in advocacy, activism, education, and lobbying activities as they are led. They may identify themselves as Quakers and that their commitment to a particular issue grows out of their Quaker faith. They are speaking as individual Quakers, and not as representatives of any Quaker group or PYM.
7. PYM affirms that a recognized PYM Group, such as a Collaborative, may use the vehicles of communication and other resources of PYM for the purpose of advocacy: educating, engaging, and encouraging others to act in a manner consistent with Friends’ leadings. Friends may reference specific legislation and state their views. They may say, “I believe that this bill will harm the environment because…” or “I believe this bill will reduce accidental deaths of children by requiring safe storage of firearms.”
8. PYM also affirms that a recognized PYM Group, such as a Collaborative, may use the vehicles of communication and other resources of PYM for the purpose of encouraging others to act in a manner consistent with Friends’ leadings. The group may mobilize Friends, if they are so led, to action by referring them to a 501(c)(4) organizations (e.g.

Friends Committee on National Legislation, Quaker Action – MidAtlantic Region, and others). These actions would be within the parameters permissible for PYM as a 501(c)(3) religious organization.

9. PYM advises that a recognized PYM group, such as a Collaborative, be fully aware of this Guidance on Advocacy and Lobbying and carefully discern the appropriate course of action in efforts that involve direct lobbying. As active members of PYM, we seek to be responsible and sensitive to legal issues. We do not want to put PYM staff members in awkward situations. Should Friends have questions about how to proceed, PYM senior staff and council clerks can offer additional advice. If there is a conflict of interpretation of this guidance, a council clerk, not staff, will respond.
10. PYM affirms its historic practice of calling special meetings of the body to address urgent matters in the public arena that require a response from our faith community. Where the Yearly Meeting reaches unity which requires action, it may minute that action should be taken and may designate an individual or group to speak on the Yearly Meeting's behalf, consistent with the minute.
11. PYM recognizes the IRS limitations on partisan political activities and endorsement of a particular candidate in the name of the Yearly Meeting. Such partisan political activity is divisive, is not in our tradition, and has not been condoned or permitted. Moreover, the 501(c)(3) rules prohibit such partisan politicking altogether. Friends are reminded of the wisdom of Edward Burrough in 1659,
"To the present distracted and broken nation: We are not for names, nor men, nor titles of Government, nor are we for this party nor against the other ... but we are for justice and mercy and truth and peace and true freedom, that these may be exalted in our nation, and that goodness, righteousness, meekness, temperance, peace and unity with God and with one another, that these things may abound."
(PYM Faith and Practice, 2018, p. 168).
12. PYM affirms that this Guidance on Advocacy and Lobbying may be modified in the future, at the direction of the Yearly Meeting in session, or its governance structure, should conditions warrant reconsideration. Any such modification would require approval by the Yearly Meeting in session.

Opportunities and Needs Related to the Lawsuit

The primary things to keep in mind regardless of the focus or activity is being obedient to the Spirit and faithful to strengthening our community.

This document offers four categories to consider in relation to PYM's role in the lawsuit against the Department of Homeland Security: staying grounded, providing info and resources, allowing what we are already doing to augment and strengthen that work and opportunities from the suit, and lifting up Quakerism.

Each of the areas of this document can apply to

- Staff
- Governance
- Meetings
- Friends

Notice which hat you are wearing when you are reading it. The particular lens that an individual, staff member, meeting, governance member or meeting brings will suggest approaches and voices that may be different from each other but still go in the same direction.

Notice opportunities for collaboration with the other yearly meetings and with other organizations such as AFSC. Notice the needs/opportunities for finding and working with new partners including immigration organizations who can provide direction for our witness.

Stay centered in the Spirit

The lawsuit is uplifting. The need for it, and for 500 other suits is daunting and depressing.

- Use our traditional practices to stay oriented toward living from the heart of God so we are going ever-deeper into holy relationship at this time.
- Focus on the relationships and community and possibility and let our actions and to-do lists flow from that.
- For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (2 Timothy 1:7)
- Consider holding meeting for worship with attention to everything related to this suit and the current world.

Provide a steady stream of information and resources for Friends and Meetings

- Friends and meetings need to have easily accessible, regularly updated information about the lawsuit and our involvement in it.
- They need resources and support for dealing with the ramifications of the suit, such as being prepared for ICE raids, how they can support the case, etc. (see list below)

- We need to be ready to be no more than 5 days behind possible needs and questions that arise. Doing this effectively includes listening for what they are asking for and thinking ahead about what might be needed.

Jui Jitsu the work we're doing related to the suit to strengthen other work:

- **Strategic Directions**
 - Rely on connections among Friends and meetings. Create opportunities to connect people and meetings.
 - Develop possibilities for deepening our practice of belonging as we welcome people to meeting and as we advocate for freedom of religion
 - Identify ways that addressing racism and addressing climate change are relevant
 - Use this moment to tell the story of who Quakers and PYM are
 - Note opportunities in the work related to the lawsuit to simplify and/or better implement our governance structures.
- **Programmatic work**
 - Consider how the suit and its surrounding impacts relate to Sessions in the program and business. Consider how the theme is relevant.
 - Consider work is already happening in PYM or meeting programs that is related to the suit. For example: Collaboratives, Youth programs, PYMConnect launch, Inclusion & Belonging work, Adult and childrens religious education in meetings.
- **Communications**
 - Consider how the website, emails and social media most efficiently used to support info sharing without over-taxing our resources or over or underwhelming those receiving communications.
 - Consider how we support individuals who have something to share or have questions and needs for information.
- **Development**
 - Consider how we share info about the suit and PYM and meeting activity with donors.
 - Consider opportunities to invite giving
- **Meetings**
 - Consider how meetings can be supportive of the lawsuit effort and what support they need.
 - Make a plan and invitation for meetings to share what they are doing.

- **Governance**
 - Consider the governance and community groups that are in place and what support, resources or direction they may need to be given related to the suit.
 - Consider what the yearly meeting may need from a long-range perspective. Where do we want to end up and what needs to be put in place to get there? (reference the first section about spiritual grounding!).

Help current Quakers be seen and welcome seekers to Quakerism

- **Welcome and outreach**
 - Provide support and encouragement to meetings to be welcoming of newcomers. Discover and provide resources they need.
 - Consider if there is a public-facing communication or resources needed.
- **This is What a Quaker Looks Like**
 - Consider what Quaker swag can be offered. How do we offer it so that it is fun and supportive and not crass?
 - Do we offer it for free? At cost? Through something like Café Press? As a gift when people donate?
- **Media and Awareness Campaign**
 - Determine what priority talking with media has and whether there are different priorities for different types of media.
 - Provide information that can be supportive for meetings talking with media.
 - Make a plan for an awareness campaign.
 - Share links to media coverage.

Information needed for Individuals and Meetings

- The purpose of the lawsuit
- The process of PYM's involvement in the lawsuit
- Updates in the process
- How meetings can support the work
- How meetings can be prepared for ICE
- Know your rights information about immigration
- What are the possibilities and constraints and risks around meetings serving as sanctuary space?

**IN THE UNITED STATES DISTRICT COURT
FOR THE DISTRICT OF MARYLAND**

**Philadelphia Yearly Meeting of the
Religious Society of Friends, *et al.*,**

and

**New York Yearly Meeting of the Religious
Society of Friends, Inc.,**
15 Rutherford Place, New York, NY 10003

Cooperative Baptist Fellowship,
160 Clairemont Ave. Suite 300
Decatur, GA 30030

and

Sikh Temple Sacramento,
2301 Evergreen Ave
West Sacramento, CA 95691

Plaintiffs,

v.

**U.S. Department of Homeland Security, *et
al.*,**

Defendants.

Civil Case No. 8:25-cv-243-TDC

Jury Trial Demanded

AMENDED COMPLAINT FOR DECLARATORY AND INJUNCTIVE RELIEF

Plaintiffs Philadelphia Yearly Meeting of the Religious Society of Friends, New England Yearly Meeting of the Religious Society of Friends, Baltimore Yearly Meeting of the Religious Society of Friends, New York Yearly Meeting of the Religious Society of Friends, Adelphi Friends Meeting of the Religious Society of Friends, Richmond Friends Meeting of the Religious Society

of Friends, Cooperative Baptist Fellowship, and Sikh Temple Sacramento, on their own behalf and on behalf of their members, allege as follows:

INTRODUCTION

1. Whether it's to sit in expectant waiting, to deliver or receive a weekly sermon, to join a langer, or to participate in religious observances requiring a minyan, communal worship is fundamental to the religious exercise of many.

2. For over 30 years, it has been the government's official policy to not enforce immigration laws in "protected areas," which include houses of worship (and other religious ceremonies like weddings and funerals), absent exigent circumstances or internal supervisory approval. That is because enforcement in protected areas like houses of worship would, in the government's own words, "restrain people's access to essential services or engagement in essential activities."

3. Despite this longstanding policy, the Department of Homeland Security has now reversed course—authorizing agents to conduct immigration-enforcement operations at protected areas, including houses of worship. The 2025 Policy neither limits such operations to situations involving exigent circumstances nor requires agents seeking to conduct such operations to seek supervisory approval. Instead, the 2025 Policy gives agents unfettered authority to carry out enforcement in formerly protected areas, bound only by individual agents' own subjective "common sense."

4. Allowing armed government agents wearing ICE-emblazoned jackets to park outside a religious service and monitor who enters or to interrupt the service and drag a congregant out during the middle of worship is anathema to Plaintiffs' religious exercise. The very threat of that enforcement deters congregants from attending services, especially members of immigrant communities. Losing congregants is a substantial burden on Plaintiffs' religious exercise,

especially when those congregants would bring to worship different backgrounds and life experiences. And deterring worshippers from attending services chills Plaintiffs' First Amendment rights of association.

5. Because “attending religious services” is “at the very heart” of the “guarantee of religious liberty,” *Roman Cath. Diocese of Brooklyn v. Cuomo*, 592 U.S. 14, 19-20 (2020), if the government is going to impede that guarantee, it must meet the strictest of justifications. With respect to the 2025 Policy, it cannot. After all, DHS has already acknowledged that it can accomplish its enforcement mission without limiting individuals' access to protected areas, including places of worship.

6. In all events, if an agency is going to upend a longstanding policy, it must follow specific procedures, which include explaining the reason for its about-face and considering alternatives. DHS's new policy does not acknowledge that houses of worship are sacred spaces. It does not acknowledge that for many, religious exercise is an essential activity (as the previous policy did). And it does not even consider what unconstrained immigration enforcement at houses of worship would mean as a result. Instead, it treats houses of worship as nothing more than places where “criminal aliens—including murderers and rapists” go to “hide.” Ex. 30, Press Release, Department of Homeland Security, *Statement from a DHS Spokesperson on Directives Expanding Law Enforcement and Ending the Abuse of Humanitarian Parole* (Jan. 21, 2025), <https://tinyurl.com/28yjjvpy> [“2025 Policy Press Release”], PYM-000329.

7. As such, and as further explained below, this Court should declare unconstitutional any policy permitting government agents to carry out immigration-enforcement activities at or near houses of worship when the policy is limited only by individual agents' subjective “common

sense,” vacate the 2025 Policy, and enjoin DHS and its constituent agencies from implementing or enforcing the policy.

JURISDICTION AND VENUE

8. This Court has federal-question jurisdiction under 28 U.S.C. § 1331. Plaintiffs allege violations of the First Amendment of the United States Constitution, U.S. Const. amend. I; the Religious Freedom Restoration Act, 42 U.S.C. §§ 2000bb(a)- 2000bb-4; and the Administrative Procedure Act, 5. U.S.C. § 701, *et seq.*

9. Venue is proper under 28 U.S.C. § 1391(e)(1) because at least one of the plaintiffs resides in this district and no real property is involved in the action.

10. This Court has the authority to grant the relief requested by Plaintiffs under Rules 57 and 65 of the Federal Rules of Civil Procedure; the Declaratory Judgment Act, 28 U.S.C. §§ 2201-2202; the Administrative Procedure Act, 5. U.S.C. § 701, *et seq.*; and under the Court’s inherent equitable authority.

PARTIES

11. Plaintiff Philadelphia Yearly Meeting of the Religious Society of Friends is the formal and legal association of more than 100 local Quaker congregations throughout parts of Pennsylvania, Maryland, Delaware, and New Jersey. It was established in 1682, when William Penn arrived in Pennsylvania. It is located in Philadelphia, Pennsylvania.

12. Plaintiff New England Yearly Meeting of the Religious Society of Friends is the formal and legal association of local Quaker congregations in the six New England states: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont. It is the oldest Yearly

Meeting in the world and has met continuously since 1661. It is located in Worcester, Massachusetts.

13. Plaintiff Baltimore Yearly Meeting of the Religious Society of Friends is the formal and legal association of more than 40 local Quaker congregations throughout parts of Pennsylvania, Maryland, Virginia, West Virginia, and Washington, D.C. It was established in 1672 and, with the exception of one year due to the 1918 influenza pandemic, has met annually since. It is located in Sandy Spring, Maryland.

14. Plaintiff New York Yearly Meeting of the Religious Society of Friends is a not-for-profit religious corporation that is the governing and advisory umbrella organization for 65 Quaker congregations across New York, New Jersey, and Connecticut. It has existed since 1695. It is located in New York, New York.

15. Plaintiff Adelphi Friends Meeting of the Religious Society of Friends is a religious corporation located in Adelphi, Maryland. It is part of the Baltimore Yearly Meeting of the Religious Society of Friends.

16. Plaintiff Richmond Friends Meeting of the Religious Society of Friends is a religious corporation located in Richmond, Virginia. It is part of the Baltimore Yearly Meeting of the Religious Society of Friends.

17. Plaintiff Cooperative Baptist Fellowship, which is incorporated in Georgia, is a religious network that includes Baptist churches, individuals, and partners. It includes more than 1,400 individual congregations among numerous other field personnel, chaplains and pastoral counselors, and partner organizations.

18. Plaintiff Sikh Temple Sacramento is a *gurdwara*: a Sikh place of worship, learning, and community. It is a religious corporation located in West Sacramento, California.

19. Defendant Department of Homeland Security is the federal agency responsible for enforcing United States immigration laws and policies. DHS is an agency within the meaning of 5 U.S.C. § 551(1).

20. DHS contains component agencies, including U.S. Citizenship and Immigration Services, U.S. Immigration and Customs Enforcement, and U.S. Customs and Border Patrol.

21. Defendant Kristi Noem is sued in her official capacity as the Secretary of the Department of Homeland Security.

FACTUAL ALLEGATIONS

DHS abandons protected areas for “common sense.”

22. For more than 30 years, it has been the government’s policy to not conduct immigration-enforcement operations in “protected areas,” also referred to as “sensitive locations.” *See* Ex. 20, Memorandum from Alejandro N. Mayorkas, Secretary, Department of Homeland Security, to Tae D. Johnson, *et al.*, Guidelines for Enforcement Actions in or Near Protected Areas (Oct. 27, 2021), <https://tinyurl.com/mrykx3j4> [“Mayorkas Memo”].

23. In 1993, Acting Associate Commissioner of the Immigration and Naturalization Service James Puleo directed that enforcement operations at places of worship, funerals, or other religious ceremonies “require advance written approval by the District Director of Chief Patrol Agent.” Ex. 11, Memorandum from James A. Puleo, Immigration and Naturalization Service Acting Associate Commissioner, “Enforcement Activities at Schools, Places of Worship, or at funerals or other religious ceremonies” HQ 807-P (May 17, 1993), at PYM-000067. The memo outlined the

standards by which a district director or chief patrol agent should decide whether a proposed enforcement action was appropriate, including “[t]he availability of alternative measures,” “[t]he importance of the enforcement objective,” and how agents could “minimize the impact on operation of the ... place of worship.” *Id.* at PYM-000068. The memo explained that exceptions to the policy must be approved beforehand in writing unless certain exigent circumstances arose that require an officer to proceed—for those, “the matter must be reported immediately” up the chain of command. *Id.*

24. In a 1993 memo, for example, the Chief Patrol Agent in Laredo, Texas, directed field agents that “[p]laces of worship will not be entered for the purpose of apprehending illegal aliens even if in hot pursuit unless an Assistant Chief or above has authorized it.” Ex. 9, Memorandum from Jose E. Garza, Chief Patrol Agent for Laredo, Texas, “Sector Policy Regarding Entry Into Places of Worship, Schools and Private Residence” LRT 40/4-P (Jan. 21, 1993).

25. In 2008, Assistant Secretary of U.S. Immigration and Customs Enforcement Julie Myers reiterated the importance of avoiding enforcement “at or near sensitive community locations such as schools, places of worship, and funerals or other religious ceremonies, except in limited circumstances.” Ex. 15, Memorandum from Julie L. Myers, Assistant Secretary, U.S. Immigration and Customs Enforcement, “Field Guidance on Enforcement Actions or Investigative Activities At or Near Sensitive Community Locations” 10029.1 (July 3, 2008), at PYM-00080. According to Assistant Secretary Myers, “[p]recedent for this approach is clear.” *Id.* And while the 2008 memo indicated that “ICE policies and procedures” did not otherwise prohibit enforcement at protected areas, the 1993 memo “remains in effect.” *Id.* at PYM-000081. Once again, the memo outlined the kinds of extreme situations that would require ICE personnel to act at or near sensitive

locations, including “terrorism-related investigations, matters of public safety, or actions where no enforcement activity is involved.” *Id.*

26. In 2011, ICE Director John Morton issued a memo superseding the 1993 and 2008 memos. Ex. 16, Memorandum from John Morton, Director, U.S. Immigration and Customs Enforcement, “Enforcement Actions at or Focused on Sensitive Locations” 10029.2 (Oct. 24, 2011), PYM-000082-84. The 2011 policy was designed to ensure that enforcement actions neither occurred at nor were focused on sensitive locations such as schools and churches absent either exigent circumstances (such as terrorism, imminent risk of death, pursuit of a dangerous felon, or an imminent risk of destruction of evidence material to a criminal case) or prior written approval. *Id.* at PYM-000082. Under the 2011 memo, even enforcement actions not initiated at or focused on sensitive locations required ICE agents at or near such locations to “conduct themselves in a discrete manner, maintain surveillance if no threat to officer safety exists, and immediately consult their supervisor prior to taking other enforcement action(s).” *Id.* at PYM-000084.

27. In 2021, Department of Homeland Security Secretary Alejandro Mayorkas rescinded and superseded the prior memos while reaffirming the government’s longstanding policy. Ex. 20, Mayorkas Memo, at PYM-000188-89. Secretary Mayorkas’s memo described a “fundamental” and “bedrock” principle: DHS can accomplish its mission “without denying or limiting individuals’ access to needed medical care, children access to their schools, the displaced access to food and shelter, people of faith access to their places of worship, and more.” *Id.* at PYM-000189. The memo explicitly recognized that enforcement actions even near sensitive locations could “restrain people from accessing the protected area to receive essential services or engage in essential activities.” *Id.* at PYM-000190. DHS agents thus have an “obligation to refrain, to the

fullest extent possible, from conducting a law enforcement action in or near a protected area.” *Id.* Enforcement actions “include, but are not limited to, such actions as arrests, civil apprehensions, searches, inspections, seizures, service of charging documents or subpoenas, interviews, and immigration enforcement surveillance.” *Id.* at PYM-000191.

28. The 2021 memo, like those before it, recognized that certain exigent circumstances might require immigration enforcement at protected areas. But outside of those exigent circumstances, “an Agent or Officer must seek prior approval” before conducting an enforcement operation at or near a sensitive location. *Id.* The memo contained a boilerplate paragraph at the end averring that the memo “does not, and may not be relied upon to create any right or benefit, substantive or procedural, enforceable at law by any party in any administrative, civil, or criminal matter.” *Id.* at PYM-000192.

29. Despite the boilerplate language, ICE’s website on protected areas explained that “[a]bsent exigent circumstances, DHS officers and agents *must* seek prior approval” before taking enforcement actions at protected areas. Ex. 22, Immigration and Customs Enforcement, Protected Areas Enforcement Actions, <https://tinyurl.com/h4u5hfrv> (last accessed Jan. 27, 2025) (emphasis added), at PYM-000249. And it explains that individuals who believe DHS officers violated the protected-areas policy should file complaints with ICE, CBP, Office of the Inspector General, or DHS Office for Civil Rights and Civil Liberties. *Id.* at PYM-000250.

30. What’s more, Congress itself has required ICE to submit public reports on enforcement activities at protected areas, including “the total number of enforcement actions at sensitive locations, broken down by field office; type of sensitive location; whether prior approval was given; what type of exigent circumstances existed, if any; and the number of non-targeted

individuals who were also apprehended.” Ex. 21, Department of Homeland Security, *Immigration Enforcement at Sensitive Locations, Fiscal Year 2020 Report to Congress*, at PYM-000196 (April 18, 2022) (quoting House Report 116-180, part of the Fiscal Year 2020 Department of Homeland Security Appropriations Act (P.L. 116-93)).

31. On January 21, 2025, Fox News reported the not-yet-public rescission of the protected-areas policy. Ex. 27, Adam Shaw & Bill Melugin, *Trump DHS Repeals Key Mayorkas Memo Limiting ICE Agents, Orders Parole Review*, Fox News (Jan. 21, 2025), <https://tinyurl.com/an68p3ex>. Fox’s story quoted unnamed ICE agents who said that rescinding the memo would “free them up” to aggressively conduct immigration-enforcement operations. *Id.* at PYM-000315.

32. Later that day, DHS issued a statement officially announcing that it had rescinded the existing policy governing protected areas and had replaced it with one that removes all guardrails limiting agents’ ability to carry out enforcement actions at or near houses of worship. The new policy contains no replacement constraints on agents’ authority at these formerly protected areas, which DHS’s statement described as places that “criminal aliens” use “to hide.” Instead, DHS now merely put its trust in individual agents “to use common sense.” Ex. 30, 2025 Policy Press Release.

33. Although it has not yet been posted publicly, on January 31, counsel for DHS supplied Plaintiffs’ counsel with a copy of a January 20, 2025, memo from acting DHS secretary Benjamin Huffman. *See* Ex. 43, Memorandum from Benjamin C. Huffman, Acting Secretary, Department of Homeland Security, “Enforcement Actions in or Near Protected Areas” (Jan. 20, 2025).

34. The memo officially rescinds and supersedes the Mayorkas Memo. *Id.* In line with DHS’s public statement, the memo does away with any designation of protected areas, does not require

any internal process for enforcement at or near protected areas, and has no mention at all of exigent circumstances justifying enforcement at or near protected areas. *Id.* Instead, the memo states that enforcement officers “frequently apply enforcement discretion to balance a variety of interests” and directs that they should keep using that discretion “along with a healthy dose of common sense.”

35. Although DHS undid more than 30 years of policy, it did not explain why the previous policy had failed. It did not address how people may have come to rely on the policy. And it did not outline any alternatives that it considered.

Plaintiffs’ religious beliefs and their connection to immigrant communities

The Religious Society of Friends

36. Quakers, or Friends, are members of the Religious Society of Friends, a religious movement dating to the seventeenth century. *See* Ex. 28, *The Quaker Story*, Quaker.org, <https://tinyurl.com/25fu7z4k>.

37. Quakerism emerged from the Christian tradition. Today, many Friends consider themselves Christians, though many do not. *See* Ex. 1, Levi Decl. ¶ 10.

38. While Quakers have no formal hierarchy, they are generally organized into Yearly Meetings, Quarterly Meetings, and Monthly Meetings. A “meeting” is an association, a gathering held at a certain interval (*i.e.*, yearly, quarterly, or monthly), and a way of describing Quakers within a certain region. *See* Ex. 2, Merrill Decl. ¶ 3.

39. Monthly meetings are the basic organizational unit in the Quaker religion. They are local congregations that hold weekly worship services and, once a month, hold a meeting for worship with attention to business. *See id.* ¶ 6.

40. The Yearly Meeting is the highest organizational body in the Quaker religion. Yearly Meetings are regional associations of local Quaker meetings. As their name suggests, Yearly Meetings gather at least annually to worship and make decisions about issues affecting their constituent quarterly and monthly meetings. *Id.* ¶¶ 12-13.

41. The Quaker faith does not have any spiritual leader, creed, catechism, or canonical statement of belief. *See* Ex. 1, Levi Decl. ¶ 14.

42. Because tenets of the Quaker faith are neither determined by a religious authority nor codified into a universal creed, specific beliefs vary among different Quaker branches and from person to person.

43. Generally speaking, there are four core insights into what it means to be a Quaker: encounter, worship, discernment, and testimony. *Id.* ¶ 12.

44. Quakers believe that humans can and do experience God directly—known as “encounter.” Encounter is sometimes referred to as seeking the inner light, inner voice, or the Christ within. *Id.* ¶ 16; Ex. 3, Steigerwald Decl. ¶ 11.

45. Quakers believe that everyone has their own connection to spirit, or access to the divine.

46. In the Quaker tradition, different life experiences, backgrounds, and cultures lead people to hear and experience God differently. Having a diversity and richness of human experience yields a fuller understanding of how God speaks to the Quakers, individually and as a community. *See, e.g.,* Ex. 1, Levi Decl. ¶ 17.

47. Quaker worship, which consists of sitting in silence and waiting to hear the voice of God, is designed to encourage that encounter.

48. Opening meetings to anyone who desires to attend is an important aspect of Quaker worship, because every individual who attends presents an opportunity for God to speak to worshippers through them.

49. Quakers believe that everyone who attends worship meetings is participating in worship, whether they speak or not.

50. The communal aspect of worship is central to the exercise of the Quaker faith. Ex. 1, Levi Decl. ¶ 25.

51. Quakers have also developed practices—known as “discernment”—to help understand their encounters with God. *Id.* ¶ 26.

52. For Quakers, discernment is the process of interpreting God’s will and making decisions. Such decisions may be personal or may be for the sake of the community. *Id.* ¶ 27.

53. Quakers have a set of values, known as testimonies, that inform and guide how they live and worship. *Id.* ¶¶ 30-34.

54. Some Quakers use the acronym SPICES to help explain some core beliefs of Quaker testimony: simplicity, peace, integrity, community, equality (both social and spiritual), and stewardship. *Id.* ¶ 34; Ex. 4, Kingsley Decl. ¶ 29.

55. Pacifism is deeply ingrained in the Quaker faith. The Friends have a religious commitment to oppose violence in all forms. They do not take up arms, and the presence of arms inside their meeting houses would violate this founding principle of their faith. *See, e.g.*, Ex. 3, Steigerwald Decl. ¶¶ 42-43.

56. Given the Quaker values of welcoming strangers, worshipping with all-comers from diverse backgrounds, community, and service, many Quaker meetings, including Plaintiffs, have built deep and meaningful connections to immigrant communities.

57. Plaintiff Adelphi Friends Meeting, for example, is located in an area with a significant immigrant population. Ex. 3, Steigerwald Decl. ¶ 24. It has “had a large number of immigrants come to worship” and has been “enriched” by their presence. Ex. 1, Levi Decl. ¶¶ 64-65. To foster inclusivity for its immigrant members and others in the community, Adelphi Friends Meeting translates committee minutes into Spanish and includes Spanish-language materials about the faith in its foyer. Ex. 3, Steigerwald Decl. ¶ 24. It has, at times, hung a banner to welcome immigrants—reading “Do not mistreat strangers. Treat them as citizens. Love them as yourself.” *Id.* ¶ 26. Adelphi Friends Meeting has likewise supported immigrant families settling into the community, including families from Afghanistan, Burundi, Kenya, and Nicaragua, many of whom were refugees. *Id.* ¶ 27. Some of those families joined the meeting for worship. *Id.*

58. Plaintiff Richmond Friends Meeting has likewise developed important ties to nearby immigrant communities. It hosts English classes at its meeting house that are taught by a local community group; it has provided financial and other assistance to immigrant women to help them develop livelihoods; and its members help settle new immigrants, including by driving them to immigration appointments. Ex. 4, Kingsley Decl. ¶¶ 22-26. These acts are exercises of the Richmond Friends Meeting’s and its members’ religious beliefs. *Id.* ¶ 26-27.

59. Plaintiff New England Yearly Meeting provides interpretative services at its large meetings because the Quaker faith has strong ties to Central and South America and, as a result, there are attendees (both citizens and noncitizens) for whom Spanish is their first language. Ex. 2,

Merrill Decl. ¶ 30. There is also a strong Quaker presence in Africa. New England Yearly Meeting has a monthly meeting that consists of members of the African diaspora. *Id.* ¶ 30.

60. One of New England Yearly Meeting’s constituent monthly meetings, the Putney Friends Meeting, has a decades-long history of supporting its local immigrant community as an exercise of Quaker religious beliefs and commitments. It fulfills those commitments by, among other things, welcoming immigrant families to the area and volunteering with and providing financial assistance to local organizations that support asylum seekers. Ex. 5, Marbury Decl. ¶¶ 21-26.

61. Likewise, Quaker religious beliefs led Plaintiff Philadelphia Yearly Meeting to adopt strategic directions—“connecting” and “belonging”—aimed at building community with Quakers across the region and beyond, including among immigrant populations. Ex. 6, Duncan-Tessmer Decl. ¶¶ 23-25. One of its monthly meetings, for example, is located in an area with a large immigrant population and is deeply involved with local immigrant organizations in the community. *Id.* ¶ 32. Another of its monthly meetings hosts a fellow Quaker congregation started by a family of East African Friends in its meeting house. *Id.* ¶ 31.

62. Plaintiff Baltimore Yearly Meeting’s members are called by God to build relationships with fellow Quakers across geographical and theological lines, which its members carry out by gathering with a range of diverse Quaker communities, including some largely Spanish-speaking congregations. Some of Baltimore Yearly Meeting’s constituent monthly meetings are located in areas with large populations of immigrants, and some of the monthly meetings have substantial numbers of active members who are immigrants, particularly African immigrants. Ex. 7, Gillooly Decl. ¶¶ 26-27. Its monthly meetings, including Adelphi Friends Meeting and Richmond Friends Meeting, have developed close connections to their immigrant communities, as described above.

63. Plaintiff New York Yearly Meeting, too, has close ties to the immigrant communities near its monthly meetings. One of its meetings is made up almost entirely of refugees; another is closely engaged with the migrant community that lives nearby; and another is considering whether to add a Spanish-language weekly meeting to accommodate the large and growing Spanish-speaking population in the region. *See* Ex. 53, Mohlke Decl. ¶¶ 25-27. Yet another of its monthly meetings, located in downtown Brooklyn, welcomes immigrants and refugees into its meeting house with a large sign out front, holds monthly dinners for members of the community, and hosts at its meeting house an organization that provides services to immigrants. *See* Ex. 52, Black Decl. ¶¶ 25, 27-28.

Cooperative Baptist Fellowship

64. CBF is a network of churches, individuals, and partners inviting each other into deeper community, equipping each other for ministry, and seeking the transformation of God's world. Ex. 49, Baxley Decl. ¶ 2.

65. CBF is made up of more than 1,400 individual congregations, more than 40 field personnel (what some other religions refer to as missionaries) bearing witness to Jesus Christ around the world, nearly 1,200 endorsed chaplains and pastoral counselors, 15 state and regional organizations, dozens of theological schools and partner organizations, and much more. *Id.* ¶ 3.

66. CBF's 1,400 congregations operate in 37 states, Puerto Rico and the District of Columbia in the United States. *Id.* ¶ 5.

67. The relationship between CBF and its member congregations involves mutual participation and contribution. Congregations contribute to CBF financially, serve on its governance bodies, and participate in missions and advocacy. CBF supports congregations in

myriad ways, including through financial assistance and field personnel. CBF also seeks to help pastors and other congregational leaders thrive through offering leadership development, educational materials, spiritual formation support and opportunities for networking and renewal. *Id.* ¶ 4.

68. As Baptists,¹ CBF and its members believe that God invites them and equips them to share and spread the hope of Christ. *Id.* ¶ 14.

69. And as followers of Jesus, Baptists believe it is most essential to do what Jesus tells them to do. Most directly, Jesus said in Matthew 25: “I was a stranger and you welcomed me.” Baptists understand that Jesus was himself a refugee. *Id.* ¶ 16.

70. In the faces of immigrants and refugees who are fleeing political or religious persecution, or who are seeking sanctuary from tyrants, Baptists see nothing less than the face of Jesus. To welcome a stranger is to welcome Jesus. *Id.* ¶ 17.

71. In his first mission sermon, Jesus announced that his calling was to “bring good news to the poor, release to the captives, recovery of sight to the blind and to let the oppressed go free.” Baptists fulfill that mission of Jesus by, among other things, showing hospitality to immigrants and refugees. *Id.* ¶ 18.

72. CBF and its members are therefore spiritually committed to ministry among immigrants and refugees. These ministries with immigrants and refugees are matters of deep faith in that they flow from the commands of Jesus and the teachings of Scripture. *Id.* ¶ 26.

¹ There are a variety of Baptist denominations in the United States and throughout the world. References to “Baptists” throughout this Amended Complaint are to congregations and individuals affiliated with CBF.

73. For more than two decades CBF has had a team of field personnel serving in the United States doing ministry with people from other countries. Ex. 49, Baxley Decl. ¶ 27. Several field personnel work directly with immigrants including asylum seekers, refugees, visa holders and those without documentation. *Id.* ¶ 12. They do so without regard to legal immigration status. *Id.* ¶ 30. CBF members generally do not inquire about their congregants' immigration statuses, though some are aware that their congregations include undocumented immigrants. *See* Ex. 48, Hayes Decl. ¶ 21.

74. CBF members have built relationships with CBF's field personnel to support their ministries and learn firsthand how immigration issues in border states impact the rest of the country. Ex. 49, Baxley Decl. ¶ 12. A significant number of CBF members are also engaged in direct ministry with immigrants and refugees. *Id.* ¶ 28; Ex. 50, Carter Decl. ¶ 36; Ex. 48, Hayes Decl., ¶¶ 16-18; Ex. 51, Garcia Decl. ¶ 12.

75. CBF members offer a broad array of services and classes to minister to their local communities—including immigrants. Those ministries include, but are not limited to, food pantries, children's ministry, clothing closets, job-training programs, housing assistance, child-care assistance, medical and dental clinics, addiction recovery programs, hypothermia-prevention shelters, and mental-health counseling. Most of these ministries take place in the same church building used for worship services. *Id.* ¶ 31.

76. Some of CBF's members' ministries are specifically geared to immigrant communities. The most prominent are English as a Second Language classes. The majority of ESL classes are held in the same church buildings used for worship services. Ex. 49, Baxley Decl. ¶ 32; Ex. 48, Hayes Decl. ¶ 18.

77. CBF's ministry provides immigrants with community, a sense of belonging, connection to other people, temporary housing, and other things necessary for anyone to grow and flourish in a new country. Creating the conditions for people to thrive—not just survive—is an expression of Baptist religious beliefs. *Id.* ¶ 34.

Sikh Temple Sacramento

78. Sikh Temple Sacramento is a *Gurdwara*. Gurdwaras are Sikh places of worship, learning, and community gathering. Ex. 47, Shergill Decl., ¶ 6.

79. Gurdwaras are sacred and sovereign institutions where Sikhs gather for fellowship, worship, and *langar* (sharing in a communal meal). *Id.* ¶ 7. They are central to all major life events for Sikhs. *Id.* ¶ 8.

80. Central to the concept of a gurdwara, including Sikh Temple Sacramento, is that all people must be welcomed without fear. Sikh Temple Sacramento flies the Sikh flag, or *Nishaan Sahib*, as a beacon of refuge and hope. The *Nishaan Sahib* signals that anyone from any religion, community, or background is welcome. *Id.* ¶¶ 9-10.

81. The Sikh faith is centered around *Ik Onkar*, or oneness. Sikhs believe that people of all faiths worship one divine being who created this world and lives within it. The divine is equally present in all people, and every human being is equal in the eyes of God—whatever their religion, social identity, or immigration status. *Id.* ¶ 11.

82. The *Guru Granth Sahib*, Sikh scripture, is at the center of Sikh life. The *Guru Granth Sahib* is written as poetry and music, so part of Sikh worship services are conducted via communal singing. *Id.* ¶ 12.

83. The community is essential to worship at gurdwaras, including Sikh Temple Sacramento. Community members and musicians, including children, lead the congregation in singing and prayer and explain basic ideas and lessons. *Id.* ¶ 13.

84. While most of Sikh Temple Sacramento’s larger gatherings take place on Sunday, langar is always available. *Id.* ¶ 14.

85. The community with whom Sikhs gather for worship and communal meals is known as a *Sangat*. *Id.* ¶ 16. The presence of the *sangat* is necessary for Sikhs to meaningfully express their faith. *Id.* ¶¶ 17-18. For example, *Amrit* is an initiation rite that is a core component of Sikh practice. *Amrit* must be received from others, and the congregation of those who have received *Amrit* is known as the *Khalsa*. *Id.* ¶¶ 18-19.

86. For these reasons and others, communal effort, worship, and fellowship are key to gurdwaras and to Sikh religious practice.

The 2025 Policy has chilled religious exercise nationwide.

87. The new DHS policy “has sown fear within . . . migrant friendly congregations,” and faith leaders have made clear that it has caused many immigrants to fear attending houses of worship. Ex. 25, Giovanna Dell’Orto *et al.*, *Trump won’t ban immigration arrests at churches. Now clergy are weighing how to resist*, Associated Press (Jan 23, 2025), <https://tinyurl.com/mvbp3txu>.

88. Some houses of worship even canceled in-person services before DHS’s official announcement, fearing that their congregations would be subject to ICE raids without warning. *See, e.g.*, Ex. 39, Laura Rodríguez Presa, *Chicago church stops hosting in-person Spanish services amid fears of mass deportations from Trump administration*, Chicago Tribune (Jan. 2, 2025), <https://tinyurl.com/2cp62xrn>.

89. Indeed, within days of DHS announcing the rescission of the protected-areas policy, three of the largest Catholic organizations in the United States—the U.S. Conference of Catholic Bishops, the Catholic Health Association of the United States, and Catholic Charities USA—stated publicly that, “[w]ith the mere rescission of the protected areas guidance,” they were “already witnessing reticence among immigrants to engage in daily life, including . . . attending religious services.” Ex. 42, *Human Dignity is Not Dependent on a Person’s Citizenship or Immigration Status*, U.S. Conference of Catholic Bishops (Jan. 23, 2025), <https://tinyurl.com/mwrrr98e>. The National Association of Evangelicals similarly addressed the new DHS policy, stating that “[e]ven the announcement of this policy has caused fear, deterring some from attending church.” Ex. 32, Press Release, National Association of Evangelicals, National Association of Evangelicals Responds to New Executive Orders (Jan. 22, 2025), <https://tinyurl.com/277svcma>.

90. These fears are coming to fruition. On January 26, the first Sunday following implementation of the 2025 Policy, ICE agents attempted to enter Fuente de Vida Church in Tucker, Georgia, while its pastor was actively preaching to approximately 70 congregants. Ex. 34, Billal Rahman, *ICE Strikes During Church Service to Arrest Migrant*, Newsweek (Jan. 30, 2025), <https://tinyurl.com/y82np8vn>. Fear of DHS’s new policy had led the church to lock its doors, so the agents waited outside until the congregant they sought—a father of two—exited the church. *Id.*

91. The deterrent effect of the new policy extends far beyond undocumented congregants. Ample data shows “[f]ears of detention and deportation are a concern for immigrants across immigration statuses.” Ex. 23, Shannon Schumacher et al., *Understanding the U.S. Immigrant Experience: The 2023/KFF LA Times Survey of Immigrants*, KFF (Sep. 17, 2023),

<https://tinyurl.com/bdeh6dju>. For example, a 2023 study described as “the largest and most representative survey of immigrants living in the U.S. to date” found that that 26% of all immigrants, regardless of their own legal status, “worry they or a family member could be detained or deported.” *Id.* at PYM-000259-61. That finding echoed previous research showing that even those with legal status fear immigration enforcement because they are “fearful for their family members or because their own ‘status’ might be questioned.” Ex. 54, Karen Hacker et al., *The Impact of Immigration and Customs Enforcement on Immigrant Health: Perceptions of Immigrants in Everett, Massachusetts, USA*, 73(4) *Social Science & Medicine* 586 (2011), <https://tinyurl.com/5p4xr7af>.

92. Such fears are reasonable. In 2021, the Government Accountability Office reported that ICE “arrested 674, detained 121, and removed 70 potential U.S. citizens from fiscal year 2015 through the second quarter of fiscal year 2020.” Ex. 19, U.S. Gov’t Accountability Office, GAO-21-487, *Immigration Enforcement: Actions Needed to Better Track Cases Involving U.S. Citizenship Investigations*, at PYM-000092 (2021). The same year, ICE arrested Brian Bukle, who had at that point been a citizen for over 50 years, and detained him for 36 days before acknowledging his citizenship. Ex. 24, Yesenia Amaro, *He’s a U.S. citizen, but ICE detained him and tried to deport him. Now he’s getting \$150k*, *Fresno Bee* (Dec. 14, 2022), <https://tinyurl.com/2p9mzhmz>. Just this month, U.S. Border Patrol agents conducting a four-day dragnet operation slashed the tires of a naturalized citizen who they subsequently arrested, despite having confirmed his status. Ex. 37, Michael Hiltzik, *Column: Inside the Bakersfield raids that showed how Trump’s immigration policies will sow chaos*, *L.A. Times* (Jan. 22, 2025), <https://tinyurl.com/uywz9mgy>. And just this month, ICE agents conducting a warrantless raid in

New Jersey detained a U.S. military veteran. Ex. 31, *Mayor Ras. J. Baraka's Statement on ICE Raid on Newark Business Establishment*, City of Newark (Jan. 23, 2025), <https://tinyurl.com/yjdy7pf9>.

The 2025 Policy has burdened Plaintiffs' religious exercise.

Religious Society of Friends

93. Government enforcement actions that “stop[] people from entering” meeting houses affect Quakers “personally, viscerally, emotionally, and theologically.” Ex. 1, Levi Decl. ¶ 69. The same is true for enforcement actions that scare people away. *Id.*

94. A diversity of worshippers is an essential component of the Quaker value of “experience[ing] God in a broader, more encompassing way,” as “one’s life experience affects how one hears the spirit and what conclusions one might draw.” *Id.* ¶ 60. Deterring immigrants from worshipping in-person with a Quaker meeting would therefore directly interfere with Plaintiffs’ religious exercise by lessening their “ability to hear God and what God is trying to tell [them].” *Id.* ¶ 67.

95. Moreover, Plaintiffs’ Quaker beliefs make it essential that they “encourage others for whom [that] path is meaningful to join.” Ex. 6, Duncan-Tessmer Decl. ¶ 26. But DHS’s new policy, by opening meeting houses to immigration-enforcement activities, inhibits Plaintiffs from doing just that. *See, e.g.*, Ex. 1, Levi Decl. ¶ 70; Ex. 2, Merrill Decl. ¶ 43, PYM-000019 (explaining that he “cannot be as encouraging of immigrants joining us for worship” under DHS’s new policy). Knowingly putting a person in harm’s way or subjecting them to the possibility of a violent encounter with an armed law-enforcement officer would violate Quaker beliefs in peace and nonviolence.

96. Quakers have held a religious commitment against violence for hundreds of years. For many Quakers, “[t]he presence of a weapon in a Quaker meeting would be absolutely unacceptable.” Ex. 6, Duncan-Tessmer Decl. ¶ 45. The presence of armed immigration officers at meeting houses—which the new policy allows—would thus significantly hamper Plaintiffs’ ability to exercise their faith. Importantly, even the *threat* of armed government agents at meeting houses—which has existed since the moment DHS announced its new policy—does the same. *See, e.g.*, Ex. 1, Levi Decl. ¶ 73.

Cooperative Baptist Fellowship

97. Communal worship, including with people of different backgrounds, is a core aspect of CBF and its congregations’ religious exercise.

98. The threat of immigration-enforcement activities at CBF’s congregations is deterring some congregants from attending worship. Ex. 49, Baxley Decl. ¶ 46. Immigrant members have expressed that they fear for their safety. Ex. 48, Hayes Decl. ¶ 20. Congregations have also reported that fewer people are engaging with ministry for immigrant communities. Ex. 49, Baxley Decl. ¶ 52.

99. Some members, while they do not inquire about their congregants’ immigration status, are aware of congregants whose statuses are in jeopardy. Ex. 48, Hayes Decl. ¶ 20. These congregants—who have also performed work for the church in various capacities—are fearful of attending services because ICE is now able to enter houses of worship. *Id.*

100. On top of that, the policy has created such confusion and fear that even congregants who believe their immigration status to be legal now question their place and safety within churches.

Ex. 50, Carter Decl. ¶ 48. Some of these congregants fear that their Hispanic appearance will make them a target. *Id.* ¶ 49.

101. Having fewer people in worship harms congregants' religious exercise because it diminishes their ability to worship freely with others, and it reduces the number of people singing, praying, and worshipping together. Since congregants are often volunteers or even employees of churches, their absence also reduces the church's ability to carry out its religious mission.

102. And having fewer immigrant worshippers harms congregants' religious exercise because it "diminish[es] the ways in which [they] can learn from those who have lived courageously and had different experiences of the Holy Spirit" and reduces the diversity that brings congregations "closer to resembling the body of Christ." *Id.* ¶ 58; Ex. 49, Baxley Decl. ¶ 50.

103. What's more, some Baptists have a spiritual duty of hospitality—referred to by some as "radical hospitality"—that requires them to use their "tangible resources" such as space in their buildings, campuses, and land to welcome immigrants into their communities. Ex. 50, Carter Decl. ¶ 32. These members' spiritual commitments are reflected in their ministries with refugees and immigrants, including through offering temporary housing on church property.

104. When immigrants are fearful of houses of worship because of DHS's new policy, they are less willing to be served by church ministries on church property. And so churches are left less able to serve them in accordance with their Baptist obligations.

105. The threat of armed immigration agents in sacred spaces also interferes with congregants' ability to attend services with a clear mind. *Id.* ¶ 60.

106. The threat of immigration enforcement at CBF congregations has also forced congregations to choose whether to lock their church doors—and thereby violate their core belief

that a congregation’s doors should be open to anyone who wants to join for worship—or else risk armed officers entering their churches and subjecting congregants to harm.

Sikh Temple Sacramento

107. Fully and meaningfully practicing the Sikh faith requires joining with the community in service and prayer. Ex. 47, Shergill Decl. ¶ 16.

108. Because subjecting Gurdwaras to government surveillance and raids by armed agents deters attendance, the threat of that activity impedes Sikhs’ ability to carry out essential religious practices. *Id.* ¶¶ 21-23.

109. At Sikh Temple Sacramento, approximately half of the congregation are first-generation immigrants. *Id.* ¶ 25.

110. After DHS announced the 2025 Policy, Sikh Temple Sacramento saw an “immediate chilling effect on worship and fellowship.” *Id.* ¶ 22.

111. The Gurdwara’s management committee has already heard from people who are “concerned that participation in Sikh religious life at the Gurdwara may put them at risk.” *Id.* ¶ 23. While some of these people lack legal immigration status, “even people with legal immigration status are unsure whether it is safe to attend.” *Id.* ¶ 24.

112. Even putting aside immigration status, the 2025 Policy reduces Gurdwara attendance and interferes with Sikh religious practices by renewing that community’s collective concern, based on its history of having the sanctity of Gurdwaras violated, of “government interference in [their] ability to freely practice [their] faith.” *Id.* ¶ 28.

113. Deterring community members from attending the Gurdwara “harms not just those who are too fearful to attend but also everyone else,” as communal worship and fellowship is central to Sikh practice. *Id.* ¶ 27.

114. Sikhs’ ability to practice their faith freely and without fear will be impaired “as long as DHS’s new policy is in effect.” *Id.* ¶ 30.

CLAIMS FOR RELIEF

COUNT I

Religious Freedom Restoration Act, 42 U.S.C. §§ 2000bb-2000bb-4

115. Plaintiffs restate and reallege all paragraphs above as if fully set forth here.

116. In RFRA, Congress concluded that because “free exercise of religion” is “an unalienable right,” “governments should not substantially burden religious exercise without compelling justification.” 42 U.S.C. § 2000bb. Even “laws ‘neutral’ toward religion may burden religious exercise as surely as laws intended to interfere with religious exercise.” *Id.*

117. As such, “[g]overnment may substantially burden a person’s exercise of religion only if it demonstrates that application of the burden to the person—(1) is in furtherance of a compelling governmental interest; and (2) is the least restrictive means of furthering that compelling governmental interest.” 42 U.S.C. § 2000bb-1(b).

118. Anyone “whose religious exercise has been burdened in violation” of RFRA may raise a RFRA claim and “obtain appropriate relief” against the government. 42 U.S.C. § 2000bb-1(c).

119. All Plaintiffs’ beliefs insist that worship be open to all who wish to join, and all Plaintiffs’ religious practices depend on communal worship.

120. Quakers believe that the presence of worshippers from different backgrounds is integral to hearing messages from God, since every person is a source of the divine. Everyone who attends worship, whether they speak or not, offers another avenue to speak to and hear from God.

121. Fully and meaningfully practicing the Sikh faith requires joining with the *Sangat* in service and prayer. Part of every Sikh worship service is conducted with communal singing, and community members often lead the congregation or explain basic ideas and lessons. It is essential to the Sikh faith that every Gurdwara welcomes all people.

122. Foundational theological and scriptural commands instruct CBF's members to practice "radical hospitality" by welcoming all, including by worshipping, singing, and praying together. CBF churches recognize the infinite worth of all people, and their faith compels them to share the love of Christ with others—including the immigrant and refugee communities—through worship and ministry.

123. DHS's new policy allows its agents to conduct enforcement operations—including arrests, investigations, interviews, and surveillance—at and near houses of worship and religious ceremonies.

124. Permitting immigration-enforcement operations at and near houses of worship, including those in which Plaintiffs practice, deters people from attending religious services, even if they are lawful permanent residents or citizens.

125. DHS's new policy thus substantially burdens Plaintiffs' free exercise of religion by reducing the number and diversity of worshippers and interfering with their ability to practice communally, as their religious beliefs call them to do.

126. Because it creates a constant threat of federal officers surveilling and carrying out enforcement actions against worshippers, DHS's new policy also substantially burdens Plaintiffs' free exercise of religion by rendering Plaintiffs unable to encourage all to join without contradicting their faith.

127. The 2025 Policy puts Plaintiffs to an impossible choice: either violate their core religious belief in welcoming all to worship or violate their core religious beliefs by not placing others in harm's way.

128. For more than three hundred years, Quakers have held a religious commitment against violence. The presence of armed government agents at or near meeting houses would be incredibly disruptive to the Quakers' ability to worship—as is the mere threat of such action, which DHS's change in policy immediately created.

129. DHS's rescission of the protected areas policy thus substantially burdens Quaker Plaintiffs' free exercise of religion by violating their commitment to anti-violence.

130. Sikhs know the pain of having the sanctity of Gurdwaras violated, especially by the government. The threat of armed interference with their religious practice, which DHS's new policy created, reduces attendance and interferes with Sikh practice by renewing that collective concern.

131. DHS's new policy thus substantially burdens Plaintiff Sikh Temple Sacramento's free exercise of religion by renewing that community's collective concern of government interference and decreasing attendance at the Gurdwara.

132. To justify DHS's new policy, the government must satisfy strict scrutiny. It cannot.

133. The government has itself said that DHS can accomplish its mission “without denying or limiting individuals’ access to needed medical care, children access to their schools, the displaced access to food and shelter, people of faith access to their places of worship, and more.” Ex. 20, Mayorkas Memo, at PYM-000189.

134. DHS’s new policy has already injured Plaintiffs and will continue to do so until enjoined or vacated.

COUNT II

First Amendment—Freedom of Expressive Association

135. Plaintiffs restate and reallege all paragraphs above as if fully set forth here.

136. The First Amendment of the U.S. Constitution safeguards the freedom of expressive association: the right to associate with others for the purpose of engaging in activities protected by the First Amendment, including speech, assembly, petition for the redress of grievances, and exercise of religion.

137. Government cannot interfere in protected First Amendment activity in ways that are “‘direct and substantial’ or ‘significant.’” *El Ali v. Barr*, 473 F. Supp. 3d 479, 523 (D. Md. 2020) (quoting *Lyng v. Int’l Union*, 485 U.S. 360, 366, 367 n.5 (1988)).

138. Nor can government chill gathering to exercise First Amendment rights. Government action chills an individual’s or entity’s expressive-association freedom when it interferes, whether directly or indirectly, with the ability to associate for the purpose of engaging in expressive activity, including by making membership or participation in the association more difficult or less desirable.

139. Plaintiffs and their congregants engage in protected expressive association when they gather for communal religious worship, an activity that is a core aspect of their religious exercise.

140. Plaintiffs suffer injury to their expressive-association rights because, among other reasons, DHS's new policy—which allows the presence of armed, uniformed federal agents in and around houses of worship—directly and substantially limits who will attend meetings. The policy is already resulting in and will continue to result in fewer congregants attending and participating in worship services. And it will reshape—and, indeed, is already reshaping—the composition of Plaintiffs' worship services and meetings by diminishing the attendance and participation of members of immigrant communities.

141. Plaintiffs' congregants suffer too. Congregants from varying backgrounds—especially immigrants—have been deterred from attending worship altogether for fear of surveillance, interrogation, or raids by armed officers, and will continue to be deterred. Congregants are otherwise deterred from encouraging and welcoming all-comers, regardless of immigration status. And those congregants who are not themselves deterred from gathering for communal worship will have fewer people with whom to worship.

142. In all, DHS's new policy burdens and chills the expressive-association rights of Plaintiffs and their congregants.

143. To justify DHS's new policy, the government must satisfy exacting scrutiny. It must prove that it has a sufficiently important governmental interest, and that the policy is narrowly tailored to that interest. It cannot.

144. The government has already admitted that there are less restrictive means of fulfilling its interest. It has deployed those less restrictive means for more than three decades and cannot articulate a reason why they are now insufficient.

145. DHS's new policy has already injured Plaintiffs and will continue to do so until enjoined or vacated.

COUNT III

Violation of the Administrative Procedure Act—706(2)(A) Arbitrary and capricious adoption of new protected-areas policy

146. Plaintiffs restate and reallege all paragraphs above as if fully set forth here.

147. Under the APA, a court shall “hold unlawful and set aside agency action” that is arbitrary and capricious. 5 U.S.C. § 706(2).

148. The Secretary of Homeland Security is authorized to “establish such regulations” and “issue such instructions” to enforce “laws relating to . . . immigration.” 8 U.S.C. § 1103(g)(2). DHS's new protected-areas (or sensitive-locations) policy is a final agency action because it is “the consummation of the agency's decisionmaking process” and it determines “rights [and] obligations” and creates “legal consequences.” *Bennett v. Spear*, 520 U.S. 154, 156, 177-78 (1997) (internal citation omitted). This “pragmatic” assessment includes the creation or revocation of safe harbors. *U.S. Army Corps of Eng'rs v. Hawkes Co., Inc.*, 578 U.S. 590, 599-600 (2016) (internal citation omitted). Final agency action is subject to judicial review. 5 U.S.C. §§ 551(4), (13); 5 U.S.C. § 706.

149. For over 30 years, DHS has issued a consistent “statement of general . . . applicability and future effect designed to implement, interpret, or prescribe,” 5 U.S.C. § 551(4) (defining “rule”), DHS agents’ authority to conduct enforcement operations in protected areas.

150. Under the APA, agencies cannot depart from prior policies without acknowledging that they are making such a change and explaining their reasoning for doing so. *Fed. Commc’ns. Comm’n v. Fox Television*, 556 U.S. 502, 515 (2009). Agencies must “examine the relevant data and articulate a satisfactory explanation” when altering or rescinding their rules. *Motor Vehicle Mfrs. Ass’n v. State Farm*, 463 U.S. 29, 43 (1983). And they must specifically consider the reliance interests of those who may be impacted by a change in their policies. *U.S. Dep’t of Homeland Sec. v. Regents of the Univ. of California*, 591 U.S. 1, 30-31 (2020).

151. In undoing decades of prior agency policy without reasoning, DHS engaged in arbitrary and capricious agency action. By failing to provide reasoning and considering alternative actions, DHS left unaddressed the decades of reliance interests held by Plaintiffs and others, further emphasizing the arbitrary and capricious nature of this action by DHS.

152. Because DHS rescinded its previously operative protected-areas policy—and because DHS failed to “examine the relevant data and articulate a satisfactory explanation,” including Plaintiffs’ reliance interests—DHS’s new policy is unlawful. DHS should be enjoined from implementing it.

153. DHS’s new policy has already injured Plaintiffs and will continue to do so until enjoined or vacated.

COUNT IV

**Violation of the Administrative Procedure Act---706(2)(B)
Contrary to constitutional right**

154. Plaintiffs restate and reallege all paragraphs above as if fully set forth here.

155. Under the APA, a court shall “hold unlawful and set aside agency action” that is “contrary to constitutional right.” 5 U.S.C. § 706(2)(B).

156. The Secretary of Homeland Security is authorized to “establish such regulations” and “issue such instructions” to enforce “laws relating to . . . immigration.” 8 U.S.C. § 1103. DHS’s new protected-areas (or sensitive-locations) policy is a final agency action because it is “the consummation of the agency’s decisionmaking process” and it determines “rights and obligations” and creates “legal consequences.” *Bennett*, 520 U.S. at 177-78 (internal citation omitted). This “pragmatic” assessment includes the creation or revocation of safe harbors. *Hawkes*, 578 U.S. at 600 (internal citation omitted). Final agency action is subject to judicial review. 5 U.S.C. §§ 551(4), (13); 5 U.S.C. § 706(2)(A).

157. Without the protected-area policy, DHS regulation 8 C.F.R. § 287.8(f)(1)—and its new “common sense” standard—allows DHS agents to conduct immigration-enforcement operations at or near houses of worship or religious ceremonies.²

² 8 C.F.R. § 287.8(f)(1) addresses the standards for enforcement activities during “site inspections.” The regulation states, “[s]ite inspections are Border and Transportation Security Directorate enforcement activities undertaken to locate and identify aliens illegally in the United States, or aliens engaged in unauthorized employment, at locations where there is a reasonable suspicion, based on articulable facts, that such aliens are present.”

158. For Plaintiffs, their members, and their attenders, in-person worship in which any and every person are welcomed to join is a core tenet of their religious exercise. The opportunity to engage in such communal worship is a long-held and vital part of their expression of faith.

159. Without the protected-area policy, DHS regulation 8 C.F.R. § 287.8(f)(1) discourages people from attending religious services. Specifically, the 2025 Policy will reduce the number and diversity of worshippers at Plaintiffs' meetings. The policy thus chills Plaintiffs' rights to the Freedom of Expressive Association.

160. The 2025 Policy cannot satisfy exacting scrutiny, so it is "contrary to constitutional right," 5 U.S.C. § 706(2)(B).

161. It is thus unlawful, and DHS should be enjoined from implementing it.

162. DHS's new policy has already injured Plaintiffs and will continue to do so until enjoined or vacated.

COUNT V

Violation of the Administrative Procedure Act---706(2)(C) In excess of statutory jurisdiction, authority, or limitations

163. Plaintiffs restate and reallege all paragraphs above as if fully set forth here.

164. Under the APA, a court shall "hold unlawful and set aside agency action" that is "in excess of statutory jurisdiction, authority, or limitations." 5 U.S.C. § 706(2)(C).

165. The Secretary of Homeland Security is authorized to "establish such regulations" and "issue such instructions" to enforce "laws relating to . . . immigration." 8 U.S.C. § 1103. DHS's new protected-areas (or sensitive-locations) policy is a final agency action because it is "the consummation of the agency's decisionmaking process" and it determines "rights and obligations"

and creates “legal consequences.” *Bennett*, 520 U.S. at 177-78 (internal citation omitted). This “pragmatic” assessment includes the creation or revocation of safe harbors. *Hawkes*, 578 U.S. at 600 (internal citation omitted). Final agency action is subject to judicial review. 5 U.S.C. §§ 551(4), (13); 5 U.S.C. § 706.

166. Without the protected-area policy, DHS regulation 8 C.F.R. § 287.8(f)(1)—with the agency’s new “common sense” standard—allows defendant agencies to conduct immigration-enforcement operations at or near houses of worship or religious ceremonies.

167. For Plaintiffs, and their members, holding in-person worship in which any and every person are welcomed to join is a core tenet of their religious exercise. The opportunity to engage in such communal worship is a long-held and vital part of their expression of faith.

168. Without the protected-area policy, DHS regulation 8 C.F.R. § 287.8(f)(1) discourages people from attending religious services. Plaintiffs will suffer myriad resulting harms, including losing messages from God. Plaintiffs also will not be able to encourage immigrants to join worship for fear that they will put the immigrants in harm’s way. And due to Plaintiffs’ substantial interactions with immigrant communities, they have a reasonable fear of immigration enforcement at their meetings. That very threat significantly burdens their religious exercise. The policy is thus a substantial burden on Plaintiffs’ religious exercise under RFRA.

169. The DHS policy cannot satisfy strict scrutiny, so it is “in excess of statutory jurisdiction, authority, or limitations,” 5 U.S.C. § 706(2)(C).

170. It is thus unlawful, and DHS should be enjoined from implementing it.

171. DHS’s new policy has already injured Plaintiffs and will continue to do so until enjoined or vacated.

COUNT VI

**Violation of the Administrative Procedure Act— 5 U.S.C. § 706(2)(D)
Without observance of procedure required by law**

172. Plaintiffs restate and reallege all paragraphs above as if fully set forth here.

173. DHS requires that its rules and regulations go through the notice-and-comment process generally required by the Administrative Procedure Act. *See R.J. Reynolds Vapor Co. v. Food & Drug Admin.*, 65 F.4th 182, 194 (5th Cir. 2023); *see also* 5 U.S.C. § 553.

174. Under the APA, a court shall “hold unlawful and set aside agency action” that is “without observance of procedure required by law.” 5 U.S.C. § 706(2)(D).

175. The Secretary of Homeland Security is authorized to “establish such regulations” and “issue such instructions” to enforce “laws relating to . . . immigration.” 8 U.S.C. § 1103. DHS’s new protected-areas (or sensitive-locations) policy is a final agency action because it is “the consummation of the agency’s decisionmaking process” and it determines “rights and obligations” and creates “legal consequences.” *Bennett*, 520 U.S. at 177-78 (internal citation omitted). This “pragmatic” assessment includes the creation or revocation of safe harbors. *Hawkes*, 578 U.S. at 600 (internal citation omitted). Final agency action is subject to judicial review. 5 U.S.C. §§ 551(4), (13); 5 U.S.C. § 706. The “APA authorizes courts to set aside agency actions that are ‘without observance of procedure required by law.’” *Ass’n of Cmty. Cancer Ctrs. v. Azar*, 509 F. Supp. 3d 482, 494 (D. Md. 2020) (internal citation omitted); 5 U.S.C. § 706(2)(D).

176. DHS has repealed its longstanding guarantee that, absent extraordinary circumstances, the government would not conduct immigration enforcement at protected areas, including houses of worship of other religious ceremonies. The 2021 Mayorkas Memo acts as the policy for DHS

because it set a “statement of general . . . applicability and future effect designed to implement, interpret, or prescribe” the enforcement power of DHS agents. 5 U.S.C. § 551(4) (defining “rule”).

177. To alter or rescind its protected-areas rule, DHS must first engage in notice-and-comment rulemaking, as required by the APA. *Nat. Res. Def. Council*, 894 F.3d 95, 113 (2d Cir. 2018); *see also* 5 U.S.C. § 553.

178. DHS did not engage in notice-and-comment rulemaking.

179. Because DHS rescinded the longstanding protected-area rule without going through the notice-and-comment process required of agency rules, it is not in observance of procedure required by law.

180. It is thus unlawful, and DHS should be enjoined from implementing it.

181. DHS’s new policy has already injured Plaintiffs and will continue to do so until enjoined or vacated.

PRAYER FOR RELIEF

Plaintiffs respectfully request that this Court:

- a. Declare the 2025 Policy unconstitutional;
- b. Vacate the 2025 Policy;
- c. Enjoin DHS and its constituent agencies from implementing, enforcing, or acting according to the 2025 Policy;
- d. Award Plaintiffs costs of suit, attorneys’ fees, and expenses to the greatest extent authorized by all applicable laws; and
- e. Issue such other relief as the Court deems proper.

JURY DEMAND

Plaintiffs demand a jury trial of all issues so triable under Rule 38 of the Federal Rules of Civil Procedure.

February 4, 2025

Respectfully submitted,

/s/ Alethea Anne Swift

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⁺ *Application for full admission pending*

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CERTIFICATE OF SERVICE

I, Alethea Anne Swift, hereby certify the foregoing document was served on Defendants via CM/ECF in compliance with Federal Rule of Civil Procedure 5(a). Because at least one attorney for Defendants has not yet entered an appearance in this matter, Defendants were additionally served via emails to andrew.warden@usdoj.gov and kristina.wolfe@usdoj.gov.



Alethea Anne Swift
Counsel for Plaintiffs