



## Immigration and Refugee Resettlement

<p><b>שמות כב:כא</b> וְגֵר לֹא תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם:</p>	<p><b>Exodus 22:21</b> And you shall not wrong a stranger, neither shall you oppress them; for you were strangers in the land of Egypt.</p>
<p><b>ויקרא יט:לד</b> כְּאֻזְרַח מִכֶּם יִהְיֶה לָכֶם הַגֵּר הַגֵּר אֹתְכֶם וְאַהֲבֵתָ לּוֹ כְּמוֹךָ כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם אֲנִי ה' אֱלֹהֵיכֶם:</p>	<p><b>Leviticus 19:34</b> The strangers who reside with you shall be to you as your citizens; you shall love each one as yourself, for you were strangers in the land of Egypt.</p>
<p><b>דברים כג טז-יז</b> לֹא־תִסְגִּיר עֶבֶד אֶל־אֲדֹנָיו אֲשֶׁר־יִנָּצֵל אֵלֶיךָ מֵעַם אֲדֹנָיו: עִמָּךְ יֵשֵׁב בְּקִרְבְּךָ בְּמִקְוֶם אֲשֶׁר־יִבְחַר בְּאַחַד שְׁעָרֶיךָ בְּטוֹב לוֹ לֹא תוֹנְנֵנִי:</p>	<p><b>Deuteronomy 23:16-17</b> Do not return a slave who has sought refuge from their master back to that master. Instead, they shall dwell in your midst in whatever specific locale they might choose in any of your gates, wherever they should find it appealing to settle. Do not oppress them</p>
<p>The above three texts are just a sampling of the many biblical commandments about outsiders. What is being commanded and why? What are the differences between the texts?</p>	
<p><b>מכילתא דרבי ישמעאל משפטים - נזיקין פרשה יח</b> וְגֵר לֹא תוֹנֶה וְלֹא תִלְחָצֶנּוּ כִּי גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם. לֹא תוֹנְנוּ, בְּדִבְרִים, וְלֹא תִלְחָצֶנּוּ, בַּמָּמוֹן.</p>	<p><b>Mekhilta d'R. Yishmael Mishpatim, Nezikin Par. 18</b> You shall not oppress or pressure the stranger for you were strangers in the land of Egypt. You shall not wrong with words, and you shall not oppress financially.</p>
<p><b>Rabbi Jonathan Sacks:</b> “<a href="#">Love the Stranger Because You Were Once Strangers’ Calls Us Now</a>” I used to think that the most important line in the Bible was “Love your neighbor as yourself”. Then I realized that it is easy to love your neighbor because he or she is usually quite like yourself. What is hard is to love the stranger, one whose color, culture or creed is different from yours. That is why the command, “Love the stranger because you were once strangers”, resonates so often throughout the Bible. It is summoning us now.</p>	
<p>How do both of these commentaries expand on the biblical verses? What potential resistance are they responding to? What other factors could make it difficult to “love the stranger”?</p>	



<p><b>אבות דרבי נתן נוסח א, פרק יט:ג.</b>          כשחלה ר"א נכנסו תלמידיו לבקרו וישבו לפניו אמרו לו רבינו למדנו דבר אחד ממה שלמדנו אמר להם צאו והזהרו איש בכבוד חברו ובשעה שאתם מתפללין דעו לפני מי אתם עומדים להתפלל שמתוך דבר זה תזכו לחיי העוה"ב.</p>	<p><b>Avot D'rabbi Natan, text A, chapter 19:3</b>          When Rabbi Eliezer lay dying, his students came to visit him and, sitting before him, they asked, "Rabbi, teach us a favorite lesson." He replied, "When you go out into the world, be careful regarding the dignity of others. And when you pray, always keep in mind before Whom you are standing in prayer. If you are diligent in these two regards, you will merit life in the World to Come.</p>
<p><b>משנה אבות א:ה</b>          יוסי בן יוחנן איש ירושלים אומר יהי ביתך פתוח לרוחה ויהיו עניים בני ביתך</p>	<p><b>Mishnah Avot 1:5</b>          Yose ben Yochanan, man of Jerusalem, says, "May your home be open wide, may the poor be members of your household</p>
<p><b>תלמוד בבלי מסכת שבת דף קכז.</b>          אמר רבי יוחנן: גדולה הכנסת אורחין כהשכמת בית המדרש, ... ורב דימי מנהרדעא אמר: יותר מהשכמת בית המדרש ... אמר רב יהודה אמר רב: גדולה הכנסת אורחין מהקבלת פני שכינה... ששה דברים אדם אוכל פירותיהן בעולם הזה, והקדן קיימת לו לעולם הבא. ואלו הן: הכנסת אורחין, וביקור חולים, ועיון תפלה, והשכמת בית המדרש, והמגדל בניו לתלמוד תורה, והדן את חברו לכף זכות.</p>	<p><b>Babylonian Talmud Shabbat 127a</b>          Rabbi Yohanan said: Hospitality to guests is as 'great' as early attendance at the House of Study.. Rav Dimi of Nehardea said: It is 'greater' than early attendance at the House of Study..Rav Yehudah said in the name of Rav: Hospitality to guests is greater than welcoming the presence of the <i>Shekhinah</i>...There are six things, the fruit of which humans eat in this world, while the principal remains for them, in the world to come: welcoming guests, visiting the sick, meditation in prayer, early attendance for study, rearing one's children to the study of Torah, and judging one's neighbor in the scale of merit.</p>
<p>To what are treating people with dignity and providing hospitality compared?          Why are they deemed so important?          What steps can we as individuals and as a community take to improve in these areas?</p>	

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