

Passover/Pesaj Haggadah 5776/2016

No one is truly free if others are not also free.
Nadie está verdaderamente libre si otros no están también libres.



Jewish Voice
for Peace

Justice • Equality • Dignity

TUCSON

The Passover Seder

El Seder/El Orden del Pesaj

1. **Kadesh.** Sanctification. *Sanctificación.*
2. **1st Cup of Wine.** *Primera copa de vino.*
3. **Seder Plate.** *Los Símbolos de Pesaj*
4. **Urchatz.** Handwashing. *Lavarse los manos*
4. **Yachatz.** Breaking Matzoh and Communities. *El rompiendo de la media matza.*
5. **Maggid.** The Telling of the Story of Exodus. *La historia del exodo.*
6. **2nd Cup of Wine.** *2a copa de vino*
7. **10 Plagues.** *Las 10 Plagas*
8. **3rd Cup of Wine.** *3a copa de vino.*
9. **Motzi and Matzoh.** *Sanctificación de la matza.*
10. **Maror.** Bitter herb. *Hierba amarga.*
11. **Korech.** *El sandwich de korech.*
12. **4th Cup of Wine.** *4a cup of wine.*
13. **Meal.** *Cena.*

“No one leaves home unless
home is the mouth of a shark
you only run for the border
when you see the whole city running as well”

-Somali poet Warsan Shire

“Nadie huye del hogar a menos que
El hogar es la boca del tiburón
Solamente corres para la frontera
Cuando ves todo la ciudad corriendo también”

-Warsan Shire

Welcome! Bienvenidos!

The first and most important act we do is to come together. Walls, physical, social, and legal, make this difficult, but we persist.

El primer y más importante acto que lo hacemos es venir junto. Las paredes, comprobación, social, y legal, hacen este difícil, pero persistimos.

Song/Cancion: Hinei Ma'Tov

Hinei ma tov uma naim, shevet achim gam yachad.

How good it is to be with our brothers and sisters, together in community.

Lo bueno es, estar con nuestr@s hermanos y hermanas, juntos en comunidad.

Shehechianu

We say this blessing whenever we do anything for the first time. Tonight is the first time this group has gathered. As we bless this gathering, we think of those who could not join us.

Since we celebrated Passover last year, dozens of Palestinians have died as direct results of Israeli oppression – thousands of people have died in violence in Central America and Mexico, and of those who fled towards the U.S. for freedom and safety, many died trying to cross the border.

Decimos esta bendición siempre que hagamos cualquier cosa de significancia por primera vez. Esta noche es la primera vez que este grupo ha recolectado. ¡Podemos recolectamos otra vez aquí en este lugar mientras sea necesario! Pues al bendecirnos esta reunión, pensamos en los que no podrían ensamblarnos.

{Interpretation of death toll para}

Baruch atah Adonai, eloheinu melech ha-olam, shehechianu, v'kiyimanu, v'higianu, lazman hazeh.

Blessed is the Eternal, for giving us life, for sustaining us, and for bringing us to this time.

Bendito sea el eterno, para darnos vida, para sostenernos, y para traernos a este tiempo.

Jose Antonio Elena Rodriguez

Jose Antonio Elena Rodriguez was born and raised in Nogales, Sonora, Mexico. He was a basketball player, a reserved kid, and very close with his large family. On October 10, 2012, he went for an evening stroll, with plans to meet his older brother, Diego. While walking on International Street, at the bottom of a hill below the imposing border wall, Jose Antonio was killed by a hail of bullets fired down that hill, through the border wall, by a U.S. Border Patrol agent. He was 16 years old.

We sit meters away from that fatal spot, marked by a small cross and photos of Jose Antonio, pockmarks still on the building walls from those bullets. We are joined by members of Jose Antonio's family. We want to recognize Jose Antonio's mother, Araceli, grandmother Taide, and all his other family members. They are still fighting for justice in this case, holding multiple protests and vigils with supporters, and filing a civil lawsuit against the responsible Border Patrol agent. In 2015, Jose Antonio's killer was indicted for second degree murder. The case is ongoing, but the family persists, along with other victims' families through the Border Patrol Victims' Network.

Jose Antoño Elena Rodriguez nació y creció en Nogales, Sonora, Mexico. Jose fue jugador de basquetbol, un joven reservado, y muy unido a su familia.

El 10 de octubre de 2012, Jose Antoño, Toñito, salió a caminar. Iba a buscar a su hermano mayor, Diego. Mientras que caminaba en la Calle Internacional, al fondo del cerro, abajo del muro grandioso, Jose Antoño fue matado por una lluvia de balas, disparadas desde arriba para abajo, através del muro, por un agente de la Patrulla Fronteriza de EEUU. Jose Antoño tenía diez y seis años.

Nos sentamos solo unos pocos metros del punto fatal, marcado por una cruz y fotos de Jose Antoño y agujeros de balas que quedan en la pared del edificio. Estamos aqui juntos con miembros de la familia de Jose Antoño. Queremos reconocer a la mamá de Jose Antoño, Araceli, y a su abuela, Taide, y a todos los miembros de la familia. Ellos todavía siguen la lucha por la justicia en el caso, organizando manifestaciones y vigiliass con otros que apoyan, y presentando una demanda en contra del agente de la Patrulla Fronteriza que es el responsable. En 2015, el presunto asesino de Jose Antoño fue condenado de asesinato en segundo grado. El caso sigue, y la familia persiste, junto a otras familias de víctimas, y con el apoyo de la Red de Víctimas de la Patrulla Fronteriza.

JUSTICE FOR JOSE ANTONIO ELENA RODRIGUEZ



WE DEMAND

**THAT THE MURDERER(S) GO TO TRIAL AND BE BROUGHT TO JUSTICE
ACCESS TO THE VIDEO FROM THE NIGHT OF THE SHOOTING
RELEASE OF THE NAMES OF THE AGENTS THAT SHOT JOSE ANTONIO
END ALL ABUSES BY BORDER PATROL AND ICE . END BORDER MILITARIZATION**

1st Cup of Wine/Primer de Vino

We drink 4 glasses of wine/grape juice during the Seder. For each, we say a blessing in honor of people or values or struggle.

Bebemos 4 copas de vino/de jugo de uva durante el Seder. Con cada copa, diremos una bendición en honor de la gente o de valores o de una lucha social.

We raise this 1st glass to those who could not be here, because of a policy of borders, separation, and hostility that has kept them out, imprisoned them, or killed them.

Elevamos este 1 vaso para los que no pudieron estar aquí , debido a una política de fronteras, la separación y la hostilidad que los ha mantenido fuera, los encarcelaron , o los mataron .

Baruch atah Adonai, eloheinu melech ha'olam, borei p'rei ha'gafen.

Blessed are you, Eternal One, Ruler of the Universe, who made the fruit of the vine.

Bendito sea el eterno, nuestro creador, creador de la fruta de la vid.

The Seder Plate/El Plato del Seder



Karpas. Greens. Verduras.

A symbol of spring predating the Passover holiday.
Un simbolo de primavera, anterior a Pesaj.

Beitzah. Egg. Huevo.

Also a symbol of spring, and of the cycle of life.
Tambien un simbolo de primavera, y del ciclo de la vida.

Z'roah. Roasted bone/beet. Hueso/remolacha asdo/a
Represents the sacrificed lamb, whose blood was used to make a mark on the doors of the Hebrew slaves so the Angel of Death would pass over.
Los corderos sacrificados, cuya sangre marcaron las puertas de los esclavos hebreos, para que el angel de la muerte no mate esos hijos primogenitos.

Maror. Bitter herbs. Hierbas amargas.

For the bitterness of slavery and oppression.
Para representar el amargura de la esclavitud

Charoset.

A mixtures of nuts, fruit, and wine symbolizing the mortar that Hebrew slaves used to lay bricks.
Una mezcla de nueces, frutas, y vino que simboliza el mortero que utilizan los hebreos para poner ladrillos

Tapuz. Orange. Naranja.

A recent tradition to symbolize inclusion of LGBTQ people in Jewish communal spaces.
Un simbolo de inclusion para la LGBTQ comunidad

Zayit. Olive. Aceituna.

Olive branches are one of the oldest symbols of peace. Olives are critical to Palestinian culture and economy, and olive trees are frequently destroyed by Israel. We also find olives in our region.
Las ramas de arboles de aceituna son uno de lo mas viejos simbolos de la paz. Las aceitunas son central a la cultura y economia de Palestina, y los arboles de aceitunas son frecuentemente destruidos por Israel. Tambien hay arboles de aceitunas en nuestra region.

Urchatz

It is traditional to wash each others' hands several times throughout the Seder. Here in the desert, as in the desert in the story of Exodus, water is a precious resource. We will pass around bowls of water, and pour some on each others' hands.

Es tradicional lavar cada uno de otros de varias veces a través el Seder. Aquí en el desierto, como en el desierto en la historia del éxodo, agua está un recurso precioso. Pasaremos los tazones de fuente de agua, vertemos gotas en una - las manos de otra persona.

The preciousness and abuse of water, on the U.S.-Mexico Border and in Palestine

U.S. border policy implemented in 1994 has intentionally pushed migrants crossing from Mexico into the U.S. into dangerous desert. Thousands – perhaps as many as 10,000 -- of people have died: the majority from dehydration, and most of the rest from drowning. In the Tucson sector, where the most deaths have been recorded, efforts by humanitarian groups (including those sitting at this table: Samaritans, No More Deaths, Humane Borders) to leave life-saving water supplies have been thwarted by militias, xenophobes, and Border Patrol agents who slash, empty, or otherwise destroy these stashes.

Half a world away, Israeli control of Palestinian water supplies has become a dismal science implemented at every level. In the Occupied West Bank, Jewish settlers use 6x as much water as Palestinians, and settlers and occupying soldiers have destroyed Palestinian wells, irrigation canals, and rooftop water tanks. To add pollution to privation, Israel dumps toxic waste back into Palestinian water supplies. The Occupied Palestinian Territory of Gaza, trapped by a blockade since 2007, is in a desperate state. Its sole aquifer is projected to be unusable in 2016. Fewer than a quarter of Gazan homes received daily running water even before the 2014 Israeli assault that killed 2000 people and destroyed 100,000 homes. In addition to the scarcity of potable water, the destruction of Gaza has made it vulnerable to catastrophic flooding.

Israeli state water company Mekorot not only profits from Palestinian water resources, it contracts water privatization globally. Another big investor is Veolia, a French corporation that runs a wastewater treatment plant in an Israeli settlement in the West Bank, as well as in Tijuana-San Diego. Both companies have seen recent losses as people have pushed back through the Boycott, Divestment, and Sanctions Movement. While real, these manufactured water crises are not inevitable, nor are they unstoppable.

EL VALOR INAPRECIABLE Y EL ABUSO DEL AGUA, EN LOS E.E.U.U. Y EN PALESTINA

En los E.E.U.U. la política de la frontera puesta en ejecución en 1994 ha empujado intencionalmente a nómadas que se cruzaban de México en los E.E.U.U. en desierto peligroso. Millares - quizás tanto como 10.000 -- de la gente han muerto: la mayoría de la deshidratación, y la mayor parte de el resto de ahogarse. En el sector de Tucson, donde se han registrado la mayoría de las muertes, esfuerzos de los grupos humanitarios (ésos incluyendo que se sientan en estas mesas: Los Samaritans, No Más de Muertes, Fronteras Humanas) para dejar abastecimientos de agua salvavidas ha sido frustrado por las milicias, los xenófobos, y los agentes de la patrulla de frontera que reducen radicalmente, vaciando, o destruyan de otra manera estas reservas.

Y en otra mitad de un mundo lejos, control israelí de los abastecimientos de agua palestinos se ha convertido en una a todos los niveles puesto en ejecución ciencia triste. En Cisjordania ocupado, los colonos judíos utilizan 6x tanta agua como los palestinos, y los colonos y los soldados que ocupaban han destruido pozos, los canales de la irrigación, y los tanques de agua palestinos del techo. Para agregar la contaminación a la deprivación, Israel descarga la basura tóxica nuevamente dentro de abastecimientos de agua palestinos. El territorio palestino ocupado de Gaza, atrapado por un bloqueo desde 2007, está en un estado desesperado. Su acuífero único se proyecta para ser inutilizable en 2016. Menos que un cuarto de los hogares de Gazan recibieron el agua corriente diaria incluso antes del asalto israelí de 2014 que mató a 2000 personas y destruyó 100.000 hogares. Además de la escasez del agua potable, la destrucción de Gaza ha hecho vulnerable a inundar catastrófico. La compañía israelí del agua del estado de Mekorot no sólo se beneficia de los recursos de agua palestinos, él contrae la privatización del agua global. Otro inversionista grande es Veolia, una corporación francesa que dirija una planta de tratamiento de aguas residuales en un establecimiento israelí en Cisjordania, así como en Tijuana-San Diego. Ambas compañías han considerado pérdidas recientes mientras que la gente ha echado atrás con el Movimiento de Boicoteo, Despo-seimiento, y Sanciones. Mientras que son verdaderas, estas crisis manufacturadas del agua no son inevitables, ni son imparables.

YAHATZ: (Breaking of the middle matzah)

The Passover bread did not have time to rise, because the people fleeing Egypt were commanded to leave suddenly – seizing the opportunity was more important than packing. Usually, at this point in the seder we take out the middle matza and break it, the leader hiding a small part of it. Children at the seder are given time to find the hidden piece and ask the seder leaders for a gift in exchange for returning the missing piece, so the matzahs can be made whole again and the ceremony can continue.

But instead let's consider this: that the breaking of this middle matzah represents the breakup of our communities, our worlds, the wholeness of what we leave behind when we are forced to leave our homes and flee to other places, other countries. The broken middle matzah is the intimate part of the whole, all that people are forced to leave behind, culture, our language, our gardens and our lands, our parents and spouses and siblings.

When we break the middle matzah, let us all cry out for the loss of our wholeness through forced displacement and immigration. Let us cry out against the walls around the world that separate us from so much that is meaningful and precious. We refuse to sacrifice the wholeness of our communities! We refuse to let the wall here in Nogales or the wall in Israel/Palestine and along artificial borders everywhere separate our communities. When we break this matzah, we remember that we are all one community and no walls will succeed in separating us from each other! As we break the middle matzah, please repeat together : NO MORE WALLS! NO MAS MUROS!



YAHATZ: (El romperse del Matzah medio)

El pan del Passover no tenía tiempo para levantarse, porque se ordenó a la gente que huía Egipto que se fuera repentinamente - agarrar la oportunidad era más importante que el embalaje. Generalmente, a este punto en el seder tomamos hacia fuera el matzah medio y lo rompemos a mitades, el líder que oculta una parte pequeña de ella. Dan los niños en el seder hora de encontrar el pedazo ocultado y de pedir a los líderes del seder un regalo a cambio de volver el pedazo que falta, así que los matzahs se pueden hacer enteros otra vez y la ceremonia puede continuar.

Sino que por lo contrario déjenos considerar esto: que el romperse de este matzah medio representa la desintegración de nuestras comunidades, nuestros mundos, la integridad detrás de lo que nos vamos cuando nos fuerzan salir de nuestros hogares y huir a otros lugares, otros países. El matzah medio quebrado es la parte íntima del íntimo del conjunto, todo que pueblen se fuercen para irse detrás, cultura, nuestra lengua, nuestros jardines y nuestras tierras, nuestros padres y esposos y los hermanos.

Cuando rompemos el matzah medio, déjenos que todos gritan hacia fuera para la pérdida de nuestra integridad con la dislocación y la inmigración forzadas. Gritemos hacia fuera contra las paredes alrededor del mundo que separado nosotros de tanto que es significativo y preciosamente. ¡Rechazamos sacrificar la integridad de nuestras comunidades! Rechazamos dejamos la pared aquí en Nogales o la pared en Israel/Palestina y a lo largo de las fronteras artificiales por todas partes separan a nuestras comunidades. ¡Cuando rompemos este matzah, recordamos que somos una comunidad unida y ningunas paredes tendrán éxito en la separación de nosotros de uno a otro! Al rompemos el matzah medio, repitan por favor juntos: ¡NO MÁS DE PAREDES! ¡NINGÚN MAS MUROS!



Maggid - The Story/La Historia

The Exodus:

1. Once upon a time the Jewish people went into exile in the land of Egypt. The Hebrew and Arabic name for Egypt means “narrow space” because of the narrowness of the fertile area along the Nile River, but we view this as metaphorical narrowness in this story. At first, the Jews were well-treated, but a new Pharaoh who felt threatened by Otherness declared that the Jewish people should be enslaved. Pharaoh was not the first nor last leader to call for horrible treatment of a minority population.
2. Fearing that the Jews would revolt if they were enslaved, the Pharaoh ordered that all newborn Hebrew boy-children be killed. Two Egyptian midwives, Shifrah and Puah, defied his orders, claiming that the Hebrew women were so hardy that they gave birth before the midwives arrived. Because of their courage, a boy survived. His family put him in a reed basket and floated him down the Nile, where he was rescued by none other than the Pharaoh’s daughter, who adopted him and named him Moses after the water from which she found him. She hired his biological mother to be his wet-nurse. Moses gets a lot of credit, but women have always been heroes.
3. Moses grew up a privileged member of the royal family, but he became increasingly disturbed by the treatment of the slaves. One day he saw an overseer abuse a slave, and he struck the overseer and killed him. Moses ran, becoming a fugitive in the Sinai desert. As he wandered, he saw a bush that was burning but not consumed, and from that bush the voice of G-d called to Moses, and told him to go back and lead the Hebrew people to freedom. Moses plead inadequacy, but G-d disagreed.



The Exodus Continues:

4. Moses returned to Egypt, where he told the Pharaoh “Let my people go.” Pharaoh refused, in spite of credible threats of retribution by G-d. With 9 increasingly destructive plagues: (1) blood, (2) frogs, (3) lice, (4) insects, (5) cattle plague, (6) boils, (7) hail, (8) locusts, (9) darkness, G-d punished not only the Pharaoh but also all people in the land, Egyptian and Hebrew alike. Each time Pharaoh almost relented, but G-d hardened his heart again, which is one of the more disturbing parts of this story. Then finally the most horrible 10th plague, the killing of the first born – this one the Hebrews were able to escape by marking their doors with the blood of a sheep so that the Angel of Death would pass over. That’s why we call the holiday “Passover” in English.

5. Finally, the Pharaoh agreed to let the Hebrews go. They fled in haste, not allowing their bread time to rise, which is why we eat unleavened bread on Passover. When they fled, a “mixed multitude” of people went with them, because liberation is for all people. Moses’s sister Miriam was able to part the waters at the Sea of Reeds [Is this correct?], and the fleeing people crossed, but when Pharaoh sent his army after them the soldiers all drowned.

6. The freed slaves wandered for 40 years in the desert, sustained by manna (the food, not the band) and by water found by Moses’s sister, Miriam. This was a time when their faith and patience was tested, and when the older people who had only known slavery raised a younger generation who would only know freedom, albeit an uncertain freedom. Finally, they were led into a new land, given the 10 Commandments, and thus ends our story this evening.



El Éxodo

Había una vez cuando el pueblo judío fue exiliado a la tierra de Egipto. El nombre en hebreo y árabe por Egipto significa “espacio estrecho” por la estrechez de la tierra fértil por el Río Nilo, pero también vemos la estrechez metafórica de esta historia. Al principio, trataron bien a los judíos, pero un nuevo Faraón quien se sintió amenazado por la otredad del pueblo mandó que esclavizarían a los judíos. Faraón no fue el primer ni el último líder que ha mandado tratamiento horrible de una minoría.

1. *Faraón temaba que los judíos se rebelarían si los esclavizara, entonces mandó que mataran a todos los niños hebreos recién nacidos. Dos parteras egipcias, Shifrah y Puah, no siguieron sus mandatos y dijeron que todas las mujeres hebreas eran tan fuertes que parieran antes de que llegaran las parteras. Dado a su valor, un niño sobrevivió. Su familia lo puso en una canasta de junco en el Río Nilo. Del río, lo rescató la hija de Faraón, quien lo adaptó y lo nombró Moises por el agua en donde lo encontró. Contrató a su mamá para ser su ama de leche. Muchas veces le dan crédito a Moises por lo que hizo, pero las mujeres siempre han sido las heroínas.*

2. *Moises creció con muchos privilegios como miembro de la familia real, pero le preocupó mucho el maltrato de los esclavos. Un día vio a un supervisor que abusó a un esclavo y Moises golpeó al supervisor y lo mató. Se huyó y se volvió fugitivo en el desierto de Sinaí. Mientras vagaba, vio una mata que se estaba quemando, pero no fue consumida por el fuego. Desde esa mata, la voz de Dios llamó a Moises y le dijo de regresar y guiar al pueblo judío a la libertad. Moises respondió que no era competente, pero Dios no estuvo de acuerdo.*

3. *Moises regresó a Egipto, donde dijo a Faraón: “Deja ir a mi pueblo.” Faraón se negó a pesar de las amenazas de castigo por Dios. Dios castigó a Faraón y también todas las personas en la tierra, egipcias y hebreas, con nueve plagas: (1) sangre, (2) ranas, (3) piojos, (4) insectos, (5) ganado, (6) forúnculos, (7) granizo, (8) chapulines, (9) oscuridad. Cada vez Faraón casi se rindió, pero Dios endureció su corazón de nuevo, lo cual es un aspecto preocupante de la historia. Y por fin la décima plaga, la matanza de los niños primogénitos. Los hebreos se escaparon de esta plaga porque marcaron sus puertas con la sangre de una oveja para que el Ángel de la Muerte los saltarían. Por eso llamamos este tiempo “Pascua.”v*

4. *Por fin, Faraón dejó ir a los hebreos. Se huyeron rápido y no pudieron dejar subir a su pan. Por eso hacemos pan sin levadura durante la Pascua. Cuando se huyeron, una “multitud mixta” de personas se fueron con ellos, porque la liberación es para todas las personas. Para las personas que se huían, se partió el Mar de Junco para que cruzaran, pero cuando Faraón mandó su ejército para seguirlos, todos los soldados se ahogaron.*

5. *Los esclavos liberados vagaron durante cuarenta años en el desierto, alimentados por manna (la comida) y por el agua encontrado por la hermana de Moises, Miriam. Fue un tiempo en lo cual su fe y su paciencia fue probada, y cuando los ancianos que solo conocían a la esclavitud crecieron a la generación joven, quienes solo conocían a la libertad, aunque fuera una libertad incierta. Por fin, Dios los guio a una nueva tierra, les dio los diez mandamientos, y así se acaba nuestra historia esta noche.*

6. *Los esclavos liberados vagaron durante 40 años en el desierto , sostenido por el maná (la comida, no labanda) y por el agua que se encuentra por la hermana de Moisés , Miriam . Este fue un momento en que su fe y se puso a prueba la paciencia , y cuando las personas de edad avanzada , que sólo habían conocido la esclavitud plantearon una joven generación, que sólo podría conocer la libertad , aunque sea una libertad inciertas . Finalmente, se les conducido a una nueva tierra , teniendo en cuenta los 10 mandamientos , y así termina nuestra historia esta noche.v*



Edith R

Soy de Xuchitoto, El Salvador y estoy huyendo de violencia social, huyendo de violencia por mi orientación sexual como una mujer lesbiana, y por miedo del hombre que me violó y que estaba encarcelado por aquella violación. Mi país no me protegió mientras había este hombre siguiéndome y que había dicho que me iba a encontrar cuando saliera de la cárcel. Luego escuché que ya iba a salir él de la presa entonces decidí irme de El Salvador por miedo de él y para sacar adelante a mis hijas.

I am from Xuchitoto, El Salvador. I am fleeing from violence because of my sexual orientation as a lesbian woman, as well as for fear of persecution by a man who violated me. He was jailed after he raped me, however my country does not protect me. I heard that after years in prison, he was going to be released. He himself told me he would come after me when he was free. I decided to leave El Salvador for fear of him and to provide a future for my daughters.

Intenté tres veces llegar a los Estados Unidos. Trasladé México tres veces encima del tren y cruce el Rio bravo igual. La ultima vez logré alcanzar el otro lado solo para estar encerrada en un centro de detención por 14 meses.

I tried to come to the United States three times. I crossed Mexico three times riding on top of the trains and I crossed the Rio Bravo too. The last time, I succeeded in getting across the border only to be imprisoned for 14 months in a detention center.

En tren fui de Santa Elena, Guatemala a la frontera sur, pasé todo México de Tenosique a Orizaba hasta la Ciudad de Mexico. En el camino pasé un mes encima de la Bestia, había lluvia y sol fuerte, no dormía por no querer caer del tren moviendo. Pasé el gripe y dolor de cuerpo por todo el mes que estaba viajando encima de la Bestia. Vi un muchacho que se cayó, se arrancó sus dedos subiendo el tren. Cuando estuve En Palenque habían oficiales de migración mexicana quienes pidieron una cuota de nosotros para seguir yendo en tren y agarraron a muchos hondureños por no poder pagar y les deportaron. Cuando llegue al DF la migra mexicana subieron otra vez. Los conductores del tren también subían pidiendo una cuota para que no nos bajaran del tren.

I went on the train from Santa Elena, Guatemala to the southern border. I passed through Mexico from Tenosique to Orizaba all the way to Mexico City. On my journey I rode on top of “la Bestia” for an entire month. The rain and sun were harsh, I couldn’t sleep for fear of falling off of the train as it moved along. I was sick and in pain for the whole month. I saw a young boy fall off the train, he had cut off his fingers as he tried to get on. When we were in Palenque, Mexican migration officials got on top of the train and made us pay them to keep going. They grabbed a group of Hondurans who couldn’t pay and deported them. When I arrived in Mexico City, Mexican migration got on the train again. Even the train conductors extorted us with payments so that they could keep riding north.

Luego fui en autobuses hasta Reynosa y crucé el río Bravo en una lancha. Un amigo quien me acompañó desde el Salvador hasta la frontera en Reynosa no quiso cruzar y se quedó en Reynosa, más luego la mafia lo mataron. Caminé por días para llegar a McAllen, Texas donde la patrulla fronteriza me encontró. En aquel momento pedí asilo por tener tanto miedo de regresarme a El Salvador. Me encerraron en un centro de detención por pedir asilo, para detenerme mientras veían mi caso.

Then, I went in a bus to Reynosa and I crossed the Rio Bravo on a float tube. A friend who accompanied me from El Salvador all the way to Reynosa didn’t want to cross. Later, the mafia killed him. I walked for days to get to McAllen, Texas. There, border patrol found me. At that moment I asked for asylum because I was so afraid to go back to El Salvador. They imprisoned me in a detention center because I asked for asylum so they could detain me while they went over my case.

La detención era una pesadilla. Sufrí discriminación por mi sexualidad, los guardias me burlaban. Sufrí 14 meses en detención en Eloy, AZ donde ayudé llevar a cabo una huelga de ayunas contra las condiciones de trato, horarios, y comida horrible de aquella cárcel. Conocí a mi novia, una Mexicana peleando por el asilo también. Me encerraron en solitario varias veces por tener una novia, y en todos sentidos sufrí mucho. También, ayudé a muchas otras mujeres conectarse con organizaciones de apoyo que podían ayudarlas salir de allí.

Detention is a nightmare. I suffered discrimination for my sexuality. The prison guards harassed me. I suffered 14 months in Eloy Detention Center. I helped carry out a hunger strike against the horrible conditions of how guards treated us, the terrible food, and the grueling daily schedule. I met my girlfriend, a Mexicana also fighting for asylum. They put me in solitary confinement because I had a girlfriend many times. In all senses of the word, I suffered a great deal. I also helped many women get connected with helpful organizations, as I had been, so that they too could potentially get out of there.

Ya que estoy afuera voy a seguir luchando por mi libertad y para obtener el asilo en los EU. Quiero traer a mis hijas para que escapen de aquel hombre violento en El Salvador y para que puedan estudiar acá. Mi sueño es que no haya detención de personas inocentes que están huyendo de violencia en sus países, y que no tengan que pasar todo lo que he pasado para llegar hasta acá.

Now that I am out, I will keep fighting for my liberty and to get asylum in the United States. I want to bring my daughters here, so they can escape that violent man in El Salvador and so that they can study here. My dream is that there is no innocent person detained who is fleeing from violence in their home country. That no one has to go through what I went through in order to get here.



Maríposas
Sin Fronteras



Ana Luisa

Ana Luisa, a slight woman now 23, fled her homeland at age 19 because she was beaten, dragged through the streets, and then gang raped by a gang member she had been forced to marry. Her family was unable to protect her, so she fled to Mexico, where her attacker, like the Pharaoh of Egypt, followed her. When he found her in Mexico, her attacker threw her off of a second story balcony. Frightened and desperate, she tried to enter the U.S. But because she spoke an indigenous language, she did not understand she could ask for political asylum. Six times she was returned to Mexico and finally under an assumed name, she entered a seventh time and was captured and sent to the immigrant detention center in Eloy. On her own, she completed her asylum application and is waiting, still incarcerated, for a decision. In the meantime, she has become like the prophetess Miriam, she counsels other women, tells them to smile and not to be afraid, and to have patience until freedom comes. She weaves little gifts out of recycled construction paper and gives them to other women. “My freedom will come, I will never go back to slavery again. I love my country, I love my parents, but I cannot return.” She has been in detention for three years this week.

Ana Luisa, una mujer delgada que tiene 23 años, se huyó de su tierra natal a los 19 años porque fue golpeada, arrancada a través de las calles, y violada por un miembro de una pandilla quien se la forzó a casarse con él. La familia de ella no podía protegerla, entonces se huyó a México, donde su agresor la seguía, como el faraón de Egipto. Cuando su agresor la encontró en México, él la tiró de una terraza del segundo piso de un edificio. Temerosa y desesperada, ella intentó entrar a los EU, pero por hablar un idioma nativo, ella no entendió como pedir asilo político. Seis veces ella intentó entrar a los EU y fue deportada a México, por fin su septa vez, abajo un nombre falso, ella fue capturada y mandada al centro de detención en Eloy, AZ. Sin ayuda, ella completó su solicitud por asilo y está esperando, todavía encarcelada, por una decisión. Por lo mientras, ella volvió ser como la profeta Miriam, dando consejo a otras mujeres, descendiendo las que sonrían, que no tengan miedo, y que tengan paciencia hasta que venga la libertad. Ella teje regalitos de papel reciclado y los da a otras mujeres. “Mi libertad vendrá, nunca volveré al esclavitud otra vez, quiero a mi país, quiero a mis padres, pero no puedo regresar.” Ella ha estado detenida por tres años esta semana.

2nd Cup of Wine: To those imprisoned for pursuing freedom

One of the less visible crimes of the Israeli Occupation is the massive number of Palestinians arrested and incarcerated. According to the non-profit Adameer, as of December 2015, Israel was holding 660 Palestinians in administrative detention – that is, indefinite detention without charges. Adameer estimates that as many as 40% of West Bank Palestinian men have been arrested by Israel at some point. In addition, “Israel has the dubious distinction of being the only country in the world that systematically prosecutes between 500-700 children in military courts each year,” according to the No Way To Treat a Child Campaign. Defense for Children International- Palestine, which tracks these arrests and tries to help the children, reports patterns of night-time raids on homes, children ripped from their beds, and driven away to prisons where they are denied due process and subjected to torture, including solitary confinement. The charge, in cases where they are charged, is usually stone-throwing – 12 – 17 year olds throwing stones at heavily armed soldiers.

2nd copa de vino: por los que están encarcelados por seguir la libertad

Uno de los delitos menos visto hecho por la ocupación de Israel es el numero enorme de palestinos arrestados y encarcelados. Según la organización sin fines de lucro Adameer, a partir de diciembre de 2015, Israel estaba deteniendo 660 palestinos en detención administrativo— es decir, detención indefinida sin ningún cargo. Adameer calcula que hasta 40% de hombres palestinos de Cisjordania han estado arrestados por Israel en algún momento. Además, “Israel tiene una distinción dudosa de ser el único país del mundo en que se procesa sistemáticamente entre 500-700 niños en cortes militares cada año,” según a la campaña No Way To Treat a Child. Defense for Children International-Palestine es una organización que sigue estos arrestos y intenta ayudar a los niños, ellos vigilan las rutas de redadas de casas nocturnas, niños arrancados de sus camas, y mandados a prisiones donde están negados su derecho al debido proceso y puestos a ser sujetos a tortura, incluyendo confinamiento solitario. El cargo, en casos donde hay un cargo, es por lo general tirando piedras— niños de 12 a 17 años tirando piedras a soldados fuertemente armados.



Baruch atah Adonai, eloheinu melech ha'olam, borei p'rei ha'gafen.

Blessed are you, Eternal One, Ruler of the Universe, who made the fruit of the vine.

Bendito sea el eterno, nuestro creador, creador de la fruta de la vid.

Plagues/Plagas

[Pour 3rd cup]

The 10 Plagues/Las 10 Plagas:

Before we drink our next cup of wine, we remove a drop for each plague. We do this because the plagues were horrible – they were collective punishment – and we feel that our joy in being free is diminished by the pain caused to others. After we read each plague name, please take a drop out from your glass (and don't lick your finger!)

Antes de bebemos la proxima copa de vino, eliminamos una gota para cada plaga.

Lo hacemos porque las plagas eran horribles - eran castigos colectivos y nuestra alegria es disminuida por el sufrimiento de otras personas

1. **Dam.** Blood. *Sangre.*
2. **Tzfardiyeh.** Frogs. *Ranas.*
3. **Kinim.** Lice. *Piojos.*
4. **Arov.** Insects. *Insectos.*
5. **Dever.** Cattle plague. *Plaga de ganados.*
6. **Sh'chin.** Boils. *Diviesos de cuerpo.*
7. **Barad.** Hail. *Granizo.*
8. **Arbeh.** Locusts. *Langostas insectos*
9. **Choshech.** Darkness. *Oscuro*
10. **Makat B'chorot.** The slaying of the first-born. *El asesinato del primer hijo.*

The 10 Plagues were ostensibly for the benefit of the Hebrew people, but they were brutal and hurt everyone. What are some modern day plagues?

Los 10 Plagas deberien ser para el beneficio de los Hebreos, pero eran brutal y hirieron todos. Cuales son algunas plagas del tiempo moderno?

Plagues of the Oppression in Palestine and the Border

1.Walls.	<i>Muros, barreras</i>
2.Militarization.	<i>Militarizacion</i>
3.War-profiteering.	<i>Ganancias ilicitas de las guerras</i>
4.Racial profiling	<i>Evaluacion de personas por perfil puro de raza</i>
5.Detention	<i>Detencion por tiempos indeterminados de adultos y menores</i>
6.Restriction on movement	<i>Restriccion de movimiento</i>
7.Tearing apart families	<i>Destrucion de familias</i>
8.Destruction of the natural environment	<i>Destrucion de la naturaleza</i>
9.Xenophobia	<i>Odio del extranjero</i>
10.The slaying of children	<i>Matanza de niños</i>

3rd Cup of Wine: To healing communities

We come together because we believe that, in spite of these forces that rend us, we can become whole again. Through the acts of sharing and listening, to mutual support, and to joint resistance, we will heal.

Reunimos porque creemos que, a pesar de las fuerzas que nos desgarran, podemos convertirlo de nuevo todo. A travez de los actos de compartir y escuchar, de apoyo mutuo, y para la resistencia conjunta, vamos a sanar.

Baruch atah Adonai, eloheinu melech ha'olam, borei p'rei ha'gafen.

Blessed are you, Eternal One, Ruler of the Universe, who made the fruit of the vine.

Bendito sea el eterno, nuestro creador, creador de la fruta de la vid.

Motzi & Matzah: Blessing over matzah as food and as a special mitzvah.

We will now bless the matzah, “the bread of affliction,” and as we bless it and eat it we dedicate ourselves to fighting oppression in all its forms so that never again shall anyone have to eat this bread of affliction, even as we understand so many currently suffer.

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

Blessed is our God, determiner of the universe, who brings forth bread from the earth.

Bendito sea Dios, determinador del universo, quien trae el pan de la tierra.

Baruch atah adonai eloheinu melech ha’olam asher kidshanu b’mitzvotav v’tzivanu al achilat matzah.

Blessed is our God, determiner of the universe, who has made us holy through commandments and has commanded us to eat unleavened bread.

Bendito sea Dios, determinador del universo, que nos ha hecho santos a través de mandamientos y nos ha ordenado a comer pan sin levadura .

Maror: Eating the bitter herbs

We taste a bit of maror, the bitter herb, as it calls to mind the bitterness of slavery, the bitterness of life under occupation.

Saboreamos maror, la hierba amarga, porque simboliza la amargura del esclavitud, y la amargura de la vida bajo la ocupacion.

Baruch atah adonai eloheinu melech ha’olam asher kidshanu b’mitzvotav v’tzivanu al achilat maror.

Blessed is our God, determiner of the universe, who has made us holy through commandments and has commanded us to eat unleavened bread.

Let us now in silence and mindfulness, taste the bitter herb.

Korech: Eating the Matzah sandwich of haroset & bitter herbs

One lesson every Jew is supposed to take with him or her in reciting the story of the Passover is this: “In every generation, every Jew has the obligation to consider himself or herself as if she or he personally came out of slavery and oppression.” For it is said “those who do not study their history are doomed to repeat it.” It is easy for Jews to forget that we ourselves came out of the same oppression, the same bitterness, that we have created over decades in Palestine.

Though the telling may be different from one generation to the next, the Haggadah and the story of Passover is a gift. We continue passing on the story of Passover and sharing it with all who are hungry for justice and want to escape oppression.. For no one is free until everyone is free.

And so this food, this precious sandwich, that we are about to eat, is a combination of the most bitter of tastes and the sweetest of tastes, eaten on a piece of the journey bread made by those who were forced to flee. We cannot taste peace without fighting for justice. And you will understand justice when you understand the nature of struggle. These are the lessons of Passover, the lessons that we share with one another. Let us eat together, the bitterness of occupation with the sweetness of liberation. When we eat this dramatic combination of foods, we consider a future of justice, a future of sweetness, a future of no walls for all.



KORECH (CONSUMIENDO EMPAREDADO DE MATZAH, YIERBA AMARGA, Y “HAROSSET”)

Una lección que supliquen a cada judío tomar con él en recitar la historia del Passover , es ésta: “En cada generación, cada judío tiene la obligación de considerarse o ella misma como si ella o él saliera personalmente de esclavitud y de la opresión.” Para ella son dichos “los que no estudian su historia se condenan repetirla.” Es fácil que los judíos , se olviden de que salimos de la misma opresión, la misma amargura, que hemos creado tras las décadas en Palestine.

Aunque el recitar puede ser diferente a partir de una generación al siguiente, el Hagga-dah y la historia del Passover es un regalo. Continuamos pasando en la historia del Passover y compartiéndola con todos que tengan hambre a la justicia, escapar la opresión. Porque nadie está libre hasta que cada uno está libre.

Y así este alimento, este emparedado precioso, que estamos a punto de comer, es una combinación del más amargo del gusto y del más dulce del gusto, comido en un pedazo del pan de jornada hecho por los que fueron forzadas huir. No podemos probar la paz sin luchar para la justicia. Y usted entenderá la justicia cuando usted entiende la naturaleza de la lucha. Éstas son las lecciones del Passover, las lecciones que compartimos el uno con el otro. Comamos junto, la amargura de la ocupación con el dulzor de la liberación. Cuando comemos esta combinación dramática de alimentos, consideramos un futuro de la justicia, un futuro del dulzor, un futuro de “ningunos muros”, para todos.



Yo soy Beilyn Sarmiento / Natalia Serna

Beilyn was travelling north on the freight train when he was shot and killed by Mexican federal police in the State of Guanajuato. He was 20 years old. His body was sent back to Honduras by the Mexican Government. The family paid 5 thousand dollars for the transfer and burial. In order to pay for the burial expenses they lost their house.

It's early in the morning and in this silence is my dad.
He is awake but seems dead, looking at the box that carries my body.
I'm sorry I know it's too late how can I say goodbye when I can't wake up.
How can I tell you what I feel.
Now more than ever don't carry with my body.
Dad
Now more than ever don't carry with my body

es de mañana tan temprano y en el silencio está mi viejo
lo veo despierto pero ya parece muerto mirando en esa caja que viene a traer mi cuerpo
lo siento yo se que es tarde como despedirme si ahora ya no puedo despertarme
como decirte lo que siento. Ahora más que nada no cargues con mi cuerpo mi viejo!
Lay me down oh lay me down slowly bis.

Salí de casa no supe yo donde iba al norte me dijeron ahí está toda salida como
ayudo a mi familia si es la gente que yo quiero mas en este vida sin salida
no se donde va este viaje pero estoy dispuesto a caminarlo aunque me lleve muerto.
Me la rifo por lo que yo siento despierto y doy todo por la gente que yo quiero.

I left my house I wasn't sure where I was going, North they said that's the way out.
How can I help my family? If i love them more than anyone in this life that has no escap-
ing.
I'm not sure where this journey is headed but I'm willing to walk it even if it takes me
dead.
I'll give it all for what I feel, wake up and give everything for the ones I love.

Lay me down lay me down
donde quiera donde quiera (wherever wherever)

Era de dia cuando llegamos a celaya desde lejos había un ruido que ya no se calla
cómo suena la metra contra hierro cuidado! que viene carga en este carguero.

Cuidado cuidado! que vienen federales bien armados.
O lay me down lowly
Cuidado Cuidado que vienen federales bien armados!
Oh lay me down lowly

It was daytime when we arrived in celaya and far away there was a noise that wouldn't silence. How do bullets sound against iron? Watch out! there comes armed the federal police.

Watch out Watch the federal police is armed and coming
Lay me down lowly
bis.

Dun dun dondequiera una y otra vez aca empezo la balacera.
Bis.
Dun dun wherever wherever once again the bullets begin.

Pain pain pain it's killing me it's driving all up insane.
Pain pain pain it's killing me it's driving me up all insane

Dun dun dondequiera dondequiera una y otra vez aca empezo la balacera y esas balas rebotando donde quiera dun dun dun balacera balacera.

Dun Dun wherever wherever once and again the bullets begin and these bullets hitting all over the place, dun dun wherever bullets all over the place

Mi viejo que caro te salio este sufrimiento mi cuerpo lo trataron como que fuera un perro que caro te cobraron cargarme destrozado si quedaste sin nada pa tenerme ahí a tu lado. Embargaste la casa pa enterrarme oh on

bis.
coro.
Dad this suffering turned so expensive for you. My body they tread like a dog, how expensive it turned out to carry me torn apart. Dad you ended up with nothing just to keep me by your side.
You lost the house to bury me..
bis.

Home /Warsan Shire

no one leaves home unless
home is the mouth of a shark
you only run for the border
when you see the whole city running as well
your neighbors running faster than you
breath bloody in their throats
the boy you went to school with
who kissed you dizzy behind the old tin factory
is holding a gun bigger than his body
you only leave home
when home won't let you stay.

no one leaves home unless home chases you
fire under feet
hot blood in your belly
it's not something you ever thought of doing
until the blade burnt threats into
your neck
and even then you carried the anthem under
your breath
only tearing up your passport in an airport toilets
sobbing as each mouthful of paper
made it clear that you wouldn't be going back.

you have to understand,
that no one puts their children in a boat
unless the water is safer than the land
no one burns their palms
under trains
beneath carriages
no one spends days and nights in the stomach of a truck
feeding on newspaper unless the miles travelled
means something more than journey.
no one crawls under fences
no one wants to be beaten
pitied

no one chooses refugee camps
or strip searches where your
body is left aching
or prison,
because prison is safer
than a city of fire
and one prison guard
in the night
is better than a truckload
of men who look like your father
no one could take it
no one could stomach it
no one skin would be tough enough

the
go home blacks
refugees
dirty immigrants
asylum seekers
sucking our country dry
niggers with their hands out
they smell strange
savage
messed up their country and now they want
to mess ours up
how do the words
the dirty looks
roll off your backs
maybe because the blow is softer
than a limb torn off

or the words are more tender
than fourteen men between
your legs
or the insults are easier
to swallow

than rubble
than bone
than your child body
in pieces.
i want to go home,
but home is the mouth of a shark
home is the barrel of the gun
and no one would leave home
unless home chased you to the shore
unless home told you
to quicken your legs
leave your clothes behind
crawl through the desert
wade through the oceans
drown
save
be hunger
beg
forget pride
your survival is more important

no one leaves home until home is a sweaty
voice in your ear
saying-
leave,
run away from me now
i dont know what i've become
but i know that anywhere
is safer than here

Revenge by Taha Muhammed Ali

At times ... I wish
I could meet in a duel
the man who killed my father
and razed our home,
expelling me
into
a narrow country.
And if he killed me,
I'd rest at last,
and if I were ready—
I would take my revenge!
But if it came to light,
when my rival appeared,
that he had a mother
waiting for him,
or a father who'd put
his right hand over
the heart's place in his chest
whenever his son was late
even by just a quarter-hour
for a meeting they'd set—
then I would not kill him,
even if I could.
Likewise ... I
would not murder him
if it were soon made clear
that he had a brother or sisters
who loved him and constantly longed to see him.
Or if he had a wife to greet him
and children who
couldn't bear his absence
and whom his gifts would thrill.

Or if he had
friends or companions,
neighbors he knew
or allies from prison
or a hospital room,
or classmates from his school ...
asking about him
and sending him regards.
But if he turned
out to be on his own—
cut off like a branch from a tree—
without a mother or father,
with neither a brother nor sister,
wifeless, without a child,
and without kin or neighbors or
friends,
colleagues or companions,
then I'd add not a thing to his pain
within that aloneness—
not the torment of death,
and not the sorrow of passing away.
Instead I'd be content
to ignore him when I passed him by
on the street—as I
convinced myself
that paying him no attention
in itself was a kind of revenge.

JVP- Tucson Statement of Solidarity

“You shall not wrong or oppress a stranger, for you were aliens in the land of Egypt.” Exodus, 22:21; 23:9; Leviticus 19:34

JVP-Tucson advocates for the human rights and justice for Palestinians. We are tied to this struggle by history, by an appropriation of our own narrative of exodus that has enabled our people to become like Pharaoh, and by an overarching sense of what is right. Of all Jewish holidays, Passover most strongly emphasizes the social justice mandates that we as Jews cling to. The messages could not be clearer: You shall not oppress strangers. Justice is for all peoples, a “mixed multitude.” Demand freedom and move quickly when the opportunity arises. And as the Haggadah itself reminds us: Recall this story as though you yourself had been enslaved and experienced liberation.

We are mindful of our place as strangers ourselves in the U.S.-Mexico border region. We are on land that was and is, the U.S., Mexico, Spain, Tohono O’odham land. We participate in the ongoing struggles here even as we consider the ongoing oppression and struggle in Palestine. It is through solidarity that we use our positions of privilege not to help, but to work together with, our friends and neighbors. It is through solidarity that we recognize that these struggles are connected, ideologically, strategically, and physically -- from the language of manifest destiny, to the dissemination of feelings of suspicion and hatred of the foreigner, and the presence of Tucson-manufactured weapons in Israel and Israeli-manufactured drones and surveillance equipment here. Together we shall turn away from oppression, and welcome those whose own exodus brings them through the desert to us.

Every day, we can choose to be on the side of the immigrants and welcome the strangers, running together towards freedom. And we can choose not to be on the side of the Pharaoh, no matter how comfortable that might be.. And let us all say together AMEN -- May it be so!

4th Glass of Wine – To solidarity and Liberation

Baruch atah Adonai, eloheinu melech ha’olam, borei p’rei ha’gafen.

Blessed are you, Eternal One, Ruler of the Universe, who made the fruit of the vine.

Bendito sea el eterno, nuestro creador, creador de la fruta de la vid.

[Meal – blessing – Let all who are hungry come and eat]

Some organizations doing good work to combat injustice and oppression in Palestine and here in our region.”



Jewish Voice for Peace

Justice • Equality • Dignity

JVP opposes anti-Jewish, anti-Muslim, and anti-Arab bigotry and oppression. JVP seeks an end to the Israeli occupation of the West Bank, Gaza Strip, and East Jerusalem; security and self-determination for Israelis and Palestinians; a just solution for Palestinian refugees based on principles established in international law; an end to violence against civilians; and peace and justice for all peoples of the Middle East.

<https://jewishvoiceforpeace.org>



No More Deaths -No Mas Muertes

No More Deaths is a humanitarian organization based in southern Arizona. We began in 2004 in the form of a coalition of community and faith groups, dedicated to stepping up efforts to stop the deaths of migrants in the desert and to achieving the enactment of a set of Faith-Based Principles for Immigration Reform. We later developed into an autonomous project.

<http://forms.nomoredeaths.org/en/>



The No Way to Treat a Child campaign seeks to challenge Israel's prolonged military occupation of Palestinians by exposing widespread and systematic ill-treatment of Palestinian children in the Israeli military detention system. It is a project of Defense for Children International - Palestine and American Friends Service Committee.

<http://nwttac.dci-palestine.org>



Kino Border Initiative Iniciativa Kino para la Frontera

The Kino Border Initiative (KBI) is a binational organization that works in the area of migration and is located in Nogales, Arizona and Nogales, Sonora, Mexico. The KBI was inaugurated in January of 2009 by six organizations from the United States and Mexico: The California Province of the Society of Jesus, Jesuit Refugee Service/USA, the Missionary Sisters of the Eucharist, the Mexican Province of the Society of Jesus, the Diocese of Tucson and the Archdiocese of Hermosillo. The KBI's vision is to help make humane, just, workable migration between the U.S. and Mexico a reality. Its mission is to promote US/Mexico border and immigration policies that affirm the dignity of the human person and a spirit of bi-national solidarity through:

Direct humanitarian assistance and accompaniment with migrants;

Social and pastoral education with communities on both sides of the border;

Participation in collaborative networks that engage in research and advocacy to transform local, regional, and national immigration policies.

<https://www.kinoborderinitiative.org/>



Mariposas Sin Fronteras is a Tucson, AZ based group that seeks to end the systemic violence and abuse of LGBTQ people held in prison and immigration detention. We envision a society that no longer finds solutions in the system of immigration detention or the prison industrial complex. As we work toward that goal, we support LGBTQ people currently detained in Eloy and Florence, AZ through visits, letters, bond support, advocacy, and housing upon freedom from detention.

<https://mariposassinfronteras.org>

HEPAC - Home of Hope and Peace/ Hogar de Espranza y Paz

HEPAC is a non-profit community center located in the impoverished neighborhood of Bella Vista in Nogales, Sonora – just three miles south of the Mexico-U.S. border that primarily helps women and children. HEPAC offers an array of services including; daily meals, educational opportunities as well as alternative micro-economic projects. Look at our programs tab to learn more about the various projects that HEPAC hosts or click below to learn about our mission and staff.

[**http://www.hepacnogales.org/**](http://www.hepacnogales.org/)

The Border Patrol Victims Network

The Border Patrol Victims Network (BPVN) is a group of families and individuals who have been affected by violence from US Border Patrol agents, especially focused on those who have been killed, and who are working together in solidarity to seek justice and end the culture of violence and impunity in the Border Patrol. BPVN also seeks to raise awareness in the community at large and provide mutual support for victims and families. BPVN welcomes volunteers to join us, including those who can help provide organizational, psychological, legal, financial or other urgently needed assistance. BPVN was initiated in Sonora/Arizona in 2014 and is currently seeking to network with other victims and organizations working with victims.

[**https://www.facebook.com/Border-Patrol-Victims-Network-Red-de-Victimas-de-la-Patrulla-Fronteriza-452623394841164/info/?tab=page_info**](https://www.facebook.com/Border-Patrol-Victims-Network-Red-de-Victimas-de-la-Patrulla-Fronteriza-452623394841164/info/?tab=page_info)

[**http://borderpatrolvictimsnetwork.blogspot.com/**](http://borderpatrolvictimsnetwork.blogspot.com/)

Casa Mariposa

We are an ecumenical community blending faith and action. We seek to live our spirituality in small daily ways together and through social justice action in the community. On March 1, 2009, several of us moved into a 100-year-old boarding house in Tucson. We call the house Casa Mariposa. The community also is made of up of those committed to a shared life and the mission statement but who do not live in Casa Mariposa. We welcome you to volunteer and to participate in our community life. See the upcoming events for more. Or contact us.

[**https://restorationproject340.wordpress.com/**](https://restorationproject340.wordpress.com/)

List of pics and artists

Shachaf Polakow Pages: Cover, 15, 24, 25.

shachafpolakow.com and activestills.org

Oren Ziv Pages: 10-13.

<http://www.orenziv.net> and activestills.org

Melanie Cervantes Pages: 5.

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Ellen O'Grady Pages: 7.

<http://www.ellenogrady.com/old/bio.htm>

Micah Bazant Pages: Back

<http://www.micahbazant.com/>

No one is truly free if others are not also free.

*Nadie está verdaderamente libre si otros no
esán también libres.*

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MICAH BAZANT