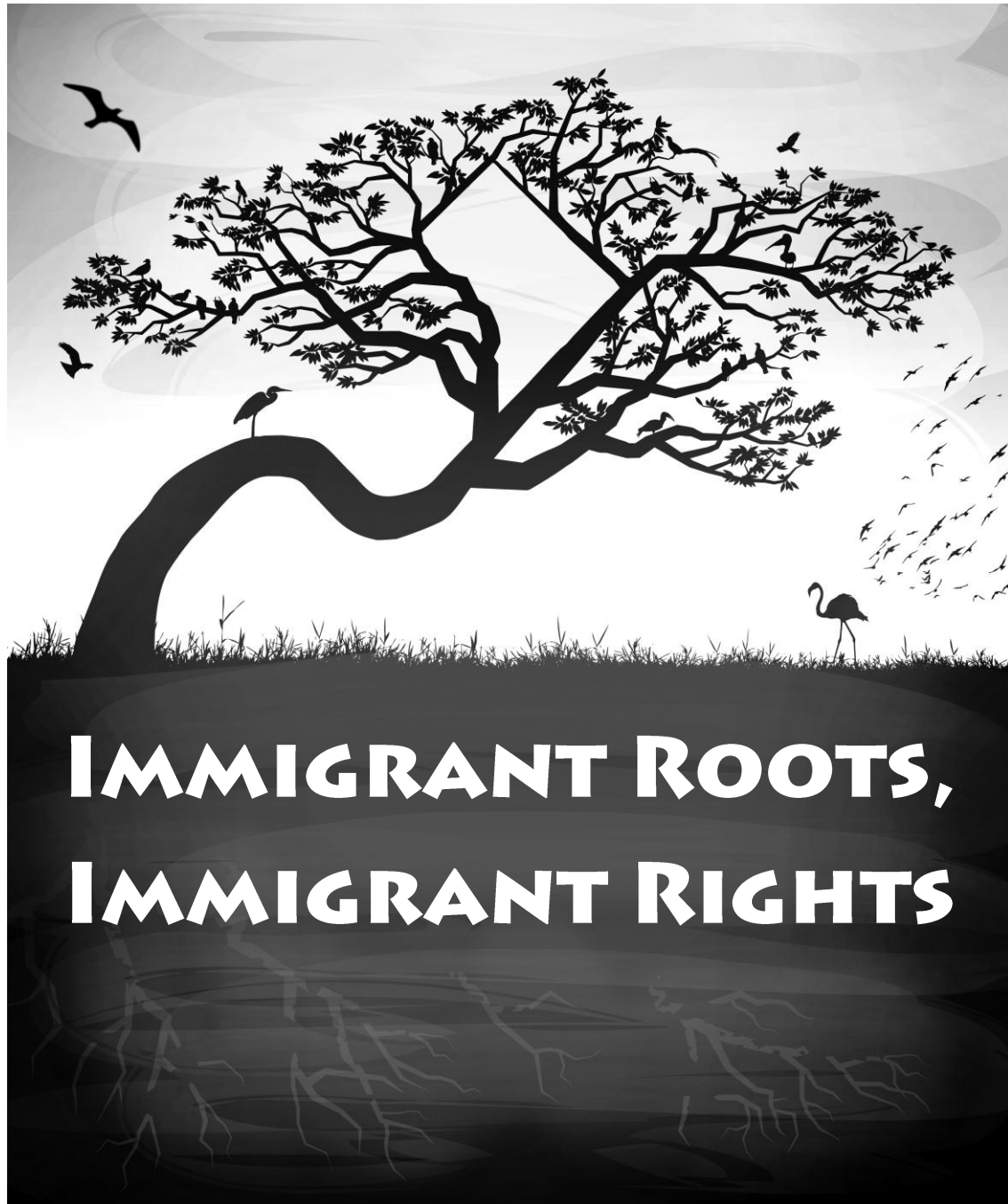


JEWS UNITED FOR JUSTICE PRESENTS

THE 11TH ANNUAL

LABOR SEDER



original artwork by Cesar Maxit

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ADAS ISRAEL CONGREGATION
WASHINGTON, DC

2011 LABOR SEDER COSPONSORS

WITH SIGNS & WONDERS / OTOT U-MOFETIM

James & Hoffman is a Washington, D.C. based law firm with a nationwide litigation practice and a special focus on creative resolution of labor and employment disputes. Our practice is rooted in an abiding commitment to workers' rights to organize and bargain collectively, and we represent unions and workers in a wide range of sectors and occupations including healthcare and service workers, airline and transportation employees, academic, scientific and medical professionals, federal employees, and employees of international and intergovernmental organizations. We fight to protect the legal rights of all workers to fair wages, freedom from discrimination, safe and healthful working conditions, and justice in the workplace. We also represent nonprofit, policy and advocacy organizations. Small and collegial by design, our firm is made up of hands-on advocates with decades of experience in handling complex and precedent-setting matters, and a strong commitment to social justice. www.jamhoff.com

The Naomi and Nehemiah Cohen Foundation was formed in 1959 to continue its founders' life-long commitment to social justice, helping those in need, and promoting the welfare of the Jewish people. We believe in a broad, inclusive and diverse Jewish community that welcomes all who care about the Jewish people, the State of Israel, and making the world better for all humankind. www.nncf.org

WITH AN OUTSTRETCHED ARM / U-VIZROA NETUYAH

SEIU Local 32BJ With more than 120,000 members in eight states, including 16,000 in the D.C. Metropolitan Area, 32BJ SEIU is the largest property service workers union in the country. 32BJ helps building service workers to lift themselves out of poverty and win livable wages, health care benefits, and full time work to better support their families and communities. 32BJ advocates for a fair and comprehensive solution to fix our broken immigration system to ensure immigrant workers can participate fully in our economic recovery. That's why we've worked hard to help pass the MD Dream Act and will fight to defend it. Allowing highly motivated students to reach their full potential is an investment into building a stronger, more professional and highly skilled workforce. As a nation of immigrants, we should embrace the diversity that has always been a unique and irreplaceable source of our strength as a country. www.seiu32bj.org

The **SEIU Maryland and DC State Council** works to coordinate and unify the collective political and legislative work of the SEIU locals throughout Maryland and DC. Our mission is to unite Maryland and DC members to speak with one voice in electing officials in local, state and federal elections through political activism. We achieve that mission by mobilizing our membership to engage in an action-based, issue driven agenda that improves the workplace and lives of not only SEIU members, but working families across the region. www.seiумddc.org

Temple Sinai, organized in 1951, has over 1,100 member families and is one of the largest Reform Jewish congregations in the Washington, DC area. The mission of Temple Sinai is to be a center for those who seek to develop and enhance their Jewish identity through worship of God, ritual life, education, social action, concern for Israel and communal involvement with an emphasis on the enduring Jewish values expressed by the Reform movement. www.templestinaidc.org

The JUFJ Board of Directors

WITH A MIGHTY HAND / B'YAD CHAZAKAH

Am Kolel is a Jewish Renewal community located in Montgomery County, MD and serving the greater D.C. metro area. Hebrew for "an inclusive people," Am Kolel was originally created as a "synagogue without walls" dedicated to meeting unmet spiritual needs in the Jewish community and responding to social issues with a progressive Jewish voice. Am Kolel seeks to bring creativity, relevance, joy, and an all-embracing awareness to spiritual practice. We are a unique voice in the Jewish community, expressing a Judaism that is joyful, spiritual and responsive to social issues, and engaged in tikkun olam, repairing the world. www.am-kolel.org

Ameinu, Hebrew for "Our People", is a national, multi-generational community of progressive American Jews. Recognizing the unbreakable bond between the Jewish people and Israel, and committed to strengthening American civil society, we mobilize American Jews seeking social and economic justice in Israel and the United States. As Zionists, we understand and work for a secure peace between Israel and its neighbors, to ensure the survival of a democratic Jewish state. www.ameinu.net

American Rights at Work is a nonprofit advocacy organization whose mission is to support workers' rights to a free choice and a fair chance to join a union. Since 2003, American Rights at Work has informed the American public about the struggle to win workplace democracy for nurses, cooks, computer programmers, retail cashiers, and a variety of workers who we all depend on every day. Our vision is a nation where the freedom of workers to organize unions and bargain collectively with employers is guaranteed and promoted. www.americanrightsatwork.org

AVODAH: The Jewish Service Corps strengthens the Jewish community's fight against the causes and effects of poverty in the United States. We do this by engaging participants in service and community building that inspires them to become lifelong agents for social change whose work for justice is rooted in and nourished by Jewish values. Participants in our Service Corps program live out and deepen their commitments to social change and Jewish life through a year of full-time work at anti-poverty organizations in Chicago, New Orleans, New York, and Washington, DC. www.avodah.net

Bet Mishpachah is a congregation for gay, lesbian, bisexual, and transgender Jews and all who wish to participate in an inclusive, egalitarian, and mutually supportive community. Our membership is comprised of singles, couples, and families, and is open to everyone, regardless of religious affiliation, sexual orientation, or gender identity. We gather for weekly Shabbat services, educational and social events, social action/social justice community service, and holidays – affirming our religious and cultural heritage. www.betmish.org

Compost Cab is a Washington DC based company committed to building healthier, more sustainable, more productive cities. Compost Cab provides comprehensive residential and business composting services. www.compostcab.com

DC Employment Justice Center seeks to secure, protect, and promote workplace justice in the DC metropolitan area by providing direct legal services and engaging in broader advocacy, organizing, and community education. www.dcejc.org

DC Jobs with Justice (DC JWJ) is a coalition of labor organizations, community groups, religious organizations and student groups dedicated to protecting the rights of working people and supporting community struggles to build a more just society. Our grassroots campaigns are based on the interests and needs of our coalition partners and community allies. We also help support La Union de Trabajadores de DC, or the DC Workers' Union, a membership based organization of day laborers. www.dcjwj.org

DC Vote is an educational and advocacy organization dedicated to securing full voting representation in Congress for the residents of the District of Columbia. www.dcvote.org

Empower DC is a multi-issue, citywide grassroots organizing project whose mission is to enhance, improve, and promote the self-advocacy of low and moderate income DC residents in order to bring about sustained improvements in their quality of life. We are currently working on campaigns related to affordable housing, childcare, public education, and public property. In addition to our campaigns, we organize a monthly Grassroots Education Program and the Grassroots Media Project. www.empowerdc.org

Fabrangen (from *farbrangen*, "bringing together in joy") is an egalitarian and participatory Havurah (community) founded in 1971. Fabrangen welcomes everyone to its services and activities, whatever their age, race, religious upbringing, sexual orientation, family situation, or physical or mental ability or disability. www.fabrangen.org

Hebrew Immigrant Aid Society (HIAS) Young Leaders Founded by Jewish immigrants, refugees, and their descendants, HIAS Young Leaders is a unique national community of young professionals and graduate students. Through advocacy, education, community service, and fundraising initiatives, young people around the country generate new and creative ways to continue HIAS' longstanding mission of rescue, resettlement, and reunification of Jewish and other immigrants. www.youngleaders.hias.org

Jewish Community Relations Council endeavors to foster a society based on freedom, justice and democratic pluralism, for it is such a society that affords Jews, and all people, the conditions most conducive to individual security, equal opportunity and creative group survival. JCRC accomplishes this goal through their work in four pillars: government relations, Israel advocacy, inter-group relations, and social justice. www.jccouncil.org

Jewish Labor Committee provides a vital bridge between the Jewish community and the American labor movement on issues of social justice and a just peace in the Middle East. It has a long history of active programs and educational projects around the country to carry out these objectives. www.jewishlaborcommittee.org

Kalmanovitz Initiative for Labor and the Working Poor, based at Georgetown University, develops creative strategies and innovative public policy to improve workers' lives in a changing economy. www.lwp.georgetown.edu

The Mid-Atlantic Regional Council of Carpenters is the regional representative of the United Brotherhood of Carpenters, one of North America's largest building-trades unions. We are carpenters, drywallers, floor layers, millwork and cabinet workers, concrete form experts, pile drivers, millwrights, exhibit builders and many other working men and women. Most of us live and work in Washington, DC, Maryland, Virginia and West Virginia. We are of all races, ethnic groups and religions. Some of us are new Americans and some of us can trace our roots in the U.S. back many generations. www.weworkunion.org

Metropolitan Washington Council, AFL-CIO is the local affiliate of the national AFL-CIO, working with nearly 200 affiliated union locals and our community, religious, student, and political allies to improve the lives of workers and their families throughout greater Washington. www.dclabor.org

The National Immigration Forum, founded in 1982, advocates for the value of immigrants and immigration to our nation. In service to this mission, the Forum promotes responsible immigration policies, addressing today's economic and national security needs while honoring the ideals of our Founding Fathers, who created America as a land of opportunity. The Forum seeks to bridge policy and politics to create the solutions necessary for our country and all its residents to prosper. www.immigrationforum.org

The Religious Action Center of Reform Judaism ("the RAC") has for 50 years been the hub of Jewish social justice and legislative activity in Washington, D.C. The RAC educates and mobilizes the Reform Jewish community on legislative and social concerns, advocating on more than 70 different issues, including economic justice, civil rights, religious liberty, Israel and more. The RAC's work is mandated by the Union for Reform Judaism, whose 900+ congregations across North America include 1.5 million Reform Jews, and the Central Conference of American Rabbis (CCAR), whose membership includes more than 1,800 Reform rabbis. www.rac.org

Restaurant Opportunities Center (ROC-DC) is a worker center dedicated to winning improved conditions and raising industry standards for all Washington, DC restaurant workers. We are a multi-racial membership-based organization—we seek members from all communities across the District to build, develop, and lead the worker center. www.rocunited.org/affiliates/washington-dc

Tifereth Israel Congregation Social Action Committee Tifereth Israel is an egalitarian Conservative congregation that has been a longtime, active participant in many social justice causes. www.tifereth-israel.org

UFCW Local 400 is a respected and influential labor organization representing more than 40,000 workers in Maryland, Virginia, West Virginia, the District of Columbia, and Tennessee. Members of Local 400 are an important part of a democratic organization, one with a very important goal: to help workers obtain and hold onto better paychecks, job security, decent fringe benefits, and justice on the job. www.ufcw400.org

UNITE-HERE Local 25 represents over 10,000 hospitality workers in D.C., Virginia and Prince George's County. Local 25 is a member of UNITE HERE, the nation's largest union of hospitality workers, which organizes US and Canadian workers in the hotel, gaming, food service, manufacturing, textile, distribution, laundry, and airport industries. UNITE HERE boasts a diverse membership, comprising workers from many immigrant communities as well as high percentages of African-American, Latino, and Asian-American workers. The majority of UNITE HERE members are women. Through organizing, UNITE HERE members have made hundreds of thousands of other traditionally low-wage jobs into good, family-sustaining, middle class jobs. www.unitehere.org

Washington Hebrew Congregation, founded in 1852 by a small group of German Jews, is one of the largest and most dynamic Reform congregations in the nation. WHC provides a wide variety of opportunities for worship, volunteering, socializing, and learning for individuals of all ages. WHC and its members have a deep commitment to social justice. Our congregation has developed innovative community service events such as our annual Mitzvah Day and Martin Luther King Service Day. www.whctemple.org

Rabbi Erica Asch and Chris Myers Asch
Thom and Kathleen Jenkins Ennen
Steve Metalitz and Kit Gage

INDIVIDUALS

Joel Cohen
Jacob Diamond
Rabbi Charles and Krayna Feinberg
Ben Firschein
Dan Gordon and Liz Kaplan
Merle and Barnett Kamen
Rabbi Gilah Langner and David Drelich
Joanie Lieberman

David Mackoff and Shelley Moskowitz
Ed Rehfeld
Roberta Ritvo
Adina Rosenbaum
Rabbi Bob and Loretta Saks
Margaret Salazar
Margaret Siegel
Ari Weisbard

MANY THANKS FOR YOUR SUPPORT OF THE LABOR SEDER AND OF JUFJ!

WHY A LABOR SEDER?

We have come together at this time for many reasons. A traditional Passover seder*¹ is a festive, ritual-rich meal in which we remember and reenact the ancient Jewish story of liberation from slavery in Egypt, a great struggle for freedom and dignity. Tonight, we take note that this struggle for human freedom did not end with that Exodus. We come together to recognize that there are people in our midst who struggle every day for dignity and freedom in their work and in their lives as a whole.

Over the centuries, thousands of different versions of the Passover haggadah*, or “narrative,” have been written. This haggadah has been prepared to bring leaders and members of the Jewish, labor, and activist communities together to retell the story of the Exodus from Egypt. As we recount the tale, we will examine its relationship to the struggles of working people to improve their lives and the lives of their families, co-workers, and communities. The story of Passover is steeped in imagery that resonates for those who care about workers’ rights: persecution, oppressive taskmasters, impossible work demands, work quotas, and finally, a struggle for freedom.²



Crossing the Red Sea, c. 1960

Raimundo de Oliveira, Bahian (Afro-Brazilian) artist

♪ **HINEI MAH TOV (HOW GOOD IT IS)** ♪

Hinei mah tov umah na'im, shevet achim gam yachad.

Hinei mah tov umah na'im, shevet achayot gam yachad.

How good and pleasant it is for brothers and sisters to sit together!

WELCOME

Roberta Ritvo (Jews United for Justice)



Jewish immigrants at Ellis Island, c. 1900



Immigration rally, 2011



Immigration rally, March 2010

¹ * All words and phrases marked with an asterisk are defined in a glossary on page 24 of the haggadah.

² Adapted from the Jewish Labor Committee Passover Haggadah, Third Edition: Spring 2002

WHY A SEDER ABOUT IMMIGRATION?

In Hebrew, the word for “immigration” (*hagirah*) comes from the same root as the word *ger*, a word that can mean stranger, foreigner, or other. The word is used frequently in the Torah*, most often in mandates to treat strangers living in our midst with respect and decency since we ourselves were once strangers in the Land of Egypt. Indeed, throughout history, the Jewish people have so often been in the position of the stranger, and much of Jewish history can be characterized as a history of constant migration, forced and voluntary relocation, and resettlement. We have settled from Ancient Israel to all corners of the world and back again, moving to North Africa, the Middle East, Eastern Europe, and South America. We have spread as far as China, South Africa, Australia, and Chile. And we have even moved again from these “home countries” to the United States, as early as the 1600s, when the first Spanish and Portuguese Jews settled in New Amsterdam. Jews have been no strangers to immigration, and each year, as we retell the story of the exodus from Egypt, we are reminded of our own immigration stories, and how each of us arrived in the United States.

We know that although most of us struggled at first to earn a living and find good jobs and social acceptance, as a community we ultimately were able to integrate into American culture and society. Many of us whose families came here from Eastern Europe in the beginning of the 20th century can still visit Ellis Island and see our families’ names inscribed on the memorials there.

Story from a JUF member

Immigration was a difficult time in my family’s history, and there wasn’t much room for pride. It feels vulnerable to write about the sacrifices one’s family has made even during immigration. My grandmother, who was a well-regarded high school teacher in Belarus, found work sewing in a factory. My grandfather, a highly educated man and a mining engineer, worked as (though it’s tempting to say “became”) a hotel janitor. My aunt, a classically trained music teacher, cleaned houses. My father, a computer programmer, worked at house construction sites briefly. At nine years old, my mom remembers me sticking up for her at a grocery store. Paying with food stamps and unsteady English made her a target for a mean-spirited cashier. Language, socio-economic, and cultural barriers play a role in keeping many new immigrants from mainstream society, but all it takes is one good job to dismantle many of those obstacles. To this day, when I see someone working in the service industry, I am reminded of my family’s early struggles to pay bills. Everyone has their freedom story.

Story of a Liberian immigrant

I came here in 2000 from Liberia looking for a better life. Liberia is a war-torn country, and it’s hard to find jobs. In 1990, when the war broke out, I had to walk for three weeks with my 9-year-old daughter from Liberia to Sierra Leone. We had to sleep on the floor or look for open boxes to sleep in, and we had to live off what the UN came and provided for us. If one person comes here from overseas, they can support their whole family back home. If I didn’t come to America, I couldn’t have educated my daughter. Coming here made it possible for her to go to college. People leave their kids, husbands, and families to come here for a better life. The biggest challenge is finding a job in a field that you already know. In Liberia, I worked for an architect, but when you come here, you have to start all over. My sister-in-law was a registered nurse in Liberia, but when she got here, she had to go back to school and retake all of her tests so that she could work. We both work as nurse’s aides today.

Tonight, we gather here to retell each of our immigration stories, both ancient and modern. We are here in the midst of a heated and extremely contentious debate about how we treat immigrants in America. Much of the debate is focused on the question of national immigration policy. The inflamed rhetoric of this partisan debate has hindered consensus on possible solutions, and sadly, we have not been able to change the way our lawmakers debate and discuss the issues. But we do have the power to address how we are treating the immigrants already living in our communities.

We are here tonight to learn more about the immigrants who are living in our neighborhoods, where these communities came from, and why we all chose to live here, in the greater Washington, D.C., region. How are immigrants struggling? Why are immigrants struggling? And what can we, as a Jewish community, as a social justice community, and as a community of concerned activists do to ensure the just integration of immigrants into our society? We hope that as we move forward and begin to understand the issues and the stakes, we can truly honor the strangers living among us and ensure that we are not mistreating the *gerim*, the immigrants, in our midst.

SHEHECHEYANU: OPENING BLESSING

The Shehecheyanu is a blessing that gives thanks for the arrival of any long-awaited occasion such as a holiday or a new beginning. It is also recited whenever we do something for the first time.

בְּרוּךְ אַתָּה יי, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch atah adonai, eloheinu melech ha-olam, shehecheyanu vekiyemanu vehigianu lazeman hazeh.

Blessed are You, Source of All Life, Spirit of the Universe, who has given us life, and kept us strong, and brought us to this time.

B'CHOL DOR VA'DOR (IN EVERY GENERATION): RESPONSIVE READING

Reader recites:

Every year, in memory and celebration of an event that took place 35 centuries ago, Jews gather to retell the story of their deliverance from Egyptian bondage.

All recite:

Yet the struggle for human freedom and dignity did not end with that exodus. Our story is the story of all people who have ever been in bondage, and this story compels us to work toward freedom for those who remain physically, spiritually, or economically enslaved.

Reader recites:

Through the ritual retelling of our ancient enslavement and exile, we reaffirm our commitment to our own past and to our fight for justice for all people who have been excluded, expatriated, or expelled. We retell the story of the exodus to our children and to our grandchildren so that they, too, will understand the pain of slavery, the value of freedom, and the struggles of migration.

All recite:

As the haggadah says, "From generation to generation, each of us is obligated to see ourselves as though we personally came out of the Land of Egypt."

Reader recites:

Because our ancestors were enslaved as "strangers" in the land of Egypt, we resolve to treat the "strangers" among us now with compassion. Because our families were immigrants to the United States, we resolve to fight for justice for those who are now immigrants to our country. Today we work in partnership with our allies to make our region a safe destination for immigrants and their families, where we protect everyone's human and civil rights, and where all people can find a good job, earn a decent living, and provide for their families.

Story of Dejene, an Ethiopian immigrant

1. Why did you come to the U.S.? What was life like at home?

I came to the U.S. to change my life and my family's life.

2. What has surprised you the most since arriving?

When I first came to the U.S. everything surprised me.

3. What are the challenges?

Everything is new for me. I don't have family here and other people do not help me. I am unable to find work.

4. What do you feel for your future?

I feel that I can have a better future if I could go to college and learn more. Then I can get a job and help my sister and brother.

TABLE DISCUSSION

Please introduce yourself to the community members at your table. Turn to the person seated next to you and share your family's immigration stories:

Why and when did your family immigrate to the United States? Did they leave their home country voluntarily?

What kinds of work did your family members do when they first arrived in the United States? How did this work differ from what they did in their home countries?

Who were the immigrants living in your community when you were growing up? What did you know about their stories? What was your relationship to them?

Jutta's Story

I am German, living 6 years in the U.S. on my third H1B visa, being married to an American woman, and truly sharing the challenges of a foreign worker. I came to the U.S. because my partner wanted to be here with her 93-year-old mother. As a lesbian partner I am not eligible for a green card and so I am still waiting, as the lawyer said, approximately for another 5 years...at least I have a visa, but it is still painful to be not seen as a partner.

BLESSING OVER THE FIRST CUP OF WINE

Fill the first cup of wine or juice.

In a traditional seder, we drink four cups of wine. Tonight, as we recite the blessing over each cup, we will honor immigrants in each stage of the immigration process. We raise this first cup and recite the blessing in honor of the courage it takes for immigrants to leave their home countries and settle in a new and foreign place.



בָּרוּךְ אַתָּה יְיָ, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah adonai, eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are You, Source of All Life, Spirit of the Universe, Creator of the fruit of the vine.

Drink the first cup of wine.

YACHATZ: BREAKING THE MIDDLE MATZAH

Take the middle piece of the three matzahs on the table, break it in half, and set aside one half.

Matzah is called “the bread of affliction.” When we eat matzah during Passover, we are reminded of the plight of our ancestors who were forced to leave Egypt so quickly they did not even have time to let their bread rise. During the seder we break the matzah in half. We then hide one half away and keep one half before us on the seder plate so that as we tell the story of our affliction, we look at a visible symbol of that affliction. For many immigrants today, the middle matzah may symbolize families divided between their home countries and the United States, or families divided by detentions and deportations mandated by a broken U.S. immigration system.



As long as anyone in the world is afflicted, none of us can be whole. Yet the middle matzah is not just a symbol of despair. Half of the matzah is hidden away, and our meal cannot end until it has been found and enjoyed by every guest at the seder. For although our lot may be a half-loaf and a broken world, as long as we seek justice and freedom for all, hope remains.



Agricultural workers, ancient Egyptian frescoes

THE FOUR QUESTIONS

The questions we ask at the beginning of the seder are meant to set in motion the telling of the Passover story. The usual four questions begin with “*Mah nishtanah...* / Why is this night different from all other nights?” But Rabbinic commentary tells us that any genuine question about the seder ritual or the Passover story can serve the same purpose. The Talmud* even tells the story of Rabbah, a rabbi who would remove the seder table from the room before dinner, just to provoke questions from the surprised and hungry children gathered around it!

In that spirit, tonight’s four questions are meant to catalyze our thinking about the immigrant communities in our region and give us insight into the struggles of many immigrants to make a better life, establish roots in a new community, and provide a meaningful and secure future for their children.

All ask: Who are the immigrants in the Washington, D.C., region?

D.C. has one of the largest and fastest growing immigrant populations in the United States. The greater D.C. area became a major destination for immigrants in the mid-20th century, and the immigrant population has rapidly expanded since. Today, the region’s one million immigrants make up about 20 percent of the population and represent the seventh largest immigrant population in the United States. A substantial portion of this group (one-third) immigrated over the past decade.

The D.C. region’s immigrant population is also exceptional for its diversity. The area’s largest immigrant groups include its Salvadoran, Indian, Korean, and Vietnamese communities, and the greater D.C. region is home to the largest Ethiopian community outside of Ethiopia itself. At the same time, these larger groups still make up less than one-third of the region’s total immigrant population. The most popular immigrant destinations, such as South Arlington, Adams Morgan, and Mt. Pleasant, house immigrants representing over 100 different countries. Most of the immigrant population is scattered across the region, and a substantial portion lives in the Maryland and Virginia suburbs.³

Story of Lizbeth Mateo, JUFJ ally

When I was 13 years old, in Mexico, I told my parents that I wanted to go to college. My father embraced me and cried while he said “I promise that I will do anything for you to go to college.” For my parents - a taxi driver and a stay-at-home-mom that were struggling to make ends meet- it was clear that they would have to choose between seeing their children starve and get sick, or risk it all, leave everything behind and relocate the family to Southern California with hopes of a better future.

In 1998 we moved to Los Angeles, where I lived until recently. Despite not speaking English, not having the financial resources and support network I had back in Mexico, I was able to slowly find and surround myself with good people who supported me and believed in my ability to succeed. This was definitely key in my journey to become the first one in my family to graduate from college in 2008.

I know that it will not be easy to achieve equality for all immigrants in this country, but I do believe that in order to achieve this goal, the people who are most affected are the ones who need to be at the forefront of our movement. And although we still have a long way to go, over the past few years, we’ve made some progress. This has been possible only because we’ve been willing to take what is perhaps the single most important step – we have come out as Undocumented and Unafraid!

If I can offer a piece of advice, it would be to drop the fear, slowly surround yourself with people who can relate to your situation and can provide some support. You are safer if you are out because others will step up for you and fight for you if the need arises. Just remember that you are not alone. We are not alone.

³ Van Dyne, Larry. “2006 Who We Are: Where D.C. Immigrants Are From.” - News & Features ([washingtonian.com](http://www.washingtonian.com)). 1 Oct. 2006. Web. 08 Mar. 2012. <<http://www.washingtonian.com/articles/health/2062.html>>.

All ask: How do immigrants contribute to the region's economy? What industries do they work in?

Immigrants provide a vital contribution to the city's production, making up about 18 percent of the city's labor force and producing about 20 percent of its economic output. They also contribute substantially to the economies of the Maryland and Virginia suburbs.⁴ Immigrants in the D.C. region are overrepresented in low-wage and strenuous jobs, such as in housekeeping, cooking, cleaning, hospitality, and construction work.

But our region's immigrants don't just do low-wage work. Compared to other U.S. cities, D.C.'s immigrant population is relatively high-skilled. More than 40 percent of the regional immigrant population has at least a bachelor's degree, compared to about 20 percent of the overall immigrant population in the U.S. For instance, just over one-third of D.C.'s African immigrants work in management, as professionals, or in related occupations.⁵

All ask: What are the biggest challenges that immigrants face in this region?

Although the struggles of immigrants may differ from community to community, immigrants generally deal with a whole host of problems that can make daily life more difficult for them than for those born in the United States.

Many immigrants who work for hourly wages are victims of wage theft and extortion. In 2008, 51 percent of day laborers surveyed in the D.C. area, the majority of whom are immigrants, were paid less than what they were promised. And in many instances, employers will threaten to call immigration authorities on their employees if they fight for their rightful wages.⁶ Despite the fact that in 2010 the D.C. Court of Appeals ruled that undocumented immigrants are entitled to all wages owed to them regardless of their immigration status,⁷ many immigrants working in restaurants, construction, landscaping, and other industries still have their promised wages withheld by dishonest employers.

Story of an Egyptian immigrant

I am an Egyptian immigrant. I immigrated to the United States in 1983 to join my mother and to continue University studies in U.S. I am married and have four children. Along with my family, we own and manage industrial and commercial warehousing. I am also active in the non-profit sector to assist marginalized youth locally and abroad. I was raised in a big metropolitan city, and coming to live in a rural community in the U.S., I experienced a huge cultural and ideological shock. It has taken years to be accepted and to feel that I sort of fit in within the close-knit community. I still miss big city life.

For many immigrants, language access is also a major barrier to employment, education, social services, social integration, and a full understanding of legal rights and protections. Similarly, immigrants can face significant obstacles in accessing fair housing and fair lending opportunities due to cultural and linguistic barriers. Abusive mortgage lending and real estate practices pervade immigrant communities, making them some of the biggest targets for predatory lenders and among the most common victims of foreclosures.⁸

Lastly, because it is extremely difficult to obtain the proper legal means to come to the United States (and usually even harder to obtain permanent legal status after arriving) many of our region's immigrants are undocumented.* With deportations at an all-time high,⁹ immigrants across the region live with the constant threat of being detained, removed from the country, and forcibly and possibly permanently separated from children, parents, spouses, and other loved ones. One fact that is often overlooked in the national immigration debate is that the American legal system classifies being an undocumented immigrant as a civil violation (being "out of status") and **not** as a criminal offense. Nevertheless, undocumented immigrants are often vilified as law-breakers and detained in jail-like conditions while facing deportation, even following chance encounters with the police.

4 Izadi, Elahe. "DCentric." *Picturing D.C.*™s Immigrant Population. 17 Jan. 2012. Web. 08 Mar. 2012. <<http://dcentric.wamu.org/jp/picturing-d-c-s-immigrant-population/>>.

5 Wilson, Jill H. "African-Born Blacks in the Washington, D.C., Metro Area." - *Population Reference Bureau*. Web. 08 Mar. 2012. <<http://www.prb.org/Articles/2008/blackImmigrantsdc.aspx>>.

6 DePillis, Lydia. "Wage Theft Complaints on the Rise in D.C." *Washington City Paper*. 22 Nov. 2010. Web. 08 Mar. 2012., <<http://www.washingtoncitypaper.com/blogs/housingcomplex/2010/11/22/wage-theft-complaints-on-the-rise/>>.

7 DePillis, Lydia. "D.C. Court Rules Undocumented Immigrants Are People Too." *Washington City Paper*. 23 Dec. 2010. Web. 08 Mar. 2012. <<http://www.washingtoncitypaper.com/blogs/housingcomplex/2010/12/23/d-c-court-rules-undocumented-immigrants-are-people-too/>>.

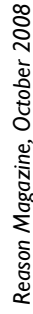
8 Deyanira Del Rio, Mortgage Lending and Foreclosures in Immigrant Communities: Expanding Fair Housing and Fair Lending Opportunity Among Low Income and Undocumented Immigrants," *The Future of Fair Housing and Fair Credit*

9 Gavett, Gretchen. "Record Number of Illegal Immigrants Deported in 2011." *PBS*. PBS, 18 Oct. 2011. Web. 08 Mar. 2012.

<<http://www.pbs.org/wgbh/pages/frontline/race-multicultural/lost-in-detention/record-number-of-illegal-immigrants-deported-in-2011/>>.

Illustrated by Terry Colon

Mike Flynn and Shikba Dalmia



All Ask: What's wrong with the U.S. immigration system?

Although the U.S. economy is largely reliant upon foreign labor, with immigrants accounting for more than 15 percent of the U.S. labor force overall and almost half of the farming, fishing, and forestry workforce,¹⁰ the number of visas* and green cards our government issues each year does not in any way meet these labor demands. These limited options for legal immigration contribute to the many undocumented immigrants living and working within our borders, tremendously vulnerable to harassment and exploitation. Although there is a demand for workers, there are few legal avenues through which people can come to work here.

On top of that, certain types of visas have a backlog of up to 20 years. As temporary visas expire, many immigrants are required to return to their country of origin even though they may have a livelihood and family here in the U.S. Instead, many choose to stay here even after their visas expire because if they return home, there is no telling how long it could take to return to the U.S. to work or be reunited with family members. As a result, people are choosing to enter without permission or are overstaying their visas. While Congress has failed to sort out America's immigration system, enforcement of the current immigration laws has rapidly expanded. As a consequence, record numbers of immigrants are being deported who have lived here for decades and have established lives for themselves. Even a few U.S. citizens have been deported erroneously.

Our immigration system also may create an uneven playing field for employers who want to hire documented U.S. citizens and permanent residents. Employers who take advantage of their power over undocumented workers by paying them less than the legal minimum wage undercut honest businesses and ultimately hurt all workers, regardless of documentation status.

Finally, because of the failure of the federal government to reform our immigration system, individual states and localities have taken it upon themselves to pass immigration laws, even though the Constitution places immigration under the jurisdiction and mandate of the federal government. The result is a collection of punitive, lopsided, and likely unconstitutional policies that do nothing to solve the problems of the immigration system and that differ from region to region. These state immigration laws are also problematic as they are often discriminatory in nature and can institutionalize racial profiling, making immigration a civil rights issue.



National Immigration Rally, Washington, DC May 2008

Jorge Tello, *El Tiempo Latino*

¹⁰ "Pew Analysis Highlights Immigrant Integration and Economic Contributions." *Immigration Policy Center*. Web. 08 Mar. 2012. <<http://www.immigrationpolicy.org/just-facts/pew-analysis-highlights-immigrant-integration-and-economic-contributions>>.

♪ **THIS LAND IS YOUR LAND** ♪

(Woody Guthrie, new first/last verse by Joelle Novey)

Tonight we each tell / tales of our journeys
From many lands of / both toil and danger
Lest we forget that / we once were strangers
All of us are Washington, DC.

This land is your land, this land is my land
From California to the New York Island
From the redwood forest to the Gulf Stream waters
This land was made for you and me.

As I was walking that ribbon of highway
I saw above me that endless skyway
I saw below me that golden valley
This land was made for you and me.

Tonight we each tell / tales of our journeys
From many lands of / both toil and danger
Lest we forget that / we once were strangers
All of us are Washington, DC.

Story of a Guatemalan immigrant

In 1980, I was working for a company at the international airport in Guatemala. I worked for Pan Am. When the war broke out, Pan Am left, but the office gave me a letter to get a 3 month visa from the embassy. I went to New York. But, in 1982, I went to Niagara Falls and was detained because I had overstayed my visa. I was fined and given the option of voluntary or non-voluntary deportation. I chose voluntary. Then, because of the economic issues, I came back to the United States in 1990. I had a friend who was a taxi driver who drove to Mexico. By that point, I had family members at many different places in the United States. I contacted each of them and my cousin in Silver Spring said that I could stay with him. By that November, I was able to rent an apartment of my own.

When I came to this country, I sent half of my money back to my family. I have three children, one is here. She is a student. The other two work part-time. Now, I am working for a company that does maintenance, HVAC, monthly repairs. There are 2,500 apartments in the complex where I work and I am one of 5 maintenance workers. It is the best here! They pay more here and pay you according to the job that you do. The title doesn't give you anything in my home country; even lawyers don't make much more money.

In 1995, my wife got sick with diabetes. I was unable to come back, but I continued to send money. Then, in 2002, my mother died and I was unable to go back then either. In 2005, I got my permanent residence and now am able to go back and see my children. They only knew me as a voice on the telephone and didn't really know me that well, but now are getting to know me better.

PASSOVER SYMBOLS

The traditional symbols of Passover sit before us on the seder plate. Each food represents an aspect of the story of liberation from an oppressive regime. Many items recall the suffering of our ancestors. Together, they retell the story of triumph over injustice and oppression, and represent our hope for the future.



The **matzah** is an iconic Passover symbol. The bread of affliction is also the bread of liberation, eaten by people entering freedom. The bread is unleavened, acknowledging the hastiness of the Israelites' departure from an unjust way of life. Tonight, the flat, unleavened matzah is also a metaphor for a broken immigration system that prevents many people from rising to their full potential and being able to lift themselves and their families above the challenges they face as newcomers to our region.

The **maror**, or bitter herb, traditionally represents the bitterness of the lives of the enslaved Jewish people. Tonight it also represents the despair of those in our communities whose families are unable to join them in our country or who face indefinite periods of separation because of our current immigration laws.

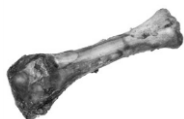


The **karpas**, or green vegetable, symbolizes renewal and the arrival of spring. Tonight the green vegetable represents the many valuable contributions of immigrants to our region. Our region is indeed brightened by the diversity of cultures, cuisines, languages, arts, and music that immigrants provide.

The **charoset** resembles the texture of the mortar that the Jewish slaves used to make and hold together bricks, the material of their everyday labor. Its sweetness reminds us of the good life we already share with our immigrant communities, and its stickiness reminds us that we are all bound together as residents of this country.



The diversity of Jewish communities worldwide can be seen — and tasted — in our varying recipes for charoset. Jewish immigration around the globe has introduced widely differing ingredients into these recipes, ranging from apples and walnuts to apricots and chestnut paste to dates and sesame seeds. Modern-day immigrants, like Jewish immigrants throughout history, both influence and incorporate the traditions of their new communities, leaving an indelible mark.



A **roasted shank bone** or **beet*** symbolizes the Passover sacrifice, a lamb whose blood served as a sign to the Angel of Death to spare the Israelites. The Hebrew word for this symbol, *zeroa*, is the same word that the haggadah uses to describe God's outstretched arm (*zeroa netuya*) that delivered us from slavery in Egypt. Tonight we vow to extend our own arms and commit ourselves to ending injustice for our region's immigrants.

The hard-boiled **egg** is mysterious, mentioned in the Talmud as a possible item to be served at the seder but not given any particular significance. Over time, the egg has evolved to symbolize springtime—the cycle of life and fertility even in the midst of struggle and pain.



The **orange** is a modern addition to the seder plate. Susannah Heschel introduced it in the 1980s to symbolize the fruitfulness of communities that give full roles to women, queer Jews, and others who were marginalized in Jewish communities in the past. The orange reminds us that our Passover traditions are not only about remembering the past but that they can and should speak to today's struggles. Tonight, the fruit reminds us of the ways in which immigrants are often undervalued in our region — and how much richer our communities will be when we fully recognize the important contributions that immigrants make, and always have made.



Right before the Passover meal, there is a tradition of making a "**Hillel sandwich**" (named for its inventor, a rabbi who lived in Jerusalem during the time of King Herod) in which the bitter *maror* and sweet *charoset* are combined and eaten between two pieces of matzah.

Many of our region's immigrants feel similarly sandwiched between the bitter and the sweet: the struggles of leaving home and the promise of a new life in America. Tonight we will learn about some of the ways to help temper the bitterness of the obstacles that our region's immigrants face with the sweetness of the work that we can all do to make the promise of the American Dream a reality for all.

Pass the matzah, maror, and charoset around so everyone can construct a Hillel sandwich.

We now recite the blessing over bread as we prepare to eat our sandwiches:

בָּרוּךְ אַתָּה יי, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah adonai, eloheinu melech ha-olam, ha-motzi lechem min ha-aretz.

Blessed are You, Source of All Life, Spirit of the Universe, who brings forth bread from the Earth.

Eat the Hillel sandwich.

BLESSING OVER THE SECOND CUP OF WINE

Fill the second cup of wine or juice.

We raise our second cup of wine and recite the blessing in honor of those just arriving in the U.S. and encountering new cultures, foods, languages, and customs for the first time.



בָּרוּךְ אַתָּה יי, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah adonai eloheinu melech ha'olam borei p'ri hagafen.

Blessed are You, Source of All Life, Spirit of the Universe, Creator of the fruit of the vine.

Drink the second cup of wine.

FIRST SPEAKER

Sarahi Uribe, National Day Laborer Organizing Network

♪ **AVADIM HAYINU (WE WERE SLAVES)** ♪

(Traditional melody, new lyrics by Rabbis Gilah Langner & Elizabeth Richman)

Avadim hayinu, hayinu, ata bnei horin, bnei horin

Avadim hayinu, ata, ata bnei horin

Avadim hayinu, ata, ata bnei horin, bnei horin.

Once we were slaves / in Egyptland
Then we were freed / by God's own hand
We know what it's like / to leave our home
To be oppressed and forced to roam
So we stand with those / who immigrate today
Who seek a safer life, a job, and a new day

HA LACHMA ANYA: TEXT STUDY AND DISCUSSION

In a traditional seder, before we retell the story of the Exodus, we open our doors to symbolically invite in anyone who is in need of a place to eat by reciting *Ha Lachma Anya*, "This the bread of affliction." We remember that we were once slaves in the Land of Egypt; in appreciation of our freedom, we offer to share our bounty with those who are hungry. Yet as the text reminds us, "This year we are slaves, next year may we all be free." If even one of us is not free, it is as if we are all still slaves.

The imagery of opening our doors and our arms to welcome those in need is also reflected in our most distinct American icon, the Statue of Liberty. As the famous poem inscribed on it proclaims, "Give me your tired, your poor, your huddled masses yearning to breathe free." While the language in the poem that describes immigrants to America is not the language we would choose to use, the overall theme of the piece is about an invitation, at our country's most storied port of entry, welcoming those arriving to the United States.

Below you will find the text of "Ha Lachma Anya" and "The New Colossus." Read the texts and discuss them with your table.

הָאֵל לַחֲמַא עֲנִיָּא דִּי אָכְלוּ אֲבוֹתֵינוּ בְּאֶרֶץ
מִצְרַיִם. כָּל־דְּכַפֵּין יִיתִין וְיֹכֵל. כָּל־דְּצָרִין יִיתִין
וְיִפְסֹחַ. הַשְׁתָּא הָכָא. לְשָׁנָה הַבָּאָה בְּאֶרֶץ
יִשְׂרָאֵל. הַשְׁתָּא עַבְדֵּי. לְשָׁנָה הַבָּאָה בְּנִיחוּרִין:

Ha Lachma Anya

This is the bread of affliction which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in need come and celebrate Passover.

This year we are here: Next year, in the land of Israel.

This year we are slaves: Next year may we all be free.

The New Colossus

Not like the brazen giant of Greek fame
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame,
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. **"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me,
I lift my lamp beside the golden door!"**

- Emma Lazarus, inscribed on the Statue of Liberty, 1883



Discussion Questions:

1. What are the contrasts being drawn within each text?
2. What do these two texts tell us about our Jewish and our American values?
3. How are we or are we not living up to those values today?
4. What will you do to help immigrants in our communities?

THE FOUR CHILDREN

In the Passover haggadah, we tell the story of the four children: one who is wise, one who is wicked, one who is simple, and one who does not know how to ask questions. In reality, we know that no one child is fully wise, wicked, simple, or silent. At one point or another, every child — and for that matter, every adult — demonstrates each of these characteristics.

So too in the immigrant experience. Immigration leads to many changes and shifts, in expected and perhaps unexpected ways. At some point, we may have encountered culture shock and had to ask questions about new customs. We may have taken on new professions or new work upon arrival. We may have secured a good job with benefits and job security — or we may have been able to find only intermittent work, with no assurance of income from one month to the next. We may have taken on new roles in our families as we adjusted to new realities and new cultural norms. We may have had to rely on our children for help navigating a new language and a confusing bureaucracy. Just like the four children, we and our community comprise all of these shifts as our immigration status changes.

Today, instead of reading about the four children, we will provide information about four immigration policy issues. Our speakers will address a few of them; we also encourage you to take home and read the additional information below about the current state of immigration policy in our region and our country.

SECURE COMMUNITIES

Launched in October 2008, “Secure Communities” is a program of the Department of Homeland Security’s Immigration and Customs Enforcement (ICE)* agency. It is designed to identify immigrants in U.S. jails who can be deported under federal immigration law. Participating jails collect fingerprints from people the police arrest for any reason and automatically share them with the FBI which compares them against prior criminal records, and with the Department of Homeland Security, which uses them to determine immigration status. Touted as a simple way for state and local communities to partner with federal immigration enforcement, the program ostensibly prioritizes the deportation of dangerous, violent criminals.



New York State Immigrant Action Fund, August 2011

In practice, however, this has not been the case; Secure Communities has been an extremely problematic program. In 2011, only around 20 percent of deportees were convicted of serious or violent crimes, 54 percent were convicted of less serious offenses including nonviolent crime and traffic violations, and 26 percent had no criminal violations at all. This last group included U.S. citizens and other individuals with proper documentation.¹¹ Moreover, the program allows ICE access to information on the immigration status of anyone who is ever booked for any reason, whether the initial reason for detainment or arrest actually results in a conviction for a crime or not. Law enforcement officers may therefore have an incentive, or at least the ability, to make arrests based on race or ethnicity, or to make pretextual arrests of persons they

suspect to be in violation of immigration laws, in order to run their fingerprints through immigration databases once they are jailed. A 2011 report found that the program disproportionately targets Latinos, and that one-third of those deported have spouses or children who are United States citizens.¹²



*Rallying with the Coalition of Immokalee Workers
National Farm Worker Ministry, FL, March 2011*

¹¹ "Secure Communities: A Fact Sheet." *Immigration Policy Center*. 29 Nov. 2011. Web. 09 Mar. 2012. <<http://www.immigrationpolicy.org/just-facts/secure-communities-fact-sheet>>.

¹² *Secure Communities by the Numbers: An Analysis of Demographics and Due Process*. The University of California, Berkeley Law School.

This entangling of local law enforcement with immigration law has disastrous effects on community policing, as immigrant communities fear that any contact with the police can lead to deportation. As a result, victims of crime, particularly victims of domestic violence, are unwilling to call the police for help, and similarly, witnesses of crime are not coming forward to report incidents in their neighborhood. Police chiefs and officials from across the country have expressed that the Secure Communities program has seriously affected their ability to do their job and keep neighborhoods safe, as the trust between the police and the communities they serve has seriously deteriorated.¹³

Initially, many states and jurisdictions across the country — including the District of Columbia and Arlington County — voted to opt out of the program, citing concerns that Secure Communities ensnared thousands of minor offenders and deterred victims and witnesses of crime from coming forward to aid police. However, in August 2011, the Obama administration announced that it no longer needed local cooperation to run the program, effectively nullifying the ability of local jurisdictions to opt out, and by March 2013, the Secure Communities program is scheduled to have been implemented in every jurisdiction across the country.

The D.C. Council is now considering a bill to break ICE's hold on the D.C. jails after already unanimously rejecting Secure Communities last year. The bill would allow ICE only 24 hours to access a person detained for noncriminal offenses, it would require the federal government to reimburse the D.C. government for any costs incurred from holding someone in detention, and it would permit the detainment only of individuals who already have been convicted of dangerous and violent crimes. The bill would ensure that arrestees are treated fairly, prevent hundreds of families from being torn apart by deportations, and help restore the police to their proper role of keeping the community safe—instead of enforcing federal immigration policy. All 13 members of the D.C. Council have sponsored this bill.

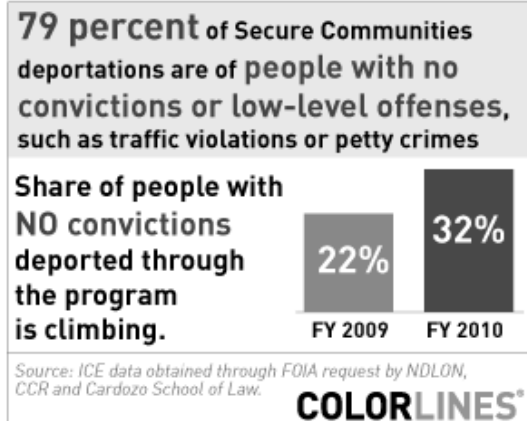
DREAM ACT

The federal Development, Relief and Education for Alien Minors (DREAM) Act has been introduced in Congress in every session for over a decade. It offers a conditional path to citizenship for undocumented youth based on strong character, good academic standing, and the pursuit of higher education or military service. The bill would also overturn a federal law punishing states that choose to provide in-state tuition to undocumented students. Individuals who were 15 or younger when they came to the U.S. and who have lived here for at least five years would be eligible to apply.



Because of Congress's failure to pass this legislation, state legislatures have begun to take action. California, Illinois, Kansas, Maryland, Nebraska, New Mexico, New York, Texas, Utah, Washington, and Wisconsin permit undocumented students who have attended and graduated from the state's primary and secondary schools to pay the same college tuition as other in-state students. Of course, because only the federal government deals with citizenship, no possibility of becoming a citizen is associated with these state measures.

The Maryland General Assembly passed its own version of the DREAM Act in the 2011 session, and Governor Martin O'Malley signed it into law. However, opponents of the bill have collected enough signatures on a petition to postpone implementation of the law. The Maryland DREAM Act will go before voters in a statewide ballot referendum this November. Look for opportunities with JUFJ in the coming months to help support the implementation of the Maryland DREAM Act.



¹³ Loewe, Bjstb. "Law Enforcement Leaders Express Growing Concern with Secure Communities Program." *Scribd*. 7 June 2011. Web. 09 Mar. 2012.

PROSECUTORIAL DISCRETION

As a general legal principle, “prosecutorial discretion” (PD) is the authority of an agency or police officer to decide what charges to bring against a person whom they have detained or arrested and how to pursue each case. A law enforcement officer who declines to make an arrest or a prosecutor who chooses not to bring the charges has favorably exercised prosecutorial discretion. Local police officers have been using this discretion for some time, but Immigration and Customs Enforcement (ICE) officials have not.

For immigration policy, immigration authorities have been instructed to use their prosecutorial discretion to prioritize the deportation of dangerous criminals and other high-priority immigrants. This past summer, the Department of Homeland Security (DHS) announced that immigration officers, agents, and attorneys were to focus on high-priority targets for deportation. Immigrants facing deportation would have the opportunity to request prosecutorial discretion. Factors that would merit favorable discretion by immigration officials include having a clean criminal record, having been in the country since childhood, having strong community ties, being a veteran or relative of people in the armed services, being a caregiver, having serious health issues, being a victim of a crime, or having a strong basis for remaining in the U.S. In addition, DHS announced that it would review nearly 300,000 cases currently backlogged in the immigration courts to determine which cases are low priority and could be dismissed.



CASA de Maryland has started working with immigrants in the community to help them compile their cases to prove to ICE officials that they are low-priority for deportation. CASA employees hold informational presentations, or charlas, that explain what PD is and how to assemble the documents needed to prove a case. Once a community member attends a charla and has collected all of the necessary documents, they will attend a legal clinic where an attorney or volunteer will assist with translation and review the application before it is filed. CASA has also coupled these PD presentations with general “know your rights” trainings to help immigrants in their possible interactions with the police.

FAMILY UNITY WAIVERS



Under our current immigration laws, U.S. citizens can apply for green cards for their children or spouses. Many undocumented family members of U.S. citizens who are applying for these green cards must return to their home country while their application is considered.

Further, a separate law dictates that once immigrants who have lived in the U.S. without immigration status leave the U.S., they must wait for either three or ten years before being allowed to re-enter, even if they are eligible for a green card. Many immigrants choose not to risk being separated from their families for three or ten years. Instead, they remain in the country without taking advantage of their eligibility to legalize.

In January, the Obama Administration announced a plan to allow spouses and children of U.S. citizens to process their paperwork in the United States before they leave to pick up their visas in their home countries. Having an approved application in hand will ensure that they will almost certainly be allowed to return to the U.S. and will help speed up the process of getting a green card. This change will significantly reduce the time American citizens are separated from family members who are applying for green cards and encourage more undocumented immigrants to apply.¹⁴

¹⁴ Preston, Julia, “Tweak in Rule to Ease a Path to Green Card,” New York Times, 6 January 2012, web 9 March 2012.

THE TEN PLAGUES

To help persuade Pharaoh to let the Hebrew slaves go free, God brought ten plagues on the people of Egypt. In a traditional seder, we remove a drop of wine or juice from our glasses as we name each ancient plague, symbolizing that even as we celebrate our liberation, our joy is reduced by the suffering of the Egyptians. Tonight, we read a list of modern plagues afflicting our country's immigrant communities and remove a drop from our glasses to symbolize our anguish at the suffering these plagues have caused the innocent.

We read the name of each plague aloud together. As we name each plague, remove a drop of wine or juice from your glass with your finger or spoon, symbolizing that our happiness cannot be complete while injustice persists.

Upheaval and Oppression in Home Countries

Poor Access to Education

Language Access Barriers

Wage Theft

Unemployment

Fear of Law Enforcement

Housing Obstacles

Racism and Racial Profiling

Inability to Secure Documentation

Separation of Families



Ancient Plague: **Blood**

Modern Plague: **Upheaval and Oppression in Home Countries**

Immigrants to the D.C. area may be fleeing war, religious persecution, economic strife, environmental disasters, or other situations that endanger their lives, freedom, or livelihood. For example, many Salvadoran immigrants first came to the region during the country's 12-year civil war, in which 75,000 people were killed. Similarly, many of D.C.'s Ethiopian immigrants arrived in the 1980s, following the passage of the Refugee Act, which helped to resettle Ethiopians fleeing a repressive military dictatorship.

Ancient Plague: **Frogs**

Modern Plague: **Poor Access to Education**

Schools in D.C. are swamped with students, following a nationwide trend in urban schools, which are being altered by steady high flows of newcomers. Children of immigrants tripled their share of the K-12 student population between 1970 and 2000. The D.C. school system has not been able to adequately respond to the city's changing demographics and provide for students who have limited proficiency in English, or whose parents may not be English speakers. The population of students with limited English proficiency (LEP) rose between 1993 and 2003 by 84 percent while the overall student population rose 12 percent. These LEP students are highly concentrated in a few urban schools that are disproportionately likely to fail federal standards, leaving these students with few opportunities.¹⁵



¹⁵ "Immigrant Children, Urban Schools, and the No Child Left Behind Act." Michael Fix, Migration Policy Institute, and Randy Capps, The Urban Institute.



Ancient Plague: **Lice**

Modern Plague: **Language Access Barriers**

Many of our region's immigrants are eager to integrate themselves into our communities, but limited English proficiency among adults often limits their access to education, employment, social services, health care, and housing. While the Language Access Act of 2004 obligates the D.C. government to provide translation and interpretation services to non-English speakers to ensure that all residents of D.C. are able to participate in public services, programs, and activities, the D.C. Language Access Coalition reports that government agencies consistently fail to fully comply with the law.

Ancient Plague: **Wild Beasts**

Modern Plague: **Wage Theft**

The fourth plague brought on the ancient Egyptians was hordes of wild animals that destroyed everything in their path. So too can unscrupulous employers seem when immigrants working for hourly wages encounter wage theft. Examples include employers misclassifying workers as contractors, withholding wages for overtime work, paying workers less than the minimum or agreed-upon wage, paying them with bad checks, or even not paying them at all. Almost two-thirds of day laborers in D.C., the majority of whom are immigrants, have experienced wage theft over the past year.¹⁶ There are few ways for workers to fight their employers to reclaim wages. The journey through D.C.'s system is long and complex, and the enforcement mechanisms that require employers to comply with regulations are very weak.



Ancient Plague: **Pestilence**

Modern Plague: **Unemployment**

The fifth ancient plague was an epidemic of disease affecting Egypt's animals, which harmed both food resources and Egypt's entire economy. According to a recent report by the Center for Immigration Studies, immigrants have been hit harder by the Great Recession than have native-born Americans. In 2009, immigrant unemployment was the highest it had been since the 1990s, at 9.7 percent, and among immigrants who arrived in 2006 or later, the unemployment rate was 13.3 percent. Unemployment has risen faster among the least educated immigrants.¹⁷

Ancient Plague: **Boils**

Modern Plague: **Fear of Law Enforcement**

As programs such as Secure Communities are implemented throughout the country, many immigrants are reporting a heightened fear of law enforcement as local police essentially become extensions of federal immigration authorities. D.C. Police Chief Cathy Lanier has expressed concern that in cases of domestic violence or minor misdemeanor cases, victims and witnesses will not come forward and report crimes if immigration status checks accompany all contact with the police. The result is that immigrants—and all of our communities—become less safe, a blight on the promise of a better life in the U.S.



¹⁶ "Wage Theft." *DC Jobs with Justice*. Web. 15 Mar. 2012. <<http://www.dciwj.org/node/874>>.

¹⁷ "Unemployment for Immigrants and the U.S.-Born: Picture Bleak for Less-Educated Black & Hispanic Americans | Center for Immigration Studies." *Center for Immigration Studies*. Feb. 2009. Web. 09 Mar. 2012. <<http://www.cis.org/December2008Unemployment>>.



Ancient Plague: **Hail**

Modern Plague: **Housing Obstacles**

People who have difficulty accessing adequate shelter are at risk from exposure to weather, crime, and a host of other plagues. Housing costs in the D.C. metro area have skyrocketed, disproportionately affecting many immigrant communities. Landlords and other housing providers sometimes discriminate against immigrants based on race, country of origin, and real or perceived immigration status. Language barriers impede many immigrants' access to their rights under fair housing and other anti-discrimination laws, and newly arrived immigrants may lack formal credit histories, preventing them from securing fair mortgages.

Ancient Plague: **Locusts**

Modern Plague: **Racism and Racial Profiling**

In ancient Egypt, food became scarce when swarms of locusts attacked crops. Immigrants today can feel similarly attacked as they experience racism from individuals and systems in the United States. Many localities have actively practiced discrimination against recent immigrants, especially those from Central and South America, by establishing ordinances that restrict day laborers from gathering to look for work, thereby limiting economic opportunities. And data from programs such as Secure Communities show that many undocumented immigrants who were deported entered the criminal justice system only because of minor offenses such as traffic tickets, a crime some have dubbed "Driving While Immigrant."



Ancient Plague: **Darkness**

Modern Plague: **Inability to Secure Documentation**

The difficulties of securing proper documentation often force undocumented immigrants into the shadows. These struggles — particularly of adults who immigrated to support their families through higher-paying jobs, or of immigrant children who have spent most of their lives in America — have recently captured the political spotlight. There are limited legal ways of securing the proper documentation to enter and stay in this country, and the wait can sometimes take over 20 years, depending on the type of document an immigrant is applying for. Even immigrants who arrive with documentation, or are trying to obtain documentation, must endure lengthy bureaucratic hurdles and legal fees along the path to citizenship.

Ancient Plague: **Slaying of the Firstborn**

Modern Plague: **Separation of Families**

Family displacement is a problem not only for immigrants who leave their families in their home countries, but also when immigrants already living in the United States are deported and separated from family members. Deportations have risen in the past few years, and almost 1 million people have been removed in the past two years. Of these, 46,000 were parents of U.S. citizen children and were deported in the first six months of 2011. It is estimated that 5,100 children were put in the foster care system as a result of deportations, a number that is expected to rise to 15,000 in the next five years.¹⁸



¹⁸ Wessler, Seth Freed, "Shattered Families: The Perilous Intersection of Immigration Enforcement and the Child Welfare System," Applied Research Center, November 2011.

♪ **DAYEINU (IT WOULD BE ENOUGH)** ♪

(Traditional melody, new verses by Joelle Novey)

Chorus:

Dai-dayeinu, dai-dayeinu, dai-daiyeinu, dayeinu dayeinu

If we journeyed here from narrow places, but found a home of peace and safety,
made a home in peace and safety, *dayeinu!*

Chorus

If we journeyed here from narrow places, and our kids could learn, whatever their ages,
and understand the teacher's praises, *dayeinu!*

Chorus

If we journeyed here from narrow places, and no boss dared withhold our wages,
from jobs that our hard work engages, *dayeinu!*

Chorus

If we journeyed here from narrow places, and could find really good homeplaces,
and couldn't be stopped at the sight of our faces, *dayeinu!*

Chorus

If we journeyed here from narrow places, and could get our papers at faster paces,
and our families would never be separated, *dayeinu!*

Chorus

It's *not enough* that we journeyed here from other places,
Shouldn't our kids, too, learn well at all ages? or get to understand the teachers' praises?
Should we be cheated out of wages? or kept from good jobs our work engages?
or from resting our heads in safe homeplaces? or fear that police will judge our faces?
or await our papers at glacial paces? lest our families be separated?
For *this* we left those narrow places? *Dayeinu!*

Chorus

Story of an Egyptian immigrant

After finishing his undergraduate degree in Cairo, my dad wanted to come to the US for graduate studies, but he found it was difficult to get a visa, so he ended up getting a scholarship to do a Masters degree and PhD in. My mom joined him and did her PhD there as well, and she gave birth to my oldest sister as she was finishing. After graduating, my dad worked in Canada for four years, but when he was looking for a faculty teaching position, he found that there were more opportunities in the US. When they moved to Michigan, they didn't know if they would stay long term or just work for a couple years, but they ended up staying for a few different reasons: better education and work opportunities for themselves and the family, less chaos in everyday life (like in Cairo), and also freedom of worship. The main challenges to deciding to live here permanently were leaving many friends and family behind, but also raising children in a way that would allow them to keep and be proud of their religion and heritage. Another challenge is also the busy and hectic work lifestyle.

BLESSING OVER THE THIRD CUP OF WINE

Fill the third cup of wine or juice.

We raise our third cup of wine and recite the blessing in honor of those immigrants struggling every day for a better life for themselves and their families. We focus our thoughts on the power of our community to effect change on the many difficult issues we have named and discussed.



ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

Baruch atah adonai eloheinu melech ha'olam borei p'ri hagafen.

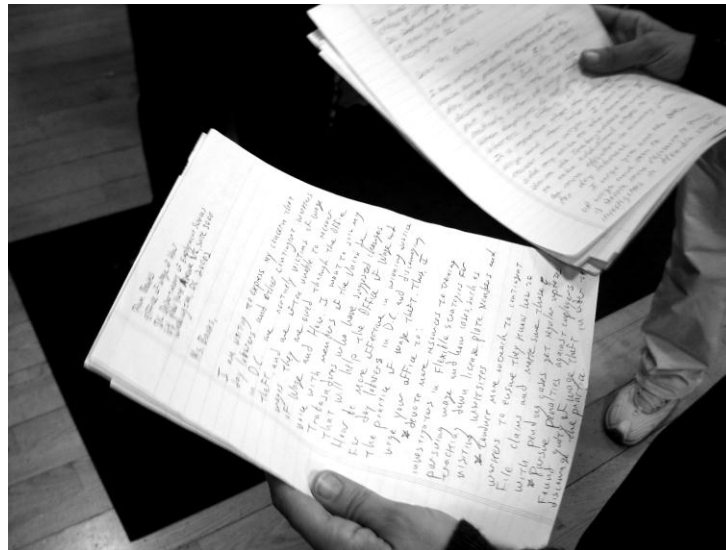
Blessed are You, Source of All Life, Spirit of the Universe, Creator of the fruit of the vine.

Drink the third cup of wine.

SECOND SPEAKER

Prerna Lal, DREAM Activist

TAKING ACTION!



seder participants wrote letters to local elected officials and local newspapers in support of the Maryland DREAM Act and the Washington DC Immigration Detainer Non-compliance Act

♪ WE SHALL NOT BE MOVED ♪

(Traditional labor song, new lyrics by Rabbi Elizabeth Richman)

Chorus:

We shall not, we shall not be moved
We shall not, we shall not be moved
Just like a tree that's planted by the water
We shall not be moved.

No person is illegal, we *shall not be moved*...
We're fighting deportations, we *shall not be moved*...
We're fighting for our families, we *shall not be moved*...
We'll build a stronger country, we *shall not be moved*...

No, no, no nos moverán
No, no, no nos moverán
Como un árbol firme junto al río
No nos moverán

BLESSING OVER THE FOURTH CUP OF WINE

Fill the fourth cup of wine or juice.

We raise the fourth cup of wine and recite the blessing as a toast to a brighter, more compassionate future. With hope in our hearts, we drink.



בָּרוּךְ אַתָּה יְיָ, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah adonai eloheinu melech ha'olam borei p'ri hagafen.

Blessed are You, Source of All Life, Spirit of the Universe, Creator of the fruit of the vine.

Drink the fourth cup of wine.

MIRIAM'S CUP AND ELIJAH'S CUP



Traditionally, we fill a fifth cup of wine for Elijah the prophet. In a traditional seder, we open the door of our homes and place Elijah's cup on the table, inviting him into our homes to enjoy the Passover meal with us. This cup can act as a symbol of inclusion, and it resonates with the saying from *Ha Lachma Anya*, "Let all who are hungry come and eat." Just as we invite the prophet Elijah to join us, we invite all who are in need to come join our seder. Recently, many people have added yet another cup, this one filled with water, to honor Moses' sister Miriam, symbolizing the well that sustained and followed Miriam and the Israelite people as they wandered in the desert for 40 years. Miriam's cup also commemorates Jewish women who have made valuable contributions to their communities from the Biblical era to the present day.

Tonight, in commemoration of Elijah and Miriam, we want to recognize the valuable contributions of all immigrants to our society and welcome all immigrants to our seder.



HALLEL: CELEBRATING OUR VICTORIES

In a traditional seder, we recite a piece of liturgy called *Hallel*, which consists of Psalms 113 through 118. A central part of Jewish liturgy, these psalms are said as a unit on joyous occasions. Although there is much work to be done on immigration in the D.C. region and the country as a whole, there is also much room for rejoicing. Several important victories for immigrant rights over the past few years merit prayers and reflections of thanksgiving. Tonight, we take the opportunity to say our own version of Hallel as we celebrate some of these important victories along the road to justice for our community's immigrants.

Maryland supports the American Dream. In May 2011, Maryland passed the DREAM Act, which will extend in-state tuition to certain undocumented college students. While the fate of this bill remains uncertain (opponents have forced a referendum on the issue in the November 2012 elections), Maryland joined 10 other states in recognizing the importance of immigrants' access to education.

All say: Hallelujah

The District of Columbia and Arlington and Montgomery counties reject "Secure Communities." D.C. led the region in 2010 when it rejected the federal "Secure Communities" program and prevented inquiries from the local police about immigration status outside of criminal investigations. More recently, Arlington County rejected the program, and Montgomery County passed a measure that would allow police to report only violent offenders to federal immigration authorities. Ultimately these efforts seem to have been supplanted by a federal mandate that Secure Communities be implemented in every jurisdiction across the country. However, our region's initial reactions to Secure Communities demonstrates our commitment to immigrant rights and community safety.

All say: Hallelujah

Virginia elects its first Latino delegate to the General Assembly. In 2011, Virginians elected Alfonso Lopez to serve as a delegate to the General Assembly, the first Latino ever to serve in this capacity. Within a month of taking office, Delegate Lopez introduced a state DREAM Act, which would allow certain undocumented college students to qualify for in-state tuition rates.

All say: Hallelujah

Maryland and D.C. provide language assistance in government agencies. In 2004, D.C. expanded immigrants' access to city services by requiring all agencies to provide translation assistance and translated documents to populations they serve that meet certain size requirements. This included the creation of a new position, the Language Access Director, who reviews compliance with the ordinance and investigates complaints. Maryland has taken a similar step by requiring state agencies to provide translated materials and translation assistance when "reasonable."

All say: Hallelujah

Virginia rejects anti-immigrant bills and supports of pro-immigrant legislation: In the 2011 and 2012 legislative sessions, Virginia rejected several anti-immigrant bills and passed others that support immigrant rights. The bills that were voted down included legislation that would have required parents to disclose their immigration status when enrolling their children in school, would have prohibited undocumented students from attending Virginia's public colleges, would have prevented undocumented individuals from receiving public assistance, and would have further eroded the relationship between local law enforcement and immigrant communities. Recently, the House of Delegates and State Senate supported a bill that would expand Medicaid coverage to legally present pregnant women and their children who have been in the country for less than five years. The bill awaits final approval.

All say: Hallelujah

♪ HALLELUJAH! ♪

(To the Tune of Michael Row, traditional melody, new lyrics by Rabbi Elizabeth Richman)

We've worked so hard these last few years, *hallelujah*
We've stood together and victory nears, *hallelujah*

Maryland passed the DREAM Act in, *hallelujah*
Come November we're gonna win, *hallelujah*

DC and others took a stand, *hallelujah*
To kick S-Comm out of our land, *hallelujah*

We fought and won in Virginia-land, *hallelujah*
Anti-immigrant bills not gonna stand, *hallelujah*

Immigrants make this country strong, *hallelujah*
Fair treatment's coming, it won't be long, *hallelujah*

NEXT YEAR IN JERUSALEM

The Passover seder ends with a statement of hope: “*Lashanah haba’ah birushalayim* / Next year in Jerusalem!” This expresses our longing for redemption, for a return to the promised land. Tonight, these words take on new meaning as we long for a world where no human being is illegal. Let us join together to make that dream a reality.

♪ LA'SHANAH HA'BA'AH BIRUSHALAYIM! (NEXT YEAR IN JERUSALEM) ♪

La'shanah ha'ba'ah, la'shanah ha'ba'ah
La'shanah ha'ba'ah birushalayim
La'shanah ha'ba'ah, la'shanah ha'ba'ah
La'shanah ha'ba'ah birushalayim
La'shanah ha'ba'ah birushalayim ha'benuyah
La'shanah ha'ba'ah birushalayim ha'benuyah!

NEXT YEAR IN A LAND OF REAL JUSTICE!

GLOSSARY

Seder: A Hebrew word meaning “order,” this is what we call the ritual festive meal celebrated the first one or two nights of Passover. The meal is called a seder because there is specific information and rituals that must be included, and tradition has come to specify a particular order for the rituals.

Haggadah: The Hebrew word for “telling” or “narrative,” it is the name of the text that sets out the order of the Passover seder. Reading the Haggadah fills the commandment that we must tell our children about our liberation from slavery in Egypt as described in the Book of Exodus.

Passover: The name of this holiday comes from the Hebrew word, *pesach*, whose root meaning is to pass through, to pass over, to exempt, or to spare (referring to the story that the Angel of Death passed over the homes of the Jews when slaying the first-born sons in Egypt, the 10th plague). *Pesach* is also the term for the sacrificial offering of a lamb that was made in the Temple on this holiday.

Talmud: Derived from the Hebrew word for study, the Talmud is a collection of texts that record oral law and commentary.

Torah: The Torah is the Jewish name for the Old Testament and consists of the Five Books of Moses.

Illegal vs. undocumented: The terms “illegal” and “undocumented” are often used to describe people who are living in this country without the legal authorization and documentation. The debate between these two words is one of semantics. Proponents of the word “undocumented” often say that “no human being is illegal,” and that the term “illegal immigrant” is dehumanizing and brands immigrants as criminals without legal due process. However, proponents of the term “illegal immigrant” say that the adjective “illegal” only represents the means by which the person entered the country.

ICE: U.S. Immigration and Customs Enforcement is the principal investigative arm of the U.S. Department of Homeland Security (DHS) and the second largest investigative agency in the federal government. Created in 2003 through a merger of the investigative and interior enforcement elements of the U.S. Customs Service and the Immigration and Naturalization Service, ICE now has more than 20,000 employees in offices in all 50 states and 47 foreign countries.

Immigration detainer: ICE may issue a document commonly referred to as a “detainer” to a local jail or correctional facility when it is interested in an individual in that facility for purposes of investigating or instituting removal proceedings. A detainer can be placed against a person without legal status prior to conviction. Generally, an immigration detainer is a request to a local law enforcement agency to detain a named individual for up to 48 hours after that person would otherwise be released (excluding Saturdays, Sundays, and holidays), in order to provide ICE an opportunity to assume custody of that individual.

Visa: A citizen of a foreign country usually must obtain a visa showing that they are authorized to enter the territory for which it was issued. Visas are issued for both temporary travelers in the U.S. as well for immigrants hoping to reunite with family or work in the U.S. There is a system in place called the “Diversity Visa Program” which offers visas to countries with low immigration rates. Many of African immigrants arrive here through the diversity lottery.

Green card: The U.S. green card, also known as the permanent resident card, gives the holder permanent residency in the United States. Green card holders can legally live and work in the United States. They can travel in and out of the United States more freely as well. The U.S. green card is also the first step to U.S. citizenship, as one must generally secure a green card before applying for naturalization.

Jews United for Justice | Spring 2012

Current Campaigns and Projects



Jeremiah Fellowship: Launched in 2009, the Jeremiah Fellowship trains young adults to become the next generation of Jewish social justice change makers. Fellows discuss putting values into action, meet with Washington leaders, and intensively study of Jewish traditions, and graduate with concrete skills in community organizing, activism, and grassroots fundraising, better equipped to pursue volunteer work and careers in social justice. The program is now in its third cohort!



Paid Sick Days: JUFJ has partnered with the Restaurant Opportunities Center and the Employment Justice Center to help ensure that restaurant workers never have to choose between paying their bills and going to work sick. When JUFJ helped win paid sick leave for all DC workers in 2008, tipped restaurant workers were excluded at the last minute from the law. Our new campaign will extend paid sick leave law to this important group of workers.



Anti-Racism Initiative: JUFJ strives to be an explicit and effective anti-racist ally organization. Through internal education about racism within the broader Jewish community, building institutional relationships with organizations led by people of color, and creating opportunities for JUFJ members to connect with a diverse group of allies, this working group fosters the integration of racial justice into every aspect of JUFJ's programmatic and campaign work.



Green and Just Celebrations: JUFJ's guide to responsible buying works to ensure that Jewish *simchas*/celebrations reflect Jewish ethical consumption values. The guide suggests ways to prioritize workers' rights and minimize environmental impact when making purchasing decisions for *simchas*. Currently used by more than 40 area synagogues, JUFJ has received grant funding to develop family education curricula to accompany the guide. In 2012 we are working with local synagogues to model community-wide values-into-action change, producing a Baltimore edition of the guide, and branching out into other local and national editions!



Justice & Jewish Thought: This city-wide discussion series gathers like-minded people for in-depth learning and dialogue on contemporary social justice issues (such as race, class, gender, and sexual identity) and how they affect our lives as Jews and our justice work. Each week, the group will read a few short articles and gather for a lively, salon-style discussion. Sixth & I Historic Synagogue is partnering with JUFJ to offer a new group starting April 18!



Maryland Campaign Selection: With a strong base in suburban Maryland, JUFJ has played a key role in past campaigns in Montgomery County for domestic workers' rights, affordable housing, and a fair Purple Line. In 2012 we'll choose a new Maryland campaign; we've already heard a lot of interest in working on the DREAM Act and marriage equality ballot measures.

get involved with JUFJ through these campaigns and more! visit www.jufj.org

A GREEN AND JUST SEDER

JUFJ's Green & Just Celebrations guide helps Jewish families and communities infuse the Jewish values of equality, justice, and environmental stewardship into the purchasing choices they make for their celebrations. This year's Labor Seder is an example of such a celebration. As always, we have tried to minimize the Labor Seder's ecological impact and maximize its support of responsible labor practices in the following ways:

- The Labor Seder is located within walking distance of the Metro and several bus routes to encourage participants to seek alternatives to driving here.
- All of our ritual foods are locally procured and organic wherever possible. We sourced our apples, eggs, and karpas from local farmers, while our matzah, oranges, walnuts, and grape juice are organic but not local. Purchasing foods, particularly produce, from local sources eliminates the need to transport food long distances and supports farmers and open space in our communities. Purchasing organic foods is one way to reduce our ecological footprint by supporting sustainable farming practices.
- Our tablecloths, napkins, water pitchers, and vases are reusable, generously loaned to us by Adas Israel and Tikkun Leil Shabbat.
- The plates, cups, and silverware we are using tonight are compostable and made from sugarcane, a renewable plant resource.
- All of our food waste, plates, cups, and silverware from tonight's seder will be composted in an industrial composting facility. We thank Compost Cab for coordinating the collection of our waste and ensuring it gets to a facility that will turn it into compost that will enhance our local soil. All leftover glass and paper from the seder will also be recycled.
- JUFJ aims to support local and unionized businesses whenever possible. The postcards and posters advertising the labor seder were printed by a collective, worker-owned, unionized print shop. As a small organization with a small budget, we also accepted the gracious offer of "labor donated" printing of this haggadah by our cosponsor, the Jewish Community Relations Council. We did not undermine prevailing wages or union standards by soliciting a non-union print shop in the production of this haggadah.
- All written seder materials printed by JUFJ, the JCRC, and our collective print shop have been printed on recycled paper.

**Please pay careful attention to the clean-up instructions at the end of the seder.
Placing the items from your table in the correct locations will help ensure that
the environmental impact of the seder is as minimal as possible.**

*For more information on making your celebrations green and just, visit
www.jufj.org/green_just_celebrations*

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Becky Brink	Julia Kann	Lindsay Morris	Chelsea Rudman	Ellie Tiemann
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and everyone else who helped make tonight's seder a success!

ABOUT US:

Jews United for Justice leads Washington-area Jews to act on our shared Jewish values by pursuing justice and equality in our local community. Through campaigns, programs, and public education, JUFJ builds relationships and mobilizes the Jewish community to demand and win meaningful change that benefits all area residents. Our work is grounded in Jewish text as well as the Jewish experience of both prejudice and privilege, weaving together and strengthening members' progressive and Jewish identities. JUFJ enables Jews to practice and live out our sacred tradition of *tikkun olam*/repairing the world by working in solidarity with local partners for a more just and equal metropolitan community.

JUFJ envisions a healthy, fair, and safe DC area, where the rights and dignity of all residents are respected and their voices are heard, where working hard guarantees a decent living and everyone has access to quality health care and education. We believe that the only way to build such a community is for Jews to join with our neighbors to demand social change.



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THINK JEWISHLY. ACT LOCALLY.