



This supplement should be read in parallel with the magid section of the seder. The boxes along the margins of the supplement explain when to read.

This first page corresponds to the paragraph that begins with ***ha lachma anya - this is the bread of affliction.***

THIS PASSOVER, as we retell the story of our ancient persecution and redemption, the story of our wandering ancestors, we must listen to the stories of those wandering, those seeking safety and freedom, today.

In the beginning of Magid, the retelling of our own story, we say *ha lachma anya* - this is the bread of our affliction, let all who are hungry come and eat. Rabbi Jonathan Sacks comments, “what hospitality is it to offer the hungry the taste of suffering? In fact, though, this is a profound insight into the nature of slavery and freedom. Matza represents two things: it is the food of slaves, and also the bread eaten by the Israelites as they left Egypt in liberty. What transforms the bread of oppression into the bread of freedom is the willingness to share it with others...That is why we begin the seder by inviting others to join us. Bread shared is no longer the bread of oppression. Reaching out to others, we bring freedom into the world, and with freedom, God.” (from the *Jonathan Sacks Haggada* by Rabbi Jonathan Sacks).

As we lift up this matza, we remember that at different times in our history, as Jews, as immigrants, as Americans, as humans, we have vacillated between affliction and redemption. And so, we stand together with our vulnerable neighbors to gain strength and work together to ensure all of our freedom.

Our country’s current immigration policies threaten and target our neighbors. This supplement includes stories of contemporary struggles—refugees recently resettled in Greater Boston fleeing war, as well as hardworking immigrants, who have been cruelly deemed “priorities” for deportation by ICE (Immigration and Customs Enforcement). These stories are followed by actions our local Jewish community has taken and can continue to take to stand with our neighbors.

# The Stories We Don't Tell



Share these stories of modern day wanderers and oppression after *avadim hayinu—we were slaves*.

Then share your own stories and discuss the questions on page 4.

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Based on Elana Kohn's article  
"When Jews Were Illegal and  
Turned to Others for Sanctuary"  
from the JTA, 2/27/2017

LET US START with the a forgotten chapter in our own story. In 1921 and 1924, Congress passed laws strictly limiting immigration according to nation-based quotas. The controversial laws dramatically reduced the number of Europeans allowed to enter this country and made permanent an already existing, near total ban on Asian immigrants. These people, it was understood, presented political, racial and cultural threats to the United States. And so, an estimated tens of thousands of Jews entered this country illegally – by sailing into the ports of New York with fake German passports, by arriving in Florida by hiding in boats from Cuba, by sneaking across the Canadian border or crossing by foot from Mexico.

This has not been part of our story. Unlike the “illegals” of today, our people arrived to the “goldene medina,” the golden land, only through proper channels, we have been told. We, too, were strangers. Illegal strangers. The story of seeking asylum, of being refugees and immigrants from all over, of entering this country through both legal and illegal means, is a deeply American story and, as it turns out, an American Jewish story.

While the American Jewish community includes support for a range of political positions, it has been driven by a vision of America as a beacon of hope, a nation with a heart big enough to welcome people fleeing persecution and to absorb the hopeless seeking their second chance. That is why our community has stood shoulder to shoulder with communities of newer immigrants as we call for policies that reflect our shared values. The pursuit of such policies — characterized by rule of law, national interest and compassionate treatment — is not simply a moral imperative for the Jewish community, for we know that a nation that shuts its doors to immigrants will be less kind to those already here.

Those of us who feel safe in this country cannot absent ourselves from this renewed debate about the nature of this country as a patchwork of ethnicities. That is the blessing of living in community, knowing our neighbors—learning about their stories and concerns and recognizing that they, too, were created in the image of God.

# The Stories We Don't Tell



**“No human being can be undocumented, for all humans are documented with the stamp of God’s image.”**

**— Rabbi Victor Reinstein**

## **KIKE AND ZULLY’S STORY**

Enrique “Kike” Balcazar, 24, and Zully Palacios, 23, were detained by Immigration and Customs Enforcement (ICE) in mid-March in Vermont. Both are well-known advocates for human rights in the state of Vermont. Kike is currently leading a campaign calling on Ben & Jerry’s to source its milk in compliance with farmworkers’ rights by joining the worker-led Milk with Dignity Program, a program modeled after the world-renowned Fair Food Program from Florida. Kike recently served on VT Attorney General TJ Donovan’s Immigration Task Force. Neither Kike or Zully have criminal records, the alleged criterion for arrest and detention by ICE.

Their arrests sparked protests and rallies throughout Vermont and New England. More than 10,000 people have signed a petition challenging arrests and the movement received the support of that state’s congressional delegation. At a rally on March 27th, the cold and rainy day on which their bond hearings were held in Boston, hundreds of coworkers, friends and family from Vermont, and allies from Boston area immigrants’ rights groups and faith communities (including many Jewish leaders), stood with Kike and Zully. They were ultimately released on \$2500 bail each. But Kike and Zully, as well as their fellow workers, family and friends remain vulnerable.

## **ALEX’S STORY**

On the same day that Kike and Zully’s bond was set, Alex was denied bail. Alex Carrillo, a 23-year-old farm worker, has also been involved in Migrant Justice advocacy work. He had gone to a Vermont courthouse, in mid-March to resolve a drunk driving arrest, which the State had dismissed. On his way, he was apprehended by ICE. Carrillo’s case is another example of an immigrant involved in advocacy work being prioritized for arrest, despite his not having a violent record. At the rally, Alex’s wife, Lymarie, supported by the crowd, shared her fear for her husband, herself and their 4 year old daughter, Solmarie. As Alex heads to a deportation hearing, there will certainly be more work to do to stand with him and his family.

# The Stories We Don't Tell



## QUESTIONS FOR YOUR TABLE:

- What is your own immigrant story or that of your family? how did you come to know it?
- What were the circumstances your family was leaving under and what were their hopes in coming to this country?
- What challenges did they face entering the country and once they arrived?
- Did you have family who were unable to enter the U.S.? If so, what happened to them?

## THE HAYANI FAMILY

Abdulkader Hayani, his wife and their four children, Ali, Mustafa, Ameenah and Fatimah had been searching for a new home since fleeing their own in Aleppo in 2012, amid the bloody civil war in Syria. They had hoped they would one day go back. Then it became clear that they could not. It took years of waiting, living in limbo in Jordan, to be cleared for travel to the United States. The war was still raging five years later when they finally boarded a plane in Amman. By then, more than 4 million Syrians had fled the country. An estimated 400,000 had been killed.

A coalition of Greater Boston Area Jewish leaders and synagogue members, local Syrian-Americans and Muslims, philanthropists and refugee experts, had worked for months to bring the Syrian refugees to Boston. The group (including volunteers from Temple Beth Elohim in Wellesley) furnished the apartment, raised money and had scores of enthusiastic volunteers lining up to offer child care and English lessons.

Volunteers lovingly welcomed the Hayanis at Logan airport on the evening of January 18th. That night, the family moved into their new home in Framingham. The Hayani's were one of a few families who have arrived in this program run primarily by Jewish Family Services of Metrowest. Given the timing of their arrival, and its proximity to the travel ban issued a week later, the fate of others are still unclear.

The Hayanis are adjusting to their new lives and still mourning the loss of their old ones. But they do so inside of a community who grows every day to care for and stand with them, and other refugee families seeking a new home.

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Based on Jenna Russell's article "[\*The Last Refugee\*](#)" in *The Boston Globe*, 3/26/2017

# It is time to stand and to act together! The Greater Boston Jewish Community has made it clear: We stand with immigrants and refugees!

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Now that we have shared our stories, what can we do today to stand up to oppression and stand with our neighbors?

As we read *b'chol dor vador* — *in every generation*, toward the end of the magid section, let us share what this can look like in our own Greater Boston Jewish community (pages 5-6).

Forty one organizations from across our community have signed onto a community wide statement entitled “We Must Not Close Our Doors,” which affirms our support for immigrants and refugees.

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JCRC spearheads the advocacy efforts for job training initiatives in the Commonwealth for refugees, asylees, immigrants and naturalized citizens receiving public benefits who are seeking employment. Our efforts have resulted in a 1000% funding increase over the past 4 years and our partnership with Jewish Vocational Services has helped thousands of refugees find their footing and secure jobs in our economy.

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Nine synagogues are actively supporting refugee families through the courageous leadership of Jewish Family Service of Metrowest, and several more are doing so through other networks.

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JCRC is supporting more than ten synagogues pursuing engagement in immigrant solidarity work, including the development of Sanctuary and Solidarity networks in collaboration with MCAN (MA Communities Action Network)

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CJP (Combined Jewish Philanthropies) has launched a Legal Aid Fund for Immigrants. 100% of the money raised will go to this fund, enabling Catholic Charities to meet the growing demand for legal assistance to those in the Greater Boston area facing immigration-related legal challenges.

# What You Can Do



## CONTACT INFO:

Call Speaker DeLeo's office:  
617-722-2500

Donate to CJP's Legal Aid Fund  
on their [website](#)

Visit [JFS's](#) and [JVS's](#) websites for  
more details on refugee work

To stay updated on action  
opportunities, visit <https://www.jrcrboston.org/actionalerts>

This Passover, it is upon our Jewish community to stand with our immigrant and refugee sisters and brothers. [JCRC](#), [Anti-Defamation League](#), [Jewish Alliance for Law and Social Action \(JALSA\)](#), [Jewish Family Services of Metrowest](#) and [Jewish Vocational Services](#) urge you and your family to take action and contribute to the powerful work we do together as a community!

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## FOUR ACTIONS OF PASSOVER:

1. Share the stories and actions in this supplement, as well as your own story at your Seder table and on social media.  
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2. Support the MA [Safe Communities Act](#)! In partnership with MIRA (the MA Immigrant and Refugee Advocacy Coalition), JCRC and partner organizations are advocating for the passage of this legislation which would ensure that local police do not operate as immigration agents, and we do not contribute money or infrastructure to a possible Muslim registry. Call Speaker Robert DeLeo and ask that he support this important legislation! Tweet using #SafeCommunities.  
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3. Contribute to CJP's Legal Aid Fund for Immigrants. 100% of the money raised will go toward Catholic Charities' legal services.  
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4. Learn more about the critical work that Jewish Family Services of Metrowest and Jewish Vocational Services are doing with immigrants and refugees.  
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**NEXT YEAR, THROUGH HARD WORK AND STRONG RELATIONSHIPS, MAY WE LIVE IN A SAFER COUNTRY FOR ALL RESIDENTS!**

