

הגדה של פסח

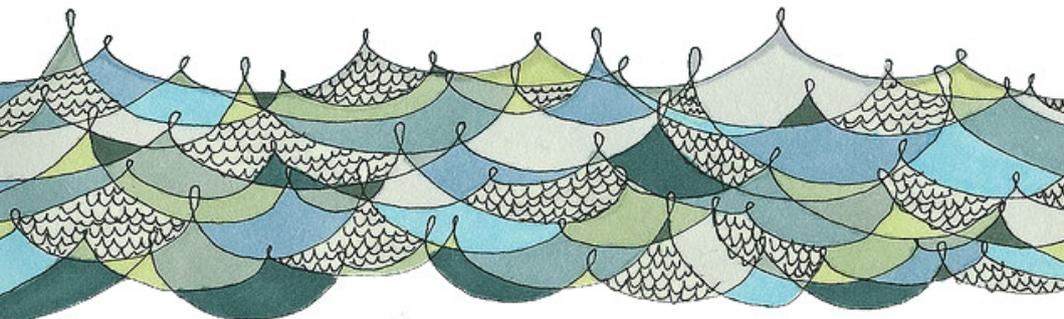
Invisible

**The Story of Modern Day Slavery
A Social Justice Haggadah**

What you make of liberation -

That is the trick.

Can you, unshackled, set someone else free?



Order of the Seder

Kadesh - Sanctification - קִדְּשׁ

Urchatz - Washing of the Hands - וּרְחַץ

Karpas - Dipping of the Vegetable - כַּרְפַּס

Yachatz - Breaking the *Matzah* - יַחַץ

Maggid - The Story - מַגִּיד

Rachtzah - Washing Before the Meal - רְחַץ

Motzie Matzah - Blessing Over the *Matzah* - מוֹצִיא מַצָּה

Maror - The Bitter Herbs - מָרֹר

Korech - The Sandwich - כּוֹרֵךְ

Shulchan Orech - The Festival Meal - שְׁלַחַן עוֹרֵךְ

Tzafun - The *Afikomen* - צַפּוּן

Barekh - Blessings After the Meal - בָּרַךְ

Hallel - Songs of Praise - הַלֵּל

Nirtzah - Conclusion - נִרְצָה



Optional: Burning of the Chametz

Come, let us gather as one, bound together by love and the shared hope that all Jews, and all people, will one day live free and in peace. Together, let us recall the story of Passover, relived time and again by Jews throughout the world. As we move through the *Seder*, reaffirming our belief in a faith so rich in history and life, may we take into our hearts the memory of all who have and continue to enrich our lives and remember those who still suffer the pain of war, oppression, tyranny, and prejudice.

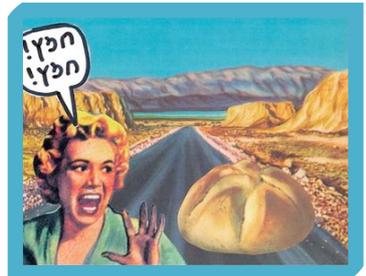
- *The Chaikin Family*.

(A bowl is placed in the center of the table. Everyone participating is handed a piece of paper and a pencil.)

Reader

Now is our chance to write down some personal *chametz* of which we wish to be rid. When everyone is finished, we put our *chametz* together in a bowl for symbolic burning.

Together we recite the blessing for burning *chametz*:



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בַּעוּר חֻמֶּץ.

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher
kidshanu b'mitzvotav v'tzivanu al biur chametz.*

We praise You, O God, Sovereign of the Universe, Who hallows our lives with commandments, Who has commanded us to burn *chametz*.

(The papers are discarded)

כָּל חֲמִירָא וְחֲמִיעָא דְאַבָּא בְּרִשׁוּתֵי, דְלֵא חֲמַתָּה
וְדֵלֵא בַעֲרַתָּה וְדֵלֵא יְבַעֲנָא לָהּ, לְבַטֵּל וְלְהוּי
הַפְקֵר כַּעֲפָרָא דְאַרְעָא.

Every sort of *chametz* in my possession, which has met my gaze or has not met my gaze, which I have destroyed or have not destroyed, let it be null and void, ownerless, like the dust of the earth.

A Reflection



Reader

Standing on the parted shores of history
We still believe what we were taught
Before ever we stood at Sinai's foot;
That wherever we go, it is eternally Egypt;
That there is a better place, a promised land;
That the winding way to that promise passes through the wilderness;
That there is no way to get from here to there
Except by joining hands and marching together.

Group

The very first thing we are told we must know about God is this: I am Adonai your God who brought you out of Egypt (*Exodus 20:2*). God tells us this before telling us not to steal and not to kill, before telling us to observe *Shabbat* and not to worship other gods.

Reader

Yet the reminder is itself a commandment. It is the first commandment.

Group

It commands us to know for all time that our God is a God of freedom, that the commandments God offers us are gifts, not burdens. God wants us to understand that nothing matters more, nothing is more central to God's purpose, than our freedom.

Reader

Tonight we are, all of us, from the youngest to the oldest, brothers and sisters in the celebration of that freedom, and our redemption is bound up with the deliverance from bondage of people everywhere. It is said in the Talmud that, in the days when the world is more perfect, we will remember not just the liberation from Egypt, but the liberation of all people from oppression. Truly, "injustice anywhere is a threat to justice everywhere. Injustice to any people is a threat to justice to all people." (*Martin Luther King, Jr., Letter from a Birmingham Jail.*)

Group

We are also partners in a *Seder*, meaning "order." We might have chosen to celebrate and remember our liberation with fireworks and parades; others have. But we have been taught something different: the Exodus from Egypt was only the first step in our liberation. It was the step God helped us take. And then God pointed us in the right direction, as if saying:

Reader

"The rest is up to you. Here are my commandments as signposts along the way. And here, once a year, is Passover - a time to reenact the Exodus, to go back to the beginning and start the journey to freedom again. And maybe, just maybe, not to get lost this time."

Group

This year, we will pay extra attention to the stories of those who remain enslaved today. America was born with the congenital disease of slavery, and, legal or not, it has never left us. Today, we are still conflicted about our slave past and its ugly aftermath. We study it, lament it, and argue it as a haunting presence from our dark history. Yet, while we were looking the other way, slavery in America evolved into a whole new beast that lives in darkness among us, and feeds on ignorance and misery. Only through our awareness, our concern, and our commitment can it be driven out. This problem is not covered with the dust of the past...and it is both challenging and exhilarating to think that we can be the generation to end this nation-long affliction.

- Ron Soodalter, *The Slave Next Door.*

The Seder Begins

Reader

Welcome to our *Seder*! Tonight we observe a festival of most ancient origin and most modern significance. For more than three thousand years, Jews have gathered to retell the tale of their deliverance from Egyptian bondage. From those times until these, freedom seeking people in nations all over the world have identified with, and are inspired by, the story of the Exodus.

Group

Tonight, we participate as members of a community that has known the struggle for freedom. We were oppressed. We were enslaved. Our task tonight is to remember that history. We dreamed dreams of equality, of justice, and of peace; tonight we meet together to refresh those dreams.

Reader

We are together because we know that justice and freedom are indivisible. Yet we are living in the midst of a tragic paradox: no longer is there an underground network to guide slaves to freedom, but rather, there is an underground criminal network to entrap people and sell them into slavery. Until we unite to confront this grave violation of human rights, it will continue to plague the world and feed off vulnerable men, women, and children.

- *The Freedom Center.*

Group

Our self-identification with the past stirs in us an appreciation of the freedom that is ours, and an empathy with the plight of those of our brothers and sisters who still dwell in the shadow of modern day Pharaohs. The *Seder* calls upon us to do everything in our power to assist in their emancipation from tyranny. We must begin the process of *Tikkun Olam*, repairing our world, for ourselves and for all humanity.



Reader

They came for the Communists, and I didn't
speak up, because I wasn't a Communist.

Then they came for the Jews, and I didn't
speak up, because I wasn't a Jew.

Then they came for the Trade-Unionists, and I didn't
speak up because I wasn't a Trade-Unionist.

Then they came for the Catholics, and I didn't
speak up because I was a Protestant.

Then they came for me, and by that time
there was no one left to speak up.

- *Reverend Martin Niemoeller.*

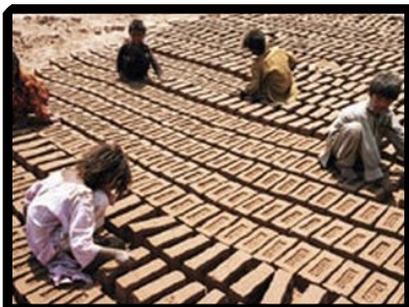
Group

Now in the presence of loved ones and friends, old and new, we gather for a sacred celebration. Linking and bonding the past with the future, we heed once again the Divine call to service. Living our story, we once again gather to observe the Passover, as it is written:

You shall observe the Feast of Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time. (*Exodus 12: 17*)

Reader

To celebrate the *Seder* is not merely to recall the Exodus; it is to recapture it. We are taught that, *“In every generation all of us are obliged to regard ourselves as if we ourselves went forth from the land of Egypt.”* (*Exodus 13:8*) So it is not enough to remember; we must ourselves enter the story and, through prayer and song and symbol and ceremony, make it our own. We must feel the lash and feel the hope that defeats its pain. We must feel the water at our feet, and the fresh breeze of freedom on our face.



Group

And as we do, then our hearts will be open to all today who still live in Pharaoh's domain, and to all those for whom the Exodus has not yet happened. The greatest gift, freedom, was given to us. These miracles were done for us. For us the waters parted. Let us merit what has been given us by becoming the agents of freedom for all God's children who dwell in darkness.

Reader

For there has been an unbroken legacy of bondage in our world. Certain things we know to be true. We know that the South kept slaves, and the North fought a righteous war of liberation. We know that the slave trade was legal right up to the Civil War. We know that the Emancipation Proclamation freed all the slaves, and that the United States has been slavery-free ever since. These things we know - and none of them are true.

Group

On the other hand, most of us do *not* know that slavery not only exists throughout the world today; it flourishes. Slavery is legal nowhere, yet it is practiced everywhere. With an estimated 27 million people in bondage worldwide, this is twice as many people as were taken in chains from Africa during the entire 350 years of the TransAtlantic Slave Trade. In seeking to place blame, we are tempted to point to the "emerging nations" as the culprits, whereas in fact slavery exists in almost all "civilized" countries also. Most Americans are clueless that slavery is alive and flourishing right here, thriving in the dark, and we should know about it.

Reader

The simple truth is, humans keep slaves and always have. Historically, we Americans see ourselves as the world's foremost messengers and practitioners of personal freedom. And yet, since the Europeans arrived on the continent, there has been slavery here. Tonight we must acknowledge that nearly 150 years after the 'end of the slave trade,' the fight to end this global scourge is far from over. Today it takes a different form and we call it by a different name - "human trafficking" - but it is still an affront to basic human dignity in the United States and around the world.

- Adapted from Ron Soodalter, The Slave Next Door.





Reader

Our Passover celebration begins with the lighting of the candles. As we light these candles, may we rededicate ourselves to keep the burning flame of justice alive.

(The candles are lit.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
 שֶׁל (שַׁבָּת וְ) יוֹם טוֹב.

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher kidshanu
 b'mitzvotav v'tzivanu l'hadlik ner shel (Shabbat v')Yom Tov.*

We praise You, O God, Sovereign of the Universe, Who hallows our lives with commandments, Who has commanded us to kindle the (Shabbat and) festival lights.

Group

Blessed is the match consumed in kindling flame.
 Blessed is the flame that burns in the heart's secret places.
 Blessed is the heart with the strength to stop its beating for honor's sake.
 Blessed is the match consumed in kindling flame.

- Hannah Senesh.

Present and Accounted For

See, you personally were born quite recently. You haven't existed, built, climbed, fallen, lost, won, wept, rejoiced, created, learned, argued, loved and struggled for thousands of years. Nevertheless, you, my friend, happen to have lucked out. You are a distinguished member of a nation which has done all these things, and more. You have special eyes, eyes that can see for miles and miles. If only you will it - enough to work at it - you can extend your arms and touch the eons and millennia, you can suck up the insights and bask in the glory and writhe in the pain and draw on the power emanating from every experience of your indomitable, indestructible, obstinately everlasting people.

This is not an ability acquired solely through learning or reading (although this is a major ingredient, I hasten to emphasize); it is first and foremost a function of connection, of belonging, of powerful love. If you reach out and grasp your people's hands - you were there. You participated in what they did in all places and at all times, you fought their battles, felt their feelings and learnt their lessons.



You tended flocks with Rachel and slaved in Potiphar's house with Joseph; you sang in the wilderness with Miriam and toppled the walls of Jericho with Joshua; you carried first fruits to the Temple Mount; and were mesmerized by Elijah on the slopes of Carmel; you brought the house down on the Philistines with Samson, fought the chariots of Hazor under Deborah, and danced before the ascending ark with David; you went into Exile with the prophet Jeremiah and hung your harp and wept by the rivers of Babylon; you defied the divinity of Nebuchadnezzah with the courage and cunning of Daniel, and vanquished the might of imperial Persia with the wisdom and beauty of Esther; and studied law and lore in

the vineyards of Yavneh with Elazar ben Arakh and Bruria; you were with Judah the Maccabee at Modi'in, with the Zealots at Masada, with Akiva in the Roman torture chamber and with Bar Kochba at Betar; you devoted your life to Torah at the yeshivot in Babylon and philosophized by the Nile with the circle of Maimonides; you were crucified for refusing the cross in the Crusades, and were turned into ashes for stubbornness in the fires of the inquisition; you were exiled from the shores of Spain by Isabella, and chased down and raped in the pogroms of the Ukraine by the hordes of Chmielnicki; you went to Safed's fields to greet the Shabbat Bride with the Ari Isaac Luria, and went into Galicia's huts to seek the ecstasy of the fervent Baal Shem Tov; you fled the Black Hundreds across Russia's plains, and were welcomed by the Statue of Liberty at the gates of Ellis Island; you filed into the gas chambers of Bergen Belsen, and were hurled into the living flames at Mathausen and Sobibor; you parachuted into Hungary with Hannah Senesh, and fought back in Warsaw with Mordechai Anielewicz; you were shot with your family in the forests of Poland and dug a mass grave and perished there at Babi Yar; you revived your dead language, you resurrected your sapped strength, you returned to yourself and renewed the lapsed covenant, you arose like a lion and hewed out your freedom on the plains and the mountains of your old-new land.



Throughout all of this and so much more you were there with them - and they are here with you. This is the thrust of the Passover Hagaddah when it exhorts: "In every generation a person must see him/herself as if s/he personally left Egypt." This is the intention of the Talmud when it whispers...that we were all present and accounted for at the foot of Mount Sinai in the desert, over three thousand years ago.

- From *John Lennon and the Jews: A Philosophical Rampage* by Ze'ev Maghen.

Kadesh: The First Cup



I will lead you out from under the Egyptian yoke

(Pour the first cup of wine)

Reader

Behold this cup of wine! Let it be a symbol of our joy tonight as we celebrate the festival of *Pesach*. On this day, long ago, our ancestors hearkened to the call of freedom. Tonight, that call rings out again, sounding its glorious challenge, commanding us to champion the cause of all the oppressed and downtrodden, summoning all the peoples throughout the world to arise and be free.

Group

Before we bless this wine, consider the countless sets of hands that played a role in bringing it to our *Seder*: the entrepreneurs and farm-owners, the workers, the vintner, the janitors, the truck drivers and loading dock workers, the clerks, and the kind individuals who bring the wine to our tables tonight. We acknowledge them, thank them, and raise our glasses to say together:

(On Friday night, begin here:)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל
צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ
שָׁבַת מְכָל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. (

Vay'hi erev vay'hi voker yom hashishi: Vay'khulu hashamayim v'haaretz v'chol tzvaam: Vay'khal Elohim bayom hashvii m'lakhto asher asa Vayishbot bayom hashvii mikol m'lakhto asher asa: Vay'varekh Elohim et yom hashvii vay'kadesh oto Ki vo shavat mikol m'lakhto asher bara Elohim laasot:

And there was evening and their was morning, the sixth day. The heaven and the earth were finished, and all their array. On the seventh day God finished the work that God had been doing, and God ceased on the seventh day from all the work that God had done. And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that God had done.

(On weeknights, begin here:)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

Baruch atah Adonai, Eloheinu Melech ha'olam boreh p'ri ha-gafen.



We praise You, O God, Sovereign of the Universe, Who brings forth the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בְּנוּ מִכָּל־עַם וְרוּמְמָנוּ מִכָּל־
לְשׁוֹן. וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְנִתְּתָן־לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה וְ)
מוֹעֲדִים לְשִׂמְחָה. חַגִּים וְזִמְנִים לְשִׂשׁוֹן אֶת־יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת־יוֹם)
חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתָנוּ (בְּאַהֲבָה) מִקְרָא קִדְּשׁ. זִכָּר לִיצִיאַת
מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים. (וְשֻׁבֵּת) וּמוֹעֲדֵי
קִדְּשֶׁךָ (בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הִנְחַלְתָּנוּ. בְּרוּךְ אַתָּה
יי. מִקְדֵּשׁ (הַשְּׁבֻת וְ) יִשְׂרָאֵל וְהַזְּמַנִּים.

Baruch Atah Adonai, Eloheinu Melech ha'olam, asher bachar banu mikolam, v'rom'manu mikol-lashon, v'kid'shanu b'mitzvotav, vatiten-lanu Adonai Eloheinu b'ahavah (shabbatot limnucha u') moadim l'simchah, chagim uz'manim l'sason et-yom (hashabbat hazah v'et-yom) chag hamatzot hazeh. Z'man cheiruteinu, (b'ahavah) mikra kodesh, zeicher litziat Mitzrayim. Ki vanu vacharta v'otanu kidashta mikolha'amim. (v'shabbat) umo'adei kod'shecha (b'ahavah uwratzon) b'simchah w'sason hinchaltanu. Baruch Atah Adonai, m'kadeish (hashabbat v') Yisrael v'hazmanim.

We praise You, O God, Sovereign of the Universe, You have called us for service from among the peoples, and have hallowed our lives with commandments. In love Thou hast given us (*Shabbat* for rest,) festivals for rejoicing, seasons of celebration, this Festival of *Matzot*, the time of our freedom, a commemoration of the Exodus from Egypt. Praised are You, Adonai our God, Who gave us this joyful heritage and Who sanctifies (*Shabbat*), Israel, and the festivals.



The Shehechyanu

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ
וְקִיַּמָּנוּ וְהַגִּיעָנוּ לְזִמְנוּ הַזֶּה.

*Baruch atah Adonai, Eloheinu Melech ha'olam, shehecheyanu,
v'kiyamanu, v'higianu, lazman ha-zeh.*

We praise You, O God, Sovereign of the Universe, for giving us life,
for sustaining us, and bringing us to this time.

(Now is an opportunity to give thanks for any simchas
that have occurred since last Passover.)



Tree of Life



Urchatz: Ritual Washing of the Hands

Reader

Washing hands is a cleansing process and often regarded as symbolic of this purpose, perhaps cleansing ourselves of certain aspects of our day or of this world. However, instead, we might regard it as a focus on hands themselves; the labor of human endeavor and the skillful creations crafted, both of which contributed to this meal. There is a particular significance in focusing on this aspect of the ritual tonight, as we consider the human endeavor exploited in the act of enslavement.

(The hands are washed, without a blessing)



Today, it is still possible to buy and sell another human being. The price of a slave, adjusted for inflation, has actually dropped compared to the time of the American Civil War. In our time, human life is cheap. It's another commodity, to be bought and consumed. Like our ancestors in Egypt, every day voices cry out to God for freedom. Will we hear them? Will we help them be free? Or will we harden our hearts?

- Rabbis for Human Rights, Passover and Human Rights.

Karpas: Rebirth and Renewal

Reader

If I am not for myself, who will be for me?
 But if I am for myself only, what am I?
 And if not now, when?

- Hillel, *Pirkei Avot 1:14*.

Group

And if not with others, how?

- Adrienne Rich, *Blood, Bread, and Poetry*.

Reader

The Passover festival of freedom developed from an even more ancient holiday: a celebration of the spring harvest.

Group

Spring is a time of rebirth. The snow of winter has melted. Once again the bare trees have begun to bud. Already the flowers have started to bloom, filling the air with their scent, and our hearts with their life.

Reader

The fresh greens of spring serve a special purpose at this time in our *Seder*. As we dip these vegetables, the *karpas*, into salt water, a symbol of the tears of slavery, we remember all those who still suffer under the yoke of oppression. May we open our eyes, our hearts, and our hands, and help to remove suffering and want from our world.

(Each person takes some greens and dips them in salt water)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם. בּוֹרֵא פְּרֵי הָאָדָמָה.

*Baruch atah Adonai, Eloheinu Melech
 ha'olam, borei p'ri ha'adamah.*

We praise You, O God, Sovereign of the Universe,
 Who brings forth fruits from the earth.

(Leaning to the left, the greens are eaten.)



Yahatz: A Bond Formed by Sharing

(Four matzot are placed under a cover. One of the two middle *matzot* is broken in half. The smaller part is put back in between the other whole *matzot*, and the larger one is put aside to be used as an *afikomen*.)

Group

We break the matzah in half because the story we are about to tell is a story of how a people was broken by slavery. We begin with the break, but we do not conclude our *Seder* until the halves are reunited. The story we are about to tell is a story of how a broken people was made whole by freedom.

Later we will share this *afikomen*, as in days of old when the Passover offering was shared at the service in Jerusalem. Tonight, that sharing has special meaning, for all over the world, the sharing of bread forms a bond of fellowship.



Maggid: The Telling of the Story

Reader

The words we will soon speak have been part of the *Seder* ever since its beginning. Through much of our history, we knew the names of those who were hungry - of our neighbors down on their luck, left behind, left out, locked out. Today many of us live distant from the zones of crushing hunger, of homelessness, of poverty. Those in need are often nameless to us, faceless. Yet all of us are required to reach out a hand to those in need, to share our blessings. So we say together:

Group

Ha lachma anya

This is the bread of affliction
that our ancestors ate in *Mitzrayim*.
Let all who are hungry come and eat;
let all who are in need come and share our Passover.
This year here,
next year in the land of Israel;
this year oppressed, next year free.

Reader

Avadim Hayinu - we were slaves. We *are* slaves.

Group

We are slaves because today because around the world there remain people in chains, and no one can be truly free while others are in chains.

Reader

We are slaves because freedom means more than broken chains. Where there is poverty and hunger and homelessness, there is no freedom. Where there is prejudice and bigotry and discrimination, there is no freedom. Where there is violence and torture and war, there is no freedom.

Group

And where each of us is less than he or she might be, we are not yet free. Where any of us fail to use our freedom to make others free, we are not yet free.

Reader

If these things are so, who among us can say that he or she is free?

Group

Therefore, when we say that this year we are slaves but that next year we shall be free, we make a pledge that it will be so. Ever year we come closer, while acknowledging that the road to freedom is not an easy one.

Reader

This is why, on this holiday when we are commanded to relive the bitter experience of slavery, we place a forth matzah with the traditional three:

(The fourth matzah is raised)

We raise this fourth matzah to remind ourselves that slavery still exists, that people are still being bought and sold as property. We make room at our *Seder* table and in our hearts for those abroad and in our own country who are now where we have been. We have known such treatment in our own history. Like the women and children enslaved today, we have suffered while others stood by and pretended not to see, not to know. In the end, we have come to know in our very being that none can be free until all are free.

Group

Knowing that all are connected as expressions of the One, we commit and recommit ourselves to work for the freedom of enslaved people throughout the world. May the taste of this 'bread of affliction' remain in our mouths until all can eat in peace and security. We will tell slavemasters and tyrants everywhere to do as Moses commanded Pharaoh: "Shlach et Ami! Let my people go!"

- Rabbi Joel Soffin.



The Slave Next Door

According to the State Department, somewhere around 17,000 foreign nationals are trafficked into the United States, from at least 35 countries, and enslaved each year. Some victims are smuggled into the United States across the Mexican and Canadian borders; others arrive at our major airports daily, carrying either real or forged papers. Overwhelmingly they come on the promise of a better life, with the opportunity to work and prosper in America. Many come in the hope of earning enough money to support or send their families. They do not knowingly come to be enslaved.

In order to afford the journey, they pay their life savings and go into debt to people who make promises they have no intention of keeping, and instead of opportunity, when they arrive they find bondage. They are in all 50 states, working as farm hands, domestic servants, sweatshops and factory laborers, gardeners, restaurant and construction workers, and victims of sexual exploitation. These people do not represent a class of poorly paid employees, working at jobs they may not like. They exist specifically to work, they are unable to leave, and they are forced to live under the constant threat and reality of violence. They are no longer in control of their own lives. By definition, they are slaves. Today we have renamed it human trafficking, but it is just the modern incarnation of the slave trade.



Native born Americans are also not immune from slavery; many are stolen or enticed from the streets of their own cities and towns. Some sources, including the federal government, estimated in the hundreds of thousands the number of United States citizens - primarily children - at risk of being caught in slavery each year, yet it is largely a crime that goes unpunished. In 2007, the Department of Justice's Civil Rights Division obtained only 103 convictions for human trafficking, with an average sentence of 9 years. There is still much work to be done.

- Ron Soodalter, *The Slave Next Door*.

The Four Questions

Reader

We come now to the four questions our tradition has posed to us. The *Seder* table was - and is - a time to ask and discuss, a time to search for answers. To ask without fear: that, too, is a mark of freedom. So let these four questions serve as the beginning of our discussion.

מה נשתנה
הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת. שְׁבַכְּל הַלַּיְלוֹת
אָנוּ אוֹכְלִין חֲמִץ וּמַצָּה, הַלַּיְלָה הַזֶּה כִּלּוּ מַצָּה. שְׁבַכְּל
הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מְרוֹר. שְׁבַכְּל
הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְלוּ פַּעַם אַחַת, הַלַּיְלָה הַזֶּה שְׁתֵּי
פַּעַמִּים. שְׁבַכְּל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵינּוּ וּבֵין מְסֻבֵּין,
הַלַּיְלָה הַזֶּה כִּלְּנוּ מְסֻבֵּין.

Mah nishtanah halaylah hazeh mikol haleilot?

Sheb'chol haleilot anu och'lin chameitz umatzah, halaylah hazeh kulo matzah.

Sheb'chol haleilot anu och'lin sh'ar y'rakot, halaylah hazeh maror.

Sheb'chol haleilot ein anu matbilin afilu pa'am echad, halaylah hazeh sh'tei f'amim.

Sheb'chol haleilot anu okhlim bein yoshvin uwein m'subin, halailah hazeh kulanu m'subin.



Reader

Where do we find the answers? The answers are in the story itself.

Why is it that on all other nights during the year we eat either bread or matzoh, but on this night we eat only *matzah*?

Group

Avadim hayinu. We were slaves. We were slaves in *Mitzrayim*. Our ancestors in their flight from bondage in *Mitzrayim* did not have time to let the dough rise. With not a moment to spare they snatched up the dough they had prepared and fled. But the hot sun beat as they carried the dough along with them and baked it into the flat unleavened bread we call *matzah*. In memory of this, we eat only matzah during Passover. This matzah represents our rush to freedom.

Reader

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

Group

Avadim hayinu. We were slaves. We eat *maror* to remind us how bitter our ancestors' lives were made by their enslavement in *Mitzrayim*.

Reader

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

Group

Avadim hayinu. We were slaves. The first time we dip our greens to taste the brine of enslavement. We also dip to remind ourselves of all life and growth, of earth and sea, which gives us sustenance and comes to life again in the springtime. The second time we dip the *maror* into the *charoset*. The *charoset* reminds us of the mortar that our ancestors mixed as slaves in *Mitzrayim*. But our *charoset* is made of fruit and nuts, to show us that our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

Reader

Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

Group

Avadim hayinu. We were slaves. Long ago, the wealthy Romans rested on couches during their feasts. Slaves were not allowed to rest, not even while they ate. Since our ancestors were freed from slavery, we recline to remind our selves that we, like our ancestors, can overcome bondage in our own time. We also recline to remind ourselves that rest and rejuvenation are vital to continuing our struggles. We should take pleasure in reclining, even as we share our difficult stories.

Reader

And tonight we have a fifth question: Why is is this night no different from all other nights?

Group

Because on this night millions of human beings around the world still remain enslaved, just as they do on all other nights.



Equal opportunity slavery

Most Americans' concept of slavery comes right out of Uncle Tom's Cabin, Gone with the Wind, and Roots - the chains, the whip in the overseer's hand, the crack of the auctioneer's gavel. Nineteenth century slavery was institutionalized and while horrific, it was overt. Slavery today is illegal, and so it is hidden, but it is just as brutal. Its covert nature makes it all the more difficult to locate victims and punish offenders. Where the slaves in American were once mostly African American, today slaves are of all races and ethnicities.

- Ron Soodalter, *The Slave Next Door.*

The Four Children



Reader

Four times the Torah bids us tell our children about the Exodus from Egypt. Four times the Torah repeats: "And you shall tell your child on that day..." From this our tradition infers that there are four kinds of children: those who are wise, those who are wicked, those who are simple, and those who do not know how to ask.

Group

To each we respond in a different manner, according to the question, the situation, and the need, for we are not all the same, and we do not begin the search together.

Reader

The wise child questions, "What are the precepts, laws, and observances which *Adonai* our God commanded us?"

Group

In response to this child we explain the observances of the Passover thoroughly, the very last one of which is: After the Passover *Seder*, we do not turn to other kinds of entertainment. We talk with this child about the nature of freedom and justice and about the need to act to transform the world.

It is the wise who want to know the service is theirs to do.

Reader

The scornful child questions, "What does this *Seder* mean *to you*?"

Group

Notice that this child says *to you* as would a person who does not feel personally a part of the Jewish people. By being distant *from us* this child denies redemption by rejecting the essential tenet of our faith: the unity of *Adonai* our God and the community of Israel. To this child we say: Join us

tonight. Be fully here. Listen closely. Be with us, become part of us. Then you will know what the *Seder* means to us.

It is the scornful who withdraw themselves from everything; and so, from the joy of redemption.

Reader

The simple child questions, "*Mah zot?* What is this?"

Group

To them we say, "We are remembering a time long ago in another land when we were forced to work for other people as slaves. With a mighty arm *Adonai* our God made us a free people and we are celebrating our freedom." Growing older, learning more about our people, and observing the *Seder* year by year, this child too will come to love *Pesach* and to appreciate its beauty and its message.

To those of open simplicity, give a straightforward answer; for "The Torah of God makes wise the simple."

Reader

And with the child who doesn't know how to question?

Group

We must take the initiative. With patience and tenderness we say: This wondrous evening happens in the spring of every year, so we may remember how out of death and sorrow and slavery come life and joy and freedom. To remember the sorrow we eat bitter herbs; to remember the joy we drink sweet wine.

With one who has not started to inquire, you must begin to awaken the mind.

Reader

As in the pages of our histories, so too in the events of our time, in the encounters of our daily lives, these figures, the wise, the scornful, the simple, the innocent, reappear in various guises. To this day, their questions must be pondered and answers sought anew, the story given life and meaning.

לֹא יוֹדֵעַ

תָּם

רָשָׁע

חָכָם

Can You See Me?

Slavery probably crept into your life several times today, some before you even got to work. Rolling off your bed, standing on that hand-woven rug, maybe you threw on a cotton t-shirt. In the kitchen did you make a cup of coffee, spoon in a little sugar, and then kick back with a chocolate croissant and your laptop to check the headlines? After a shower, maybe you drove to the station. Waiting for the train, perhaps you made a couple of calls on your cell phone.

All in all a normal day, but slavery was involved in almost every step. Hundreds of thousands of rugs are hand-woven by slaves in the “carpet belt” of India, Pakistan, and Nepal. Cotton is grown with slave labor in India, West Africa, and Uzbekistan, the world’s second largest producer. Coffee cultivation also encompasses slave labor, mainly in Africa. Enslaved Haitian workers harvest the sugar in the Dominican Republic, the largest exporter of sugar to the U.S. The chocolate in that croissant can also be the product of slavery, from the cocoa farms of the Ivory Coast.

Even the steel and iron in your car can be polluted by slavery. A quarter to a half of all U.S. imports of raw iron in different forms come from Brazil. In that country slaves burn the forests to make charcoal, which in turn is used to smelt ore into iron and iron into steel. In America, the single largest consumer of Brazilian iron and steel is the automotive industry, though the construction industry also uses a large amount. Pressed against your ear, that cell phone keeps you connected to friends and family, but also to slavery. Cell phones (and laptops and other electronics) just don’t work very well without a mineral called tantalum. In the Democratic Republic of Congo poor farmers are rounded up by armed gangs and enslaved to dig tantalum out of the ground.

Every one of us, every day, touches, wears, and eats products tainted with slavery. Slave-made goods and commodities are everywhere in our lives, but, paradoxically, in small proportions. The volume is unacceptable, but rarely critical to our national economy or quality of life. And slavery in our lives is not restricted to cotton, coffee, cocoa, steel, rugs, and cell phones. The list goes on and on, with new commodities and products turning up all the time. Some of them (such as shrimp) might surprise you.

Huckleberry Finn it ain’t.

- Ron Soodalter, *The Slave Next Door*



To be read responsively:



Our story begins with degradation and ends with glory

We were slaves to Pharaoh in Egypt, and our Eternal God led us out from there with a mighty hand and an outstretched arm. If the Holy One, ever to be blessed, had not led out our ancestors out of Egypt, we and our children and our children's children would have remained slaves to Pharaoh in Egypt. Therefore even if we were all wise and discerning, all scholars and experts in Torah, it would still be our duty to retell the story of the Exodus; and those who linger over the telling are worthy of praise.

. A wandering Aramean was my father

And he went down to Egypt, and he lived there as a stranger, with only a few people. There he became a great nation, powerful and numerous. But the Egyptians ill-treated us; they afflicted us, and imposed hard labour upon us. Then we cried to the Eternal One, God of our ancestors; and God heard our cry; and saw our affliction, our misery, our oppression. Then God brought us out of Egypt with a mighty hand and an outstretched arm, with awesome power, with signs and wonders.

. And he went down to Egypt

Though at first our ancestors were made welcome in the land of Egypt, in the end their 'going down' became a descent into degradation. Not only were they enslaved, but they *accepted* their lot: when they first heard the divine promise of redemption, they would not listen, "because of their broken spirit".

. And lived there as a stranger with only a few people

Our ancestors numbered seventy souls when they went down to Egypt, but the Eternal God made them as numerous as the stars of heaven.

It was not because we were more in number than any other people that the love of the Eternal One was set upon us and we were chosen, for we were the fewest of all peoples; but because God loved us, and kept the solemn promise which was made to us.

There we became a great nation

The fact that it says 'great nation' shows that we remained distinctive. On the strength of four virtues were the Israelites redeemed from Egypt: we did not change our names; we did not change our language; we did not speak evil; and we did not give up our moral standards. By virtue of this self-respect and dignity we merited redemption.

Powerful and numerous

The Israelites were fruitful and prolific; we increased in numbers and became very powerful, until the land was full of us.

But the Egyptians ill-treated us

Now a new king arose over Egypt who did not know Joseph, and he said to his people: "this people Israel is too numerous and powerful for us. Come, let us deal shrewdly with them, lest they increase further and, in the event of war, join our enemies and fight against us, and then escape from our land."

They afflicted us

They set task masters over us, to afflict us with forced labour; thus we built for Pharaoh store cities, such as Pithom and Raamses.

And imposed hard labor upon us

The Egyptians subjected the Israelites to cruel slavery, and made our life bitter through hard labor and clay and bricks, and all kinds of work in the fields.

Then we cried to the Eternal One, the God of our ancestors

After many long years, the king of Egypt died. But the children of Israel still groaned under the bondage, and cried out; and the cry wrung from us by our bondage ascended to God.

And God heard our cry

God heard our groans, and God remembered the covenant with Abraham and Sarah, with Isaac and Rebecca, with Jacob and Rachel and Leah.

And God saw our affliction

And God said: I have indeed seen the affliction of my people in Egypt, and heard their cry against their taskmaster; for I know their pains.

Then the Eternal One brought us out of Egypt

Not by an angel, not by an intermediary; but the Holy One, ever to be blessed, in solitary glory.

With a mighty hand and an outstretched arm

And it is said, "did ever a 'god' attempt to come and take a nation for itself from the midst of another nation with awesome power, which your Eternal God did for you in Egypt before your very eyes?"

With awesome power, and with signs and wonders.

For the Almighty used power beyond measure to move the heart of Pharaoh. Yet we learn that no liberation is easy. As evil takes its toll, so does the fight against it. As tyranny brings death and terror to its victims, so the struggle to overthrow it claims its casualties. In the upheaval, persecuted and persecutor, innocent and guilty, all will suffer. There is no redemption without pain.

Reader

As our Rabbis taught: When the Jews reached the safety of the far shore of the Red Sea and the Egyptian armies were drowning in the sea, the ministering angels broke out in songs of jubilation. God silenced them and said, "My creatures are perishing, and you sing praises?"

- *Babylonian Talmud, Sanhedrin 39b.*



Group

Our rejoicing at the liberation of our ancestors from bondage should be tempered by the memory, not only of their own suffering, but also of that of their oppressors. As we tell the story of the Ten Plagues, each one of them diminishes our cup of joy.

דָּם. צְפַרְדֵּי. כְּנִים. עָרוֹב. דְּבַר. שְׁחִין. בָּרָד
אַרְבֶּה. חֹשֶׁךְ. מַכַּת בְּכוֹרוֹת.

*Dam. Tzfardeyah. K̄nim. Arov. Dever. Sh'hin.
Barad. Arbeh. Hosheh. Makat B'horot.*

Blood. Frogs. Lice. Wild Beasts. Blight. Boils. Hail.
Locusts. Darkness. Slaying of the First Born.

Every true modern application of the story of slavery and liberation necessitates the creation of a new list of plagues to be eradicated:

Ten Modern Day Plagues

The making of war,
The teaching of hate and violence,
Despoliation of the earth,
Perversion of justice and of government,
Fomenting of vice and crime,
Neglect of human needs,
Oppression of nations and peoples,
Corruption of culture,
Subjugation of science,
learning, and human discourse,
Erosion of freedoms.

Reader

When the cup of suffering had run over, Israel went forth to freedom. They made their way to the Sea of Reeds. Cloud by day, fire by night, God's presence showed them the way.

Group

But Pharaoh's heart changed - for the oppressors' fury grows as their grip weakens, and in their rage they pursue their victims even to their own destruction. In swift pursuit, Pharaoh's troops caught up with the fleeing slaves. Israel stood uncertain: before them the Sea, behind them Egypt's chariots.

Reader

The *midrash* tells us that when the Children of Israel came to the edge of the sea, the water first refused to part. Each one said, "I will not be the first to enter." It was *Nachshon ben Amminadav* who leapt into the sea, plunging into its waves. The sea did not part for him until he had waded into it up to his nose; only then did it become dry land. Now, as then, redemption cannot come unless we take that first step.

When Israel saw the great power which the Eternal One exerted against Egypt, the people stood in awe of God.

Group

As it is said: have no fear, for I am with you;
Do not despair, for I am your God.
I will strengthen you, and help you;
I will uphold you with my victorious right hand.

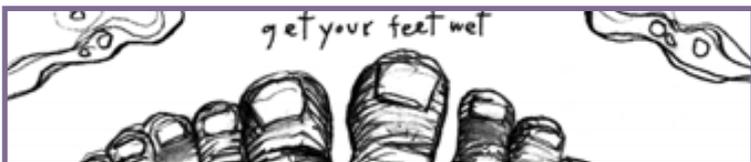
מִי כְמוֹכָה בְּאֱלִים יי מִי כְמוֹכָה
נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא

Mi chamokha ba-elim adonai?

Mi khamokha nedar ba-kodesh,

nora t'hilot, oseh feleh.

Who is like You among the powers?
Who is like You, transcendent in holiness,
awesome in splendor, working wonders!



Reader

In every generation

This promise has sustained our ancestors, and it sustains us still: that not one enemy alone has risen up to destroy us, but in every generation enemies seek to destroy us, but the Holy One saves us from their hand.

For we began as wanderers, without a home. Again and again, we have been wanderers, fugitives, refugees.

Group

We were strangers in Egypt and Kiev,
We were foreigners in Babylon and Berlin.

We were outsiders and wanderers in
Spain and Poland and France.

We looked at the citizens of those lands
with the dark, pleading eyes of the alien.

Our hearts beat the hesitant beat of those
without rights, fearful and uncertain.

We pray Thee help us to remember the heart
of the stranger when we walk in freedom.

Help us to be fair and upright in
all our dealings with others.

Oh God, burn and brand the lesson of all the
years and all the lands onto our hearts.

Oh God, make us forever strangers to
discrimination and injustice.

- *Union of Liberal and Progressive Synagogues.*



Dayeinu: It Would Have Been Enough

Reader

A Jewish philosopher was once asked, “what is the opposite of hopelessness?” His answer was, “*Dayeinu*,” the ability to be thankful for what we have received, for what we are.



אלו הוֹצִיאָנוּ מִמִּצְרַיִם וְלֹא עָשָׂה בָּהֶם שְׁפָטִים, דַּיִינוּ.
אלו עָשָׂה בָּהֶם שְׁפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם, דַּיִינוּ.
אלו עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם, דַּיִינוּ.
אלו הָרַג אֶת בְּכוֹרֵיהֶם וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם, דַּיִינוּ.
אלו נָתַן לָנוּ אֶת מְמוֹנָם וְלֹא קָרַע לָנוּ אֶת הַיָּם, דַּיִינוּ.
אלו קָרַע לָנוּ אֶת הַיָּם וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה, דַּיִינוּ.
אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה וְלֹא שָׁקַע צָרְנוּ בְּתוֹכוֹ דַּיִינוּ.
אלו שָׁקַע צָרְנוּ בְּתוֹכוֹ וְלֹא סָפַק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה דַּיִינוּ.
אלו סָפַק צָרְכָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה וְלֹא הָאֲכִילָנוּ אֶת הַמָּן דַּיִינוּ.
אלו הָאֲכִילָנוּ אֶת הַמָּן וְלֹא נָתַן לָנוּ אֶת הַשֶּׁבֶת, דַּיִינוּ.
אלו נָתַן לָנוּ אֶת הַשֶּׁבֶת, וְלֹא קָרְבָנוּ לִפְנֵי הַר סִינַי, דַּיִינוּ.
אלו קָרְבָנוּ לִפְנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה. דַּיִינוּ.
אלו נָתַן לָנוּ אֶת הַתּוֹרָה וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיִינוּ.
אלו הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל וְלֹא בָנָה לָנוּ אֶת בַּיִת הַבְּחִירָה דַּיִינוּ.

Ilu asah bahem shfatim, v'lo asah vailoheihem, Dayeinu!
 Ilu asah vailoheihem, v'lo harag et bichoraihem, Dayeinu!
 Ilu harag et bichoraihem, v'lo natan lanu mamonom, Dayeinu!
 Ilu natan lanu mamonom, v'lo karah lanu et hayam, Dayeinu!
 Ilu karah lanu et hayam, v'lo he'evairanu bitocho becheravah, Dayeinu!
 Ilu he'evairanu bitocho becheravah, v'lo shikah tzareinu b'tocho, Dayeinu!
 Ilu shikah tzareinu b'tocho, v'lo sifek tzarchainu bamidbar arba'im shana, Dayeinu!
 Ilu sifek tzarchainu bamidbar arba'im shana, v'lo he'echilanu et haman, Dayeinu!
 Ilu he'echilanu et haman, v'lo natan lanu et hashabbat, Dayeinu!
 Ilu natan lanu et hashabbat, v'lo karvanu lifnei har Sinai, Dayeinu!
 Ilu karvanu lifnei har Sinai, v'lo natan lanu et hatorah, Dayeinu!
 Ilu natan lanu et hatorah, v'lo hichnisanu l'erez Yisrael, Dayeinu!
 Ilu hichnisanu l'erez Yisrael, v'lo vana lanu et bait habchirah, Dayeinu!

Had God brought us out of Egypt and not divided the sea for us, *Dayeinu!*
 Had God divided the sea and not permitted us to cross on dry land, *Dayeinu!*
 Had God permitted us to cross on dry land and not sustained us for 40 years in the desert, *Dayeinu!*
 Had God sustained us for 40 years in the desert and not fed us with manna, *Dayeinu!*
 Had God fed us with manna and not given us the *Shabbat*, *Dayeinu!*
 Had God given us the *Shabbat* and not brought us to Mount Sinai, *Dayeinu!*
 Had God brought us to Mount Sinai and not given us the Torah, *Dayeinu!*
 Had God given us the Torah and not led us into the land of Israel, *Dayeinu!*
 Had God led us into the land of Israel and not built for us the Temple, *Dayeinu!*
 Had God built for us the Temple and not sent us prophets of truth, *Dayeinu!*
 Had God sent us prophets of truth and not made us a holy people, *Dayeinu!*

I - lu ho - tzi ho - tzi - a - nu, ho - tzi a - nu mi - mitz - ra - yim,
 ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.
 (Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -
 yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

Reader

What does this mean, "It would have been enough?"

Group

It means to celebrate each step toward freedom as if it were enough, then to start out on the next step. It means that if we reject each step because it is not the whole liberation, we will never be able to achieve the whole liberation. It means to sing each verse as if it were the whole song - and then sing the next verse!

Reader

Now, what does this mean in the great period of history? It means that we've got to stay together and maintain unity. You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt he had a favourite formula for doing it - he kept the slaves fighting among themselves. But whenever the slaves get together, something happens in Pharaoh's court, and he cannot hold the slaves in slavery. When the slaves get together, that's the beginning of getting out of slavery. Now let us maintain unity.

- Reverend Martin Luther King, Jr. *'I've Been to the Mountaintop.'*

Reader

The Jew carries the burden of an unredeemed world. He cannot concede that redemption is an accomplished fact, for he knows it is not so.

- Martin Buber.

Our Personal Dayeinu

Now let us make our own *dayeinu* by writing something that we have had enough of. We will put these into a bowl and take turns reading them out. Let us then commit to better informing ourselves of how we can change these things so we do not face the same challenges this time next year.



The Seder Symbols

Reader

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: שְׁלֹא אָמַר שְׁלֹשָׁה דְּבָרִים אֵלּוּ בַּפֶּסַח.
לֹא יֵצֵא יְדֵי חוּבְתוֹ, וְאֵלּוּ הֵן: פֶּסַח, מַצָּה, וּמְרוֹר.

Rabban Gamliel said, "Whoever does not consider well the meaning of these three, *pesach*, *matzah*, and *maror*, has not fulfilled the purpose of the *Seder*."

Pascal Lamb/Yam

(Hold up the shankbone or yam)

Why did our ancestors eat the *Pesach* offering at their *Seder*? As a reminder that God passed over the houses marked with lambs' blood: 'It is a Passover offering for God, who passed over the houses of the Israelites in *Mitzrayim* and saved our homes.'

Beitzah

(Hold up the egg)

The egg reminds us of the festival offering through which the Priests, in Temple days, expressed their prayer for the well being of the people. It is also a sign of rebirth and new beginnings. As all around us nature dances with new life, so may this season stir within us new strength, new hope, new joy.

Maror

(Hold up the *maror*)

We eat this *maror*, this bitter vegetable, as a reminder that Pharaoh embittered the lives of our ancestors, as it is written: "And they embittered their lives with the hard labor in mortar and bricks, with every servitude of the field, with torment."

Charoset

(Hold up the *charoset*)

Before eating the *maror*, we dip it in the *charoset*. By its appearance, it reminds us of the clay and straw with which our ancestors were forced to make bricks for Pharaoh's buildings in Egypt. By its sweet taste, it softens, but does not remove, the bitter memory of their slavery.

Matzah

(Hold up the *matzah*)

We eat this matzah, this unleavened bread, as a reminder that there was not sufficient time for the dough of our ancestors to rise before the Source of strength redeemed us. As it is written, "And they baked the dough which they brought from *Mitzrayim* into *matzot*."

But the *matzah* that we eat on Passover has an even greater significance than mere historical reminiscence. It is truly the bread of affliction, bread that was not eaten in luxury. For the people driven through the desert seeking God through great hardships and difficulty it was the very stuff of life - the foundation upon which they built their future. It is this same bread that we bring into our comfortable homes and our worldly lives. Thus it serves as a reminder to us that we are to be judged not by the opulence in which we live but by the ideals towards which we strive.

Orange

(Hold up the orange)

There are a wide range of explanations given for why some Jews include an orange on the *Seder* plate. The variety of narratives reflect how this practice, which has become popular in the last two decades, evolved over time to yield multiple tales and interpretations.

Rebecca Alpert tells of a 1979 session on women and Jewish law presented to the Jewish Women's Group at the University of California

Berkeley Hillel by the *rebbetzin* of campus *Chabad* House. One student asked the *rebbetzin* for her opinion about the place of lesbians in Judaism. The *rebbetzin* suggested that lesbianism was a small transgression, like eating bread during Passover. Something one shouldn't do, but for which there were few consequences. Some time later, when the Berkeley students were planning their *Seder*, they chose to place a crust of bread on their *Seder* plate in solidarity with lesbians who were trying to find a place in Jewish life.

Others picked up this story, but struggled with the transgressive symbolism of bread on a seder plate. Professor Susannah Heschel was responsible for substituting a tangerine as a symbol for gay and lesbian solidarity. She then went on to share the story, and as it spread, it changed. The symbol became an orange, not a tangerine, and the focus on Jewish lesbians shifted to a focus on the place of women leaders and rabbis in Judaism. And this is the version that first began to appear in mainstream *haggadot*. Today, let our orange be a symbol of inclusivity to all genders and sexualities.

- *Jewish Women's Archive*.

Leaning

When we eat the *matzah*, as when we drink the wine, we lean to the left. This is a relic of an ancient custom, for at Roman banquets free men and women would recline on couches, leaning on their left to leave their right hands unencumbered. So our leaning is a way of celebrating our liberation, and a symbol of our hope that, before long, all who are still enslaved will eat and drink at freedom's banquet.



The Second Cup

I will deliver you from their bondage

(Pour the second cup of wine)

Reader

We took up the struggle with our eyes wide open, under no illusion that the path would be an easy one...When I walked out of prison, that was my mission, to liberate the oppressed and the oppressor both. Some say that has now been achieved. But I know that that is not the case. The truth is that we are not yet free; we have merely achieved the freedom to be free, the right not to be oppressed.

Group

We have not taken the final step of our journey, but the first step on a longer and even more difficult road. For to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others. The true test of our devotion to freedom is just beginning.

Reader

I have walked that long road to freedom. I have tried not to falter; I have made missteps along the way. But I have discovered the secret that after climbing a great hill, one only finds that there are many more hills to climb. I have taken a moment here to rest, to steal a view of the glorious vista that surrounds me, to look back on the distance I have come.

Group

But I can rest only for a moment, for with freedom come responsibilities, and I dare not linger, for my long walk is not yet ended.

- *Nelson Mandela, Long Walk to Freedom.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Baruch atah Adonai, Eloheinu Melech ha'olam boreh p'ri ha-gafen.



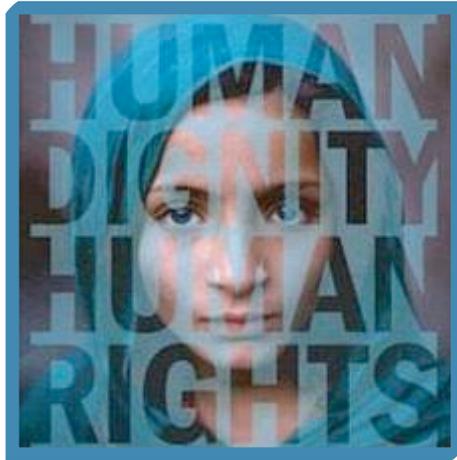
We praise You, O God, Sovereign of the Universe, Who brings forth the fruit of the vine.

(Leaning to the left, all drink the second cup of wine.)

Reader

‘Wherever we live, it is probably Egypt. There is, there really is, a better place, a promised land. And there is, there really is, a promised time. And there is no way to get from here to there, from now to then, except by joining together and marching - and sometimes stumbling - through the wilderness, watching this time not for signs and wonders, but for the opportunity to act.

- *Michael Walzer, Exodus Revolution.*



רחיצה

Rachtzah: Ritual Washing Before the Meal

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher
kidshanu b'mitzvotav v'tzivanu al n'tilat yadayim*

We praise You, O God, Sovereign of the Universe, Who hallows our lives with commandments, Who has commanded us regarding the washing of the hands.

Motzi Matzah: Blessing of the Matzah

Reader

The Israelites are not, after all, magically transported to the promised land; they are not carried on the “eagle’s wings” of Exodus; they must march to get there, and the march is full of difficulties, crises, struggles, all realistically presented, as if to invite human as well as divine resolution.

- *Michael Walzer, Exodus and Revolution.*

Group

We link ourselves with our brothers and sisters in this world who are not yet free as we fulfill the commandment to eat *matzah*, the bread of affliction.

Reader

You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, the bread of distress - for you departed from the land of Egypt hurriedly - so that you may remember the day of your departure from the land of Egypt as long as you live.

- *Deuteronomy 16:3.*

(The uppermost of the four *matzot* is broken and distributed among the group.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הַמּוֹצֵיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai, Eloheinu Melech ha'olam, ha'motzi lechem min ha'aretz.

We praise You, O God, Sovereign of the Universe, Who brings forth bread from the earth.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Baruch atah Adonai, Eloheinu Melech ha'olam, asher kidshanu b'mitzvotav v'tzivanu al achilat matzah.

We praise You, O God, Sovereign of the Universe, Who hallows our lives with commandments, Who has commanded us regarding the eating of *matzah*.

(Leaning to the left, the *matzah* is eaten.)

(The *maror* is dipped in the *charoset*.)

Reader

Tonight, as we taste the bitter herbs, we share in the bitterness and disappointment of the lives of our forebears. We recognize the bitter consequences of exploitation and repression - the loss of lives and the waste of human potential.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
 קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

*Baruch atah Adonai, Eloheinu Melech ha'olam, asher
 kidshanu b'mitzvotav v'tzivanu al achilat maror.*

We praise You, O God, Sovereign of the Universe, Who hallows our lives with commandments, Who has commanded us to eat the bitter herb.

(The *maror* is eaten, *not* leaning to the left.)

Group

Tonight, let us also remember that we are still on a journey. Just as God delivered Moses, Miriam and our people, just as they were sustained in the desert and transformed into a new people, so may we be nourished, inspired, and transformed on our journey to a stronger sense of ourselves as individuals and as one people.

- *The Chaikin Family.*



(Another piece of *maror* is taken and sandwiched between two pieces of matzah)

Reader

We follow a practice of Hillel from the time when the Temple stood. He combined the *matzah* and *maror* and ate them together, creating a *korech* sandwich, so that he might observe the precept handed down to him, exactly as his father before him. He said that by eating the *korech*, we would taste the bitterness of slavery mixed with the sweetness of freedom.

Group

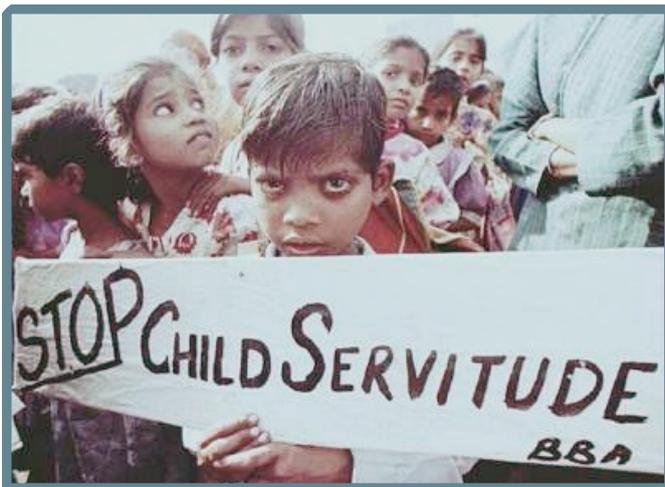
This practice suggests that part of the challenge of living is to taste freedom even in the midst of oppression, and to be ever conscious of the oppression of others even when we feel that we are free

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים שֶׁבֶת אַחִים גַּם יַחַד.

Hinei ma tov uma na'im shevet achim gam yachad.

How sweet it is to be together in community.

(Leaning to the left, the *korech* sandwich is eaten.)



בְּתֵאבּוֹן !

שְׁלַחַן עֹרֵךְ

Shulchan Orech

I'm fairly certain
that gefilte fish is
what makes people
afraid of Jews.



צְפִינָה

Tzafun: The Search for the Afikomen

Now begins the search for the *afikomen*. Whoever finds it may demand a reward. Gifts of *tzedakah* given in honor of the holders of the *afikomen* are a great reward.

When it is found, each person eats a small piece. Nothing should be eaten after the *afikomen*.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch atah Adonai, Eloheinu Melech ha'olam, ha'motzi lechem min ha'aretz.

We praise You, O God, Sovereign of the Universe, Who brings forth bread from the earth.

Barekh: Blessings After Meals

Group (on Shabbat)

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יי אֶת־שִׁיבַת צִיּוֹן הֵיִינוּ כְּחֹלְמִים.
 אֲזוּ יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזוּ לֵאמָרוּ בְּגוֹיִם הַגְדִּיל
 יי לַעֲשׂוֹת עִם אֱלֹהֵי. הַגְדִּיל יי לַעֲשׂוֹת עִמָּנוּ הֵיִינוּ שְׂמֵחִים.
 שׁוּבָה יי אֶת־שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב. הַאֲרָעִים בְּדַמְעָה
 בְּרִנָּה יִקְצְרוּ. הַלֹּדֶף יִלְדֵּי וּבִכְהָ נִשְׂא מְשֹׁךְ הַצֶּרֶע בָּא יָבֵא
 בְּרִנָּה נִשְׂא אֶלְמֹתָיו.

Shir Hama'alot b'shuv Adonai et shivat Tzion hayinu k'cholmim. Az y'malei s'chok pinu ulshoneinu rina, az yomru vagoyim: higdil Adonai la'asot im eileh. Higdil Adonai la'asot imanu, hayinu s'meichim. Shuva Adonai et sh'viteinu, Ka'afikim banegev. Hazorim b'dima b'rina yik'tzoru. Haloch yeileich uvacho nosei meshech hazara, bo yavo v'rina, nosei alumotav.

A song of ascents. When God will return the exiles of Zion, we will have been like dreamers. Then our mouth will be filled with laughter, and our tongue with songs of joy; then will they say among the nations, “The Eternal has done great things for these.” God has done great things for us; we were joyful. God, return our exiles as streams to arid soil. Those who sow in tears will reap with songs of joy. He goes along weeping, carrying the bag of seed; he will surely return with songs of joy, carrying his sheaves.



Reader

חֲבָרִים וְחֲבֵרוֹת נְבָרְךָ!

Chaverim vachaveirot n'vareich!

Let us praise God!

Group

יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.

T'hi shem Adonai m'vorach mei-atah v'ad olam

Praised be the name of God, now and forever.

Reader

יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.
בְּרָשׁוֹת הַחֲבֵרָה, נְבָרָךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְׁלָה.

*Y'hi shem Adonai m'vorach mei-atah v'ad olam. Birshut
hachevrah, n'vareich Elohinu she-achalnu mishelo.*

Praised be the name of God, now and forever. Praised be
our God, of whose abundance we have eaten.

Group

בָּרוּךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ חַיֵּינוּ.

Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.

Praised be our God, of whose abundance we
have eaten, and by whose goodness we live.

Reader

בָּרוּךְ אֱלֹהֵינוּ שֶׁאֲכַלְנוּ מִשְׁלוֹ וּבִטְוֹבוֹ
חַיֵּינוּ. בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ.

*Baruch Eloheinu she-achalnu mishelo
uv'tuvo chayinu. Baruch hu waruch sh'mo.*

Praised be our God, of whose abundance we have eaten,
and by whose goodness we live. Praised be the Eternal God.

Group

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מְלֶכֶּךָ הָעוֹלָם, הֵן אֶת-הָעוֹלָם
כָּלוֹ בִּטְוֹבוֹ בָּחוֹן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֶם
לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבִטְוֹבוֹ הַגָּדוֹל תִּתְּמֵד לֹא
חֶסֶר לָנוּ, וְאֵל יְחֶסֶר לָנוּ מִזֶּוֹן לְעוֹלָם וָעֵד. בְּעֶבֹר שְׁמוֹ
הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרִנֶּס לְכָל וּמִטֵּיב לְכָל, וּמִכִּין
מִזֶּוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי, הֵן
אֶת-הַכֹּל.



Baruch atah Adonai, Eloheinu Melech haolam, hazan et haolam kulo b'tuvo, b'chein b'chesed uv'rachamim. Hu notein lechem l'chol basar ki l'olam chasdo. Ut'tuvo hagadol tamid lo chasar lanu, v'al yechsar lanu, mazon l'olam va-ed, baavur sh'mo hagadol. Ki hu El zan um'farneis lakol umeitiv lakol, umeichin mazon l'chol b'riyotav asher bara.
Baruch atah Adonai, hazan et hakol.

Sovereign God of the universe, we praise You: Your goodness sustains the world. You are the God of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

נוֹדָה לְךָ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ לְאֲבוֹתֵינוּ וּלְאִמּוֹתֵנוּ
 אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה, וְעַל שֶׁהוֹצַאתָנוּ [יי אֱלֹהֵינוּ]
 מֵאֶרֶץ מִצְרַיִם וְעַל בְּרִיתְךָ שֶׁחֲתַמְתָּ בְּלִבְבָנוּ וּפְדִיתָנוּ
 מִבַּיִת עֲבָדִים, וְעַל תּוֹרַתְךָ שֶׁלַּמְדַּתָּנוּ, וְעַל חֻקֶּיךָ
 שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד שֶׁחֻוֵּנְתָנוּ, וְעַל אֲכִילַת
 מִזֹּן שֶׁאַתָּה זֵן וּמִפְרֻגֵּי אֹתָנוּ תָּמִיד, בְּכָל־יוֹם
 וּבְכָל־עֵת וּבְכָל־שָׁעָה.

Nodeh l'cha, Adonai Eloheinu, al shehinchalta laavoteinu ul'imoteinu eretz chemdah tovuh ur'chavah; v'al shehotzeitanu, Adonai Eloheinu mei-eretz Mitzrayim; uf'ditanu mibeit avadim; v'al b'rit'cha shechatamta bilvaveinu; v'al Torat'cha shelimadatanu, v'al chukecha shehodatanu, v'al chayim chein vacheses sheconantanu, v'al achilat mazon shaatah zan um'farneis otanu tamid, b'chol yom uv'chol eit uv'chol shaah.

For this good earth that You have entrusted to our mothers and fathers, and to us; for our deliverance from bondage; for the covenant You have sealed into our hearts; for Your life-giving love and grace; for Torah, our way of life, and for the food that sustains us day by day, we give You thanks.



וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ, וּמְבָרְכִים אֹתְךָ,
 יוֹתֵבְרְךָ שִׁמְךָ בְּפִי כָל־חַי תָּמִיד לְעוֹלָם וָעֶד. כִּכְתוּב,
 וְאֲכַלְתָּ וּשְׂבַעְתָּ, וּבִרְכַתְּ אֶת יי אֱלֹהֶיךָ עַל הָאֶרֶץ
 הַטֹּבָה אֲשֶׁר נָתַן לְךָ. בְּרִיךְ אֶתְּהָ יי, עַל הָאֶרֶץ וְעַל הַמִּזֹּן.

V'al hakol, Adonai Eloheinu, anachnu modim lach um'var'chim otach. Yitbarach simcha b'fi chol chai tamid l'olam va-ed, kakatuv: V'achalta v'savata, v'weirachta et Adonai Elohecha al haaretz hatovah asher natan lach. Baruch atah Adonai, al haaretz v'al hamazon.

For all this we thank You. Let Your praise ever be on the lips of all who live, as it is written: "When you have eaten and are satisfied, give praise to your God who has given you this good earth." We praise You, O God, for the earth, and for its sustenance.

רחם נא יי אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן
כבודך אלהינו אבינו. רענו זוננו פרנסנו וכלכלנו והרויחנו.
והרוח לנו יי אלהינו מהרה מקל צרותינו. ונא אל
תצריכנו יי אלהינו. לא לידי מהנת בשר נדם ולא
לידי הלואתם כי אם לירך המלאה הפתוחה
הקדושה והרחבה. שלא נבוש ולא נכלם לעולם ועד.

Racheim, Adonai Eloheinu, al Yisrael amecha, v'al Y'rushalayim irecha, v'al Tziyon mishkan k'vodecha. Eloheinu Avinu, r'einu zuneinu, parn'seinu v'chalk'leinu v'harvicheinu, v'harvach lanu, Adonai Eloheinu, m'heirah mikol tzaroteinu. V'na al tatzricheinu, Adonai Eloheinu, lo lidei mat'nat basar vadam v'lo lidei halvaatam, ki im l'yad'cha ham'lei-ah hap'tuchah hak'doshah v'har'chavah, shelo neivosh v'lo nikaleim l'olam va-ed.

Eternal God, Source of our being, show compassion for Israel Your people, Jerusalem Your city, and Zion, the ancient dwelling-place of Your glory. Guide and sustain us in all our habitations, and be a help to us in all our troubles. May we ever be able to help ourselves and one another, even as we rely on Your open and generous bounty.



(On Shabbat)

רְצֵה וְהַחֲלִיצֵנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם
הַשְּׁבִיעִי הַשָּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל
וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשָׁבֶת־בוּ וְלַנוּחַ בּוּ בְּאַהֲבָה כְּמִצְוֹת
רְצוֹנָךָ וּבְרְצוֹנָךָ הִנִּיחַ לָנוּ יי אֱלֹהֵינוּ, שֶׁלֹּא תִהְיֶה צָרָה
וְיָגוֹן וְנֹאנָחָה בַּיּוֹם מִנוּחָתֵנוּ. וְהִרְאֵנוּ יי אֱלֹהֵינוּ בְּנַחֲמַת
צִיּוֹן עִירָךָ, וּבְבִנְיַן יְרוּשָׁלַיִם עִיר קְדֻשָׁתְךָ, כִּי אַתָּה הוּא
בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחָמוֹת.)

*R'tzeih v'hachalitzeinu, Adonai Eloheinu, b'mitzvotecha w'mitzvat yom
hash'vi-i haShabbat hagadol v'hakadosh hazeh, ki yom zeh gadol v'kadosh
hu l'fanecha, lishbot bo v'lanuach bo b'ahavah k'mitzvat r'tzonecha.
Uvir'tzon'cha haniach lanu, Adonai Eloheinu, shelo t'hei tzarah v'yagon
vaanachah b'yom m'nuchateinu. V'hareinu, Adonai Eloheinu, b'nechamat
Tziyon irecha w'vinyan Y'rushalayim ir kodshecha, ki atah hu baal
hay'shuot uwaal hanechamot.*

Eternal God, strengthen our resolve to live by Your mitzvot, and especially the mitzvah of the seventh day, the great and holy *Shabbat*, the day of rest and serenity, of loving reflection upon Your will. Source of deliverance and of consolation, give us this day rest from sorrow, anguish, and pain, and renew our vision of a more beautiful world.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יי בּוֹנֵה בְּרַחֲמֵי יְרוּשָׁלַיִם. אָמֵן.

*Uv'neih Y'rushalayim ir hakodesh bimheirah v'yameinu. Baruch
atah Adonai, boneh v'rachamav Y'rushalayim. Amen.*

Let Jerusalem, the holy city, be renewed in our time. We praise You, *Adonai*, in compassion You rebuild Jerusalem. Amen.

The
BIRKAT
HAMAZON
is
a
Blessing
We say
to
THANK
GOD

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. הָאֵל אָבִינוּ מִלְכֵנו אֲדִירֵנו
 בּוֹרְאֵנו גּוֹאֲלֵנו יוֹצֵרֵנו קְדוֹשֵׁנו קְדוֹשׁ יַעֲקֹב רוֹעֵנו רוֹעֵה יִשְׂרָאֵל
 הַמֶּלֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שֶׁבְכָל יוֹם וַיּוֹם הוּא הַטֵּיב. הוּא
 מְטִיב. הוּא יֵטִיב לָנוּ. הוּא גִמְלָנו הוּא גּוֹמְלָנו הוּא יְגַמְלָנו לְעַד.
 לַחַן וּלְחֶסֶד וּלְרַחֲמִים וּלְרִנַּח הַצֶּלֶה וְהַצִּלָּה. בְּרָכָה
 וַיְשׁוּעָה נַחֲמָה פְּרִנָּסָה וְכַלְפָּלָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם
 וְכָל טוֹב. וּמִכָּל טוֹב לְעוֹלָם עַל יַחְסָרֵנוּ.

*Baruch atah Adonai, Eloheinu Melech haolam, he-El Avinu Malkeinu
 Adireinu, Bor'einu, Goaleinu, Yotz'reinu, K'dosheinu, K'dosh Yaakov, Ro-
 einu Ro-eih Yisrael, HaMelech hatov v'hameitiv lakol, sheb'chol yom vayom
 hu heitiv, hu meithiv, hu yeitiv lanu. Hu g'malanu, hu gomleinu, hu
 yigm'leinu laad, l'chein ul'chesed ul'rachamim ul'revach, hatzalah
 v'hatzlachah, b'rachah vishuah, nechamah, parnasah, v'chalkalah,
 v'rachamim v'chayim v'shalom, v'chol tov, umikol tov l'olam al y'chas'reinu.*

We praise You, divine Parent of Israel, Source of liberating power and vision,
 of all that is holy and good. You have shown us love and kindness always; day
 by day You grant us grace and compassion, deliverance and freedom,
 prosperity and blessing, life and peace.

הַרְחַמֵּן הוּא יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. הַרְחַמֵּן הוּא יִתְבַּרֵךְ בְּשֵׁמִים וּבְכָאָרִץ.
 הַרְחַמֵּן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים. וַיִּתְפָּאֵר בָּנוּ לְעַד וּלְנִצְחָה נְצָחִים. וַיִּתְהַדַּר
 בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים. הַרְחַמֵּן הוּא יִפְרִנֶּסֶנוּ בְּכָבוֹד. הַרְחַמֵּן הוּא
 יִשְׁבּוֹר עָלֵנוּ מֵעַל צָנָאֲרֵנוּ. וְהוּא יוֹלִיכֵנוּ קוֹמֵמִיוֹת לְאַרְצֵנוּ. הַרְחַמֵּן הוּא
 יִשְׁלַח לָנוּ בְּרָכָה מְרַבָּה בְּפִיֹת הַזֶּה וְעַל שְׁלֹחַן זֶה שְׂאֲכָלְנוּ עָלָיו. הַרְחַמֵּן
 הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב. וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת
 טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת.

*HaRachaman, hu yimloch aleinu l 'olam va-ed. HaRachaman, hu
 yitbarach bashamayim uvaaretz. HaRachaman, hu yishtabach l'dor dorim,
 v'yitpaar banu laad ul'neitzach n'tzachim, v'yit-hadar banu laad ul'ol'mei
 olamim. HaRachaman, hu y'farn'seinu b'chavod. HaRachaman, hu
 yishbor uleinu mei-al tzavareinu, v'hu yolicheinu kom'miyut l'artzeinu.*

HaRachaman, hu yishlach b'rachah m'rubah babayit hazeh, v'al shulchan zeh she-achalnu alav. HaRachaman, hu yishlach lanu et Eliyahu HaNavi, zachur latov, vivaser lanu b'sorot tovot, y'shuot v'nechamot.

Merciful One, be our God forever. Merciful One, heaven and earth alike are blessed by Your presence. Merciful One, let all generations proclaim Your glory. Merciful One, help us to sustain ourselves in honor. Merciful One, break the yoke of oppression from off our necks. Merciful One, bless this house, this table at which we have eaten. Merciful One, send us tidings of Elijah, glimpses of good to come, redemption and consolation. Merciful One, find us worthy of witnessing a time of redemption and of attaining eternal life.

Reader

Merciful One, bless us and all our dear ones; as You blessed our ancestors Abraham, Isaac, and Jacob; Sarah, Rebekah, Leah, and Rachel, so bless us, one and all; and let us say: Amen.

Group

בְּמָרוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵינוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת
שְׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יְיָ. וְצַדִּיקָה מֵאֱלֹהֵי יִשְׁעֵנוּ.
וְנִמְצָא חַן וְשִׂכָּל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

Bamaron y'lam'du aleihem v'aleinu z'chut shet'hei l'mishmeret shalom; v'nisa v'rachah mei-eit Adonai utz'dakah mei'Elohei yisheinu, v'nimtza chein v'seichel tov b'einei Elohim v'adam.

May we receive blessings from the Eternal One, kindness from God our help, and may we all find divine and human grace and favor.

(On Shabbat)

הַרְחֵמוּ, הוּא יְנַחֵלְנוּ יוֹם שְׁכָלוּ
שַׁבָּת וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים.)

*HaRachaman, hu yanchileinu yom shekulo
Shabbat um'nuchah l'chayei haolamim.*

Merciful One, help us to see the coming
of a time when all is Shabbat.

עֲשֵׂה שָׁלוֹם בְּמִרְמָיו, הוּא יַעֲשֶׂה שָׁלוֹם,
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

*Oseh shalom bimromav, hu yaaseh shalom,
aleinu v'al kol Yisrael, v'imru amen.*

May the Source of peace grant peace to us, to all
Israel, and to all the world. Amen.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חַסְדּוֹ. פּוֹתֵחַ אֶת־יָדָיו,
וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן. בָּרוּךְ הַגֵּבֶר אֲשֶׁר יְבַטַח בִּיהוָה
וְהָיָה יְהוָה מִבְטָחוֹ.

*Hodu l'Adonai ki tov, ki l'olam chasdo. Potei-ach et yadecha, umasbia
l'chol chai ratzon. Baruch hagever asher yivtach b'Adonai, v'hayah
Adonai mitvacho.*

Give thanks to God, who is good, whose love is everlasting, whose hand is
open to feed all that lives. Blessed are you who trust in God, who make God
your stronghold.

יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

Adonai oz l'amo yitein, Adonai y'vareich et amo vashalom.

Eternal God: give strength to Your people;
Eternal God: bless Your people with peace.



The Third Cup

I will redeem you with an outstretched arm

(Pour the third cup of wine)

Reader

The swords have not yet been put aside, and the time of the plowshare and the pruning hooks is still to come. But the journey has begun. Towards that redemption, let us lift once again our glasses of wine and join in the blessing:

בְּרַךְ אֹתָהּ יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן.



Baruch atah Adonai, Eloheinu Melech ha'olam boreh p'ri ha-gafen.

We praise You, O God, Sovereign of the Universe, Who brings forth the fruit of the vine.

(Leaning to the left, all drink the third cup of wine.)

Reader

That's the difficulty in these times: ideals, dreams and cherished hopes rise within us, only to meet the horrible truth and be shattered.

Group

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because, in spite of everything I still believe that people are really good at heart. I simply can't build my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever-approaching thunder, which will destroy us too. I can feel the sufferings of millions and yet, if I look up into the heavens, I think it will all come right, that this cruelty too will end, and that peace and tranquility will return again.

Reader

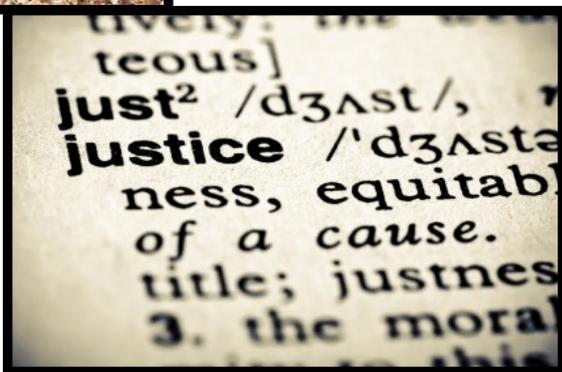
In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.

- Anne Frank, The Diary of Anne Frank.

Kosot Elijah v' Miriam: The Cups of Elijah and Miriam



**On our table tonight
we have two extra
cups, one of wine
and one of water.**



Reader

As we confront the injustice of this world, may we be like Elijah, who in defense of justice, spoke truth to power. Jewish legends recall the mystical appearance of Elijah in times of trouble, to promise relief and redemption, to lift downcast spirits and to plant hope in the hearts of the downtrodden.

Group

The story has been told of a miraculous well of living water which had accompanied the Jewish people since the world was spoken into being. The well comes and goes, as it is needed, and as we remember, forget, and remember again how to call it to us. In the time of the exodus from *Mitzrayim*, the well came to Miriam, in honor of her courage and action, and stayed with the Jews as they wandered the desert. Upon Miriam's death, the well again disappeared.

Reader

It is the women of our story who make its unfolding possible. Shifrah and Puah, the midwives who disobey Pharaoh's order to kill all newborn boys; Yocheved and Miriam, the mother and sister of Moses; Pharaoh's daughter who rescues Moses from the Nile. Pharaoh pays little mind to the women, yet it is their daring actions that began it all. It is because of them that we are here tonight; it is because of them that we are able to thank God for our freedom, just as Miriam led us in song to God after we crossed through the parted waters.

Group

With this ritual of Miriam's cup of water, we honor all Jewish women. We commit ourselves to transforming all of our cultures into loving, welcoming spaces for people of all genders.

(The door is opened)

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.
בְּמַהֲרָה בְּיָמֵינוּ, יָבֵא אֱלֵינוּ,
עִם מָשִׁיחַ בֶּן דָּוִד.

Eliyahu Hanavi, Eliyahu Hatishbi
Eliyahu Hagiladi. Bimherah v'yamenu
Yavo Elenu. Im Mashiach Ben David.

Elijah the Prophet, Elijah the Tishbite,
Elijah the Giladite, May he soon
come to us, with Mashiach the son of David.

Reader

May all who are hungry to come and eat. May Elijah the Prophet come soon and in our time, ushering in the Messianic Age.



Hallel: Psalms of Praise

Hal'lu et Adonai Kol Goyim

הַלְלוּ אֶת יְיָ כָּל גּוֹיִם. שִׁבְחוּהוּ כָּל הָאֻמִּים.
כִּי גָבַר עָלֵינוּ חַסְדּוֹ. וְאֵמֶת יְיָ לְעוֹלָם. הַלְלוּיָהּ.

*Hal'lu et Adonai kol goyim. Shab'hu hu kol haumim.
Ki gavar aleinu hasdo v'emet Adonai l'olam. Hal'luyah.*

Praise God, all ye nations! Sing praises, all ye peoples, for the faithfulness of God has been mighty with us, and God's truth is forever. *Halleluyah.*

Psalm 118:1-4 Hodu Ladonai

הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא בֵּית אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ.
יֹאמְרוּ נָא יִרְאִי יְיָ כִּי לְעוֹלָם חַסְדּוֹ.



*Hodu l'Adonai ki tov, ki l'olam hasdo. Yomar nah yisrael,
ki l'olam hasdo. Yomru nah beit aharon, ki l'olam hasdo.
Yomru nah yirei Adonai, ki l'olam hasdo.*

O give thanks unto God for the Eternal is good, for God's truthfulness is forever. As Israel shall bear witness: the truth of God is eternal. As the House of Aaron now proclaims: Infinite is God's mercy. As all will declare who revere God's name: Endless is God's loving kindness.

Psalm 118:19,17 Pit'hu Li

פְּתַחוּ לִי שַׁעֲרֵי צְדָק. אֲבֹא בָם. אוֹרְהָ יְהוָה.
עֲזֵי זִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה.
זֶה הַיּוֹם עָשָׂה יְיָ. נְגִילָה וְנִשְׂמָחָה בּוֹ.
אָנָּה יְיָ. הוֹשִׁיעָה נָּא.
אָנָּה יְיָ. הוֹשִׁיעָה נָּא.
אָנָּה יְיָ. הַצְּלִיחָה נָּא.
אָנָּה יְיָ. הַצְּלִיחָה נָּא.



*Pithu li shaarei tzedek. Avovam odeyah. Ozi v'Zimrat Yah. Vayahi li lishuah zeh hayom
asah Adonai, nagilah v'nismecha vo. Ana Adonai hoshia na, ana Adonai hoshia na.
Ana Adonai hatz'liha na ana Adonai hatz'liha na*

Open up, O gates of righteousness, that we may enter and sing your praise! To you, O God,
Does Israel's song arise, wondrous in our eyes. This is the day which God has ordained for us,
for we were destined of old. We lift our voice. Our souls within rejoice. God's endless praise be
told! God, we beseech you, Redeem! God, we pray you, Deliver! God, we beseech you,
Prevail! God, we beseech you, Triumph!



Psalm 118:25 *Ana Adonai*

לֹא לָנוּ, יי, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד,
עַל חֲסִדֶיךָ, עַל אֲמוּנֶיךָ. לָמָּה יֹאמְרוּ הַגּוֹיִם
אֵיחָ נָא אֱלֹהֵיהֶם? וְאַל תִּינֹנוּ בַּשָּׁמַיִם,
כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצִבְיֵיהֶם כִּסְף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ. עֵינַיִם לָהֶם וְלֹא יִרְאוּ.
אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ. אֶף לָהֶם וְלֹא יִרְיחוּ
יְדֵיהֶם וְלֹא יִמְשִׁיחוּ. רַגְלֵיהֶם וְלֹא יִהַלְכוּ.
לֹא יִהְיוּ בְּגִרוֹנִים. כְּמוֹתֵם יִהְיוּ עֲשִׂיהֶם.
כֹּל אֲשֶׁר בָּטַח בָּהֶם. יִשְׂרָאֵל בָּטַח בִּיהוָה,
עֲזָרָם וּמִגְּנָם הוּא. בַּיַּת אַהֲרֹן בָּטַחוּ בִּיהוָה,
עֲזָרָם וּמִגְּנָם הוּא. יִרְאִי יְהוָה בָּטַחוּ בִּיהוָה,
עֲזָרָם וּמִגְּנָם הוּא.



*Lo lanu, Adonai, lo lanu, ki l'shimcha tein kavod. Al chasad'cha al amitecha. Lamah yomru
hagoyim. Ayeih na Eloheihem. V'Eiloheinu bshamayim, Ki asher chafetz asah. Atzabeihe
kesef v'zahav. Maaseih y'dei adam. Peh lahem v'lo y'dabeiru. Einayim lahem v'lo yiru.
Oz'nayim lahem v'lo yishmau. Af lahem v'lo y'richun. Y'deihem v'lo y'mishun. Ragleihem v'lo
y'haleichu, lo yehgu bigronam: K'mohem yihyu oseihem, kol asher boteiach bahem.*

Why should the nations say, “where now is their God?” “Where *now* is their God?” *Their* idols
are silver and gold’ their idols are gold, the work of human hands. Unseeing eyes they have,
and mouths, but no true speech; hands that cannot reach nor touch; deaf they are to others’
words; inert, without the vivid breath of life. Those who make them will be as they are, their
worshippers become like them, yes all who put their trust in them!

The Fourth Cup

I will take you as my people

(Pour the fourth cup of wine)

Reader

As our *Seder* draws to an end, we take up our cups of wine one last time. The redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to the service of God, to a great purpose for which the people of Israel lives: the preservation and affirmation of hope.



Group

So we dedicate this fourth cup to all those who labor for the common good in large ways and small, regardless of their origin, station, or faith. And we take heart from the fact that there will yet come a day that all those who yearn for the good and who help sustain it will yet prevail.

Reader

Each day, around the world and here at home, there are cries going unanswered by our fellow human beings. We must work to bring freedom to those still in the depths. It will not be easy. To truly address slavery, we cannot just free individual slaves but must also address the root causes of poverty, prejudice, and inequality that make slavery possible. Our eyes are now open: let us take action on what we see.

- *Adapted from Rabbis for Human Rights*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.



Baruch atah Adonai, Eloheinu Melech ha'olam boreh p'ri ha-gafen.

We praise You, O God, Sovereign of the Universe, Who brings forth the fruit of the vine.

(Leaning to the left, all drink the fourth cup of wine.)

Make Those Waters Part

Let us retell the story of our struggle for the promised land
Let us remember how freedom is won so our children will understand
Once we were slaves in Egypt, our people and our land were apart
But when Moses stood before that troubled sea, he could
Make those waters part

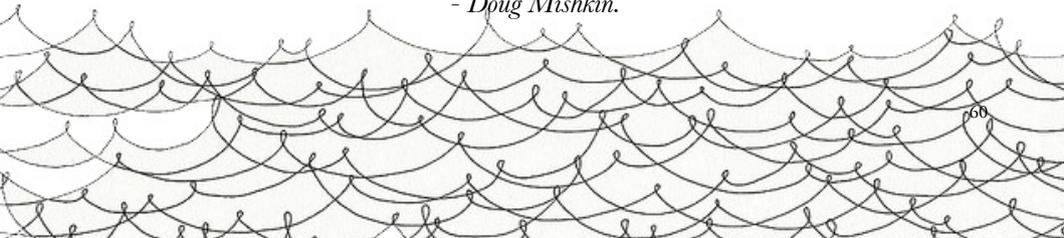
Once we were slaves in America,
we were given white men's names
They scattered our families,
they shattered our lives,
while they kept us bound in chains.
Then we marched strong in Selma,
we looked the racists right in the heart,
And when Martin stood before that troubled sea,
he could make those waters part.

Somewhere tonight lives a free man
Somewhere else freedom's just a song of the heart,
We must find the river flowing between them,
And we must make those waters part.

Now we are slaves in our own time
The many at the hands of the few,
And we who've crossed the sea of slavery before,
Must remember what we must do:
In the name of the falsely imprisoned,
In the name of all the homeless at heart,
In the name of all the history that binds us,
We must make those waters part.

Troubled seas rising around us
Sometimes the promised land seems hidden from view
So we retell these stories, that's how we start -
To make those waters part.

- *Doug Mishkin.*



Nirtzah: Conclusion



Reader

Each cup we raise this night is an act of memory and of reverence. The story we tell, this year as every year, is not yet done. It begins with them, then; it continues with us, now. We remember not out of curiosity or nostalgia, but because it is our turn to add to the story.

Group

Our challenge this year, as every year, is to feel the exodus, to open the gates of time and to become one with those who crossed the Red Sea from slavery to freedom.

Reader

Our challenge this year, as every year, is to know the Exodus, to behold all those in every land who have not yet made the crossing.

Group

Our challenge this day, as every day, is to reach out our hands to them and help them cross to freedomland.

Reader

We know some things that others do not always know - how arduous is the struggle, how very deep the waters to be crossed and how treacherous their tides, how filled with irony and contradiction and suffering are the crossing and then the wandering.

Group

We know such things because we ourselves wandered in the desert for forty years. Have not those forty years been followed by thirty two centuries of struggle and of quest? Heirs to those who struggle and quested, we are old timers at disappointment, veterans at sorrow, but always, always, prisoners of hope.

Reader

The hope is the anthem of our people (*Hatikvah*), and the way of our people. For all the reversals and all the stumbling blocks, for all the blood and all the hurt, hope still dances within us. That is who we are, and that is what this *Seder* is about.

Group

For slaves do become free, and the tyrants are destroyed. Once it was by miracles; today it is by defiance and devotion.

Group

In the words of the great black abolitionist, Harriet Tubman: "I have heard their cries, and I have seen their tears, and I would do anything in my power to set them free."

Reader

Let us make this Passover not only *zman cheiruteinu*, the season of our freedom, but also *zman cheiruteihem*, a time of freedom for everyone.

Group



Chad Gadya

Chad gadya, chad gadya.
D'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata shunra v'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata chalba v'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata chutra v'hika l'chalba,
d'nashach l'shunrah, d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata nura v'saraf l'chutra,
d'hikah l'chalba, d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata maya v'chava l'nura,
d'saraf l'chutra, d'hikah l'chalba,
d'nashach l'shunrah, d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata tora v'shatah l'maya,
d'chava l'nura, d'saraf l'chutra,
d'hikah l'chalba, d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.

V'ata hashchoeit v'shachat l'tora,
d'shata l'maya, d'chava l'nura,
d'saraf l'chutra, d'hikah l'chalba,
d'nashach l'shunrah, d'achlah l'gadya,

חד גדיא. חד גדיא.
דזבין אבא בתרי זוזי.
חד גדיא. חד גדיא.
ואתא שונרא ואכלה לגדיא.
דזבין אבא בתרי זוזי.
חד גדיא. חד גדיא.
ואתא כלבא ונשד לשונרא.
דאכלה לגדיא.
דזבין אבא בתרי זוזי.
חד גדיא. חד גדיא.
ואתא חוטרא והפה לכלבא.
דנשד לשונרא דאכלה לגדיא.
דזבין אבא בתרי זוזי.
חד גדיא. חד גדיא.
ואתא נורא ושרף לחוטרא.
דהפה לכלבא. דנשד לשונרא.
דאכלה לגדיא.
דזבין אבא בתרי זוזי.
חד גדיא. חד גדיא.
ואתא מיא וקבה לנורא.
דשרף לחוטרא. דהפה לכלבא.
דנשד לשונרא דאכלה לגדיא.
דזבין אבא בתרי זוזי.
חד גדיא. חד גדיא.
ואתא תורא ושתה למיא.
דקבה לנורא. דשרף לחוטרא.
דהפה לכלבא. דנשד לשונרא.
דאכלה לגדיא.
דזבין אבא בתרי זוזי.
חד גדיא. חד גדיא.
ואתא השוחט ושחט לתורא.
דשתה למיא. דקבה לנורא.
דשרף לחוטרא. דהפה לכלבא.
דנשד לשונרא דאכלה לגדיא.
דזבין אבא בתרי זוזי.
חד גדיא. חד גדיא.

*d'zabin aba bitrei zuzei,
chad gadya, chad gadya.*

*V'ata malach hamavet v'shachat l'shocheit,
d'shachat l'tora, d'shata l'maya,
d'chava l'nura, d'saraf l'chutra,
d'hikah l'chalba, d'nashach l'shunrah,
d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.*

*V'ata Hakodesh Baruch Hu
v'shachat l'malach hamavet,
d'shachat l'shocheit, d'shachat l'tora,
d'shata l'maya, d'chava l'nura,
d'saraf l'chutra, d'hikah l'chalba,
d'nashach l'shunrah, d'achlah l'gadya,
d'zabin aba bitrei zuzei,
chad gadya, chad gadya.*

ואתא מלאך המות ושחט לשוחט
דשחט לתורא. דשחט למיא.
דקבה לנורא. דשרף לחוטרא.
דהקף לכלפא. דנשד לשונרא.
דאכלה לגדיא.
דזבין אפא בתרי זוזי.
חד גדיא. חד גדיא.
ואתא הקדוש ברוך הוא
ושחט למלאך המות.
דשחט לשוחט. דשחט לתורא.
דשחט למיא. דקבה לנורא.
דשרף לחוטרא. דהקף לכלפא.
דנשד לשונרא. דאכלה לגדיא.
דזבין אפא בתרי זוזי.
חד גדיא. חד גדיא.

Chad gadya, chad gadya. My father bought for two zuzim. Chad gadya, chad gadya. Then came the cat and ate the kid, My father bought for two zuzim. Chad gadya, chad gadya. Then came the dog and bit the cat, that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya. Then came the stick and beat the dog, that bit the cat that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya. Then came the fire and burned the stick, that beat the dog that bit the cat, that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya. Then came the water and quenched the fire, that burned the stick that beat the dog, that bit the cat that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya. Then came the ox and drank the water, that quenched the fire that burned the stick, that beat the dog that bit the cat, that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya. Then came the butcher and slew the ox, that drank the water that quenched the fire, that burned the stick that beat the dog, that bit the cat that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya. Then came the angel of death, and killed the butcher that slew the ox, that drank the water that quenched the fire, that burned the stick that beat the dog, that bit the ca that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya. Then came the Holy One, blessed be God! And destroyed the Angel of death, that killed the butcher that slew the ox, that drank the water that quenched the fire, that burned the stick that beat the dog, that bit the cat that ate the kid, My father bought for two zuzim. Chad gadya, chad gadya.



Adir Hu

Adir hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Bachur hu, gadol hu,

dagul hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Hadur hu, vatik hu,

zakai hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Chasid hu, tahor hu,

yachid hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Kabir hu, lamud hu,

melech hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Nora hu, sagiv hu,

izuz hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Podeh hu, tzadik hu,

kadosh hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Rachum hu, shadai hu,

Takif hu yivei baito b'karov.

Bimheirah, bimheirah, b'yamainu b'karov.

El b'nai, El b'nai, b'nai baitcha b'karov.

Mighty is God, mighty is God, May God build the Temple soon, Speedily in our time, soon. God, build; God, build; Build Your House soon! Supreme is God, Great is God, Outstanding is God Mighty is God, mighty is God. Glorious is God, Faithful is God, Worthy is God Mighty is God, mighty is God. Kind is God, Pure is God, Unique is God Mighty is God, mighty is God. Mighty is God, Wise is God, Majestic is God Mighty is God, mighty is God. Awesome is God, Strong is God, Powerful is God Mighty is God, mighty is God. Redeeming is God, Righteous is God, Holy is God Mighty is God, mighty is God. Compassionate is God, Almighty is God, Resolute is God, Mighty is God, mighty is God.

Echad, mi yode'ah?

Echad mi yode'a?

Echad ani yode'a: echad Eloheinu shebashamayim u'va'aretz.

אחד מי יודע? אחד אני יודע:
אחד אלהינו שבשמים ובארץ.

Shnayim mi yode'a?

Shnayim ani yode'a: shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

שנים מי יודע? שנים אני יודע:
שני לחות הברית.
אחד אלהינו שבשמים ובארץ.

Shloshah mi yode'a?

Shloshah ani yode'a: shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

שלושה מי יודע? שלושה אני יודע:
שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ.

Arba mi yode'a?

Arba ani yode'a: arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

ארבע מי יודע? ארבע אני יודע:
ארבע אמהות. שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ.

Chamishah mi yode'a?

Chamishah ani yode'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

חמשה מי יודע? חמשה אני יודע:
חמשה חומשי תורה. ארבע אמהות.
שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ.

Shishah mi yode'a?

Shishah ani yode'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

ששה מי יודע? ששה אני יודע:
ששה סדרי משנה. חמשה חומשי תורה.
ארבע אמהות. שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ.

Shiv'ah mi yode'a?

Shiv'ah ani yode'a: shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

שבעה מי יודע? שבעה אני יודע:
שבעה ימי שבוע. ששה סדרי משנה.
חמשה חומשי תורה. ארבע אמהות.
שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ.

Shmonah mi yode'a?

Shmonah ani yode'a: shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

שמונה מי יודע? שמונה אני יודע:
שמונה ימי מילה. שבעה ימי שבוע.
ששה סדרי משנה. חמשה חומשי תורה.
ארבע אמהות. שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ.

Tishah mi yode'a?

Tishah ani yode'a: tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

תשעה מי יודע? תשעה אני יודע:
תשעה ירחי לדה. שמונה ימי מילה.
שבעה ימי שבתא. ששה סדרי משנה.
חמשה חומשי תורה. ארבע אמהות.
שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ

Asarah mi yode'a?

Asarah ani yode'a: asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

עשרה מי יודע? עשרה אני יודע:
עשרה דבריא. תשעה ירחי לדה.
שמונה ימי מילה. שבעה ימי שבתא.
ששה סדרי משנה. חמשה חומשי תורה.
ארבע אמהות. שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ

Echad asar mi yode'a?

Echad asar ani yode'a: echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

אחד עשר מי יודע? אחד עשר אני יודע:
אחד עשר כוכביא. עשרה דבריא.
תשעה ירחי לדה. שמונה ימי מילה.
שבעה ימי שבתא. ששה סדרי משנה.
חמשה חומשי תורה. ארבע אמהות.
שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ

Shnaim asar mi yode'a?

Shnaim asar ani yode'a: shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

שנים עשר מי יודע? שנים עשר אני יודע:
שנים עשר שבטיא. אחד עשר כוכביא.
עשרה ירחי לדה. תשעה ימי מילה.
שמונה ימי שבתא. ששה סדרי משנה.
חמשה חומשי תורה. ארבע אמהות.
שני לחות הברית.
אחד אלהינו שבשמים ובארץ

Shloshah asar mi yode'a?

Shloshah asar ani yode'a: shloshah asar midaiya, shnaim asar shivtaiya, echad asar kochvaya, asarah dibraiya, tishah yarchai laidah, shmonah yimei milah, shiv'ah yimei shabbata, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnai luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

שלושה עשר מי יודע? שלושה עשר אני יודע:
שלושה עשר מדיא. שנים עשר שבטיא.
אחד עשר כוכביא. עשרה ירחי לדה.
תשעה ירחי לדה. שמונה ימי מילה.
שבעה ימי שבתא. ששה סדרי משנה.
חמשה חומשי תורה. ארבע אמהות.
שלושה אבות. שני לחות הברית.
אחד אלהינו שבשמים ובארץ

Who knows one? I know one. One is God in heaven and on earth. Who knows two? I know two. Two are the tablets given on Mount Sinai, one is God, in heaven and on earth. Who knows three? I know three. Three are the Fathers, two are the tablets given on Mount Sinai, one is God, in heaven and on earth. Who knows four? I know four. Four are the Mothers, three are the Fathers, two are the tablets given on Mount Sinai, one is God...Who knows five? I know five. Five are the of the Torah, four are the Mothers, three are the Fathers...Who knows six? I know six. Six are the books of the Mishnah, five are the books of the Torah, four are the Mothers...Who knows seven? I know seven. Seven are the days of the week, six are the books of the Mishnah, five are the books of the Torah...Who knows eight? I know eight. Eight are the days till the Brit Milah, seven are the days of the week, six are the books of the Mishnah...Who knows nine? I know nine. Nine are the months till a child is born, eight are the days till the Brit Milah, seven are the days of the week...Who knows ten? I know ten. Ten are the commandments, nine are the months till a child is born, eight are the days till the Brit Milah...Who knows eleven? I know eleven. Eleven are the stars of Joseph's dream, ten are the commandments, nine are the months till a child is born...Who knows twelve? I know twelve. Twelve are the tribes, eleven are the stars of Joseph's dream, ten are the commandments...Who knows thirteen? I know thirteen. Thirteen are the attributes of God, twelve are the tribes, eleven are the stars of Joseph's dream...

Hatikvah

כָּל עוֹד בְּלִבְבּ פְּנִימָה
 נֶפֶשׁ יְהוּדֵי הוֹמִיָּה.
 וּלְפָאֲתֵי מִזְרַח קְדִימָה
 עֵינַי לְצִיּוֹן צוֹפִיָּה -
 עוֹד לֹא אֶבְרָה תְּקוּנָנוּ,
 הַתְּקוּנָה בַּת שְׁנוֹת אַלְפִּים.
 לְהִיּוֹת עִם חֶפְשִׁי בְּאֶרֶצְנוּ,
 בְּאֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

Kol ode balevav P'nimah - Nefesh Yehudi homiyah
Ulfa'atey mizrach kadimah Ayin l'tzion tzofiyah.
Ode lo avdah tikvatenu Hatikvah bat shnot alpayim:
L'hiyot am chofshi b'artzenu - Eretz Tzion v'Yerushalayim.

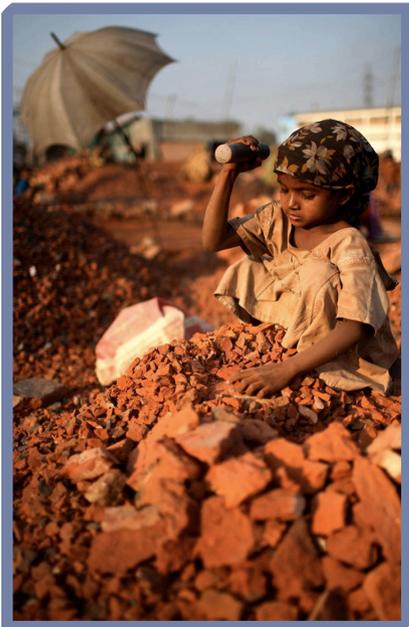
As long as the Jewish spirit is yearning deep in the heart,
 With eyes turned toward the East, looking toward Zion,
 Then our hope - the two thousand year old hope - will not be lost:
 To be a free people in our land, The land of Zion and Jerusalem.

Let My People Go

When Israel was in Egypt land
Let my people go
Oppressed so hard they could not stand
Let my people go.
Go down, Moses
Way down to Egypt land
Tell old Pharoah
To let my people go.

Chorus: Go down Moses,
Way down to Egypt land
Tell old Pharoah
To let my people go.

And G-d told Moses what to do
Let my people go!
To lead the children of Israel through
Let my people go!



O Freedom

Oh freedom
Oh freedom
Oh freedom over me!
And before I'd be a slave
I'll be buried in my grave
And go home to my Lord
and be free.

No more moaning
No more moaning
No more moaning over me!
And before...

There'll be singing...
There'll be shouting...
There'll be praying...

Go Down Moses

When Israel was in Egypt's land
Let my people go!
Oppressed so hard they could not stand
Let my people go!

Go down, Moses, Way down in Egypt's land
Tell o' Pharaoh to let my people go!

“Thus saith the Lord,” bold Moses said
Let my people go!
If not, I'll smite your first born dead
Let my people go!

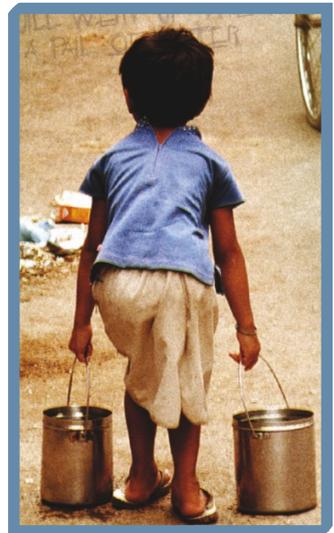
No more shall they in bondage toil
Let my people go!
Let them come out with Egypt's spoil
Let my people go!

Down By the Riverside

Gonna lay down my sword and shield
Down by the riverside
Down by the riverside
Down by the riverside

Gonna lay down my sword and shield
Down by the riverside
Ain't gonna study war no more.

I ain't gonna study war no more,
I ain't gonna study war no more,
Study war no more.



Personal Stories



For two years, twelve Mexican and Guatemalan field workers in south Florida were enslaved by the Navarretes, a family of traffickers. The family beat them, chained them to a pole, and at night, locked them in boxes and truck trailers, with little food and no plumbing, while keeping them in ever-increasing debt. During the day, they were taken to work in the tomato fields of two of the state's biggest growers- Six Ls and Pacific, both members of the Socially Accountable Farm Employers program, SAFE for short, which was created to prevent worker abuse. When their day's work was done, they were taken back to their prison. Finally, one of the workers pounded a hole through the trailer and crawled out; he got a ladder, and helped the others to escape. The Navarretes were arrested and indicted on trafficking charges. They pled guilty, and were sentenced to jail, and ordered to pay their victims \$ 240,000 in restitution. Officials at Six Ls and Pacific could not be reached for comment. The chief Assistant U.S. Attorney on the case, Doug Molloy, called it one of southwest Florida's "ugliest slavery cases ever," and added, "we have a number of similar-and ongoing-investigations." And yet, despite the successful prosecution of seven slavery cases involving 1,000 workers, and despite the successful pressure from organizations as Amnesty International USA, until recently, Governor Crist refused to acknowledge the presence of slavery in Florida's fields.

- Ron Soodalter, *The Slave Next Door*.

Some Lahu people who worked for the We army came early in the morning. They said, “We are calling you to study, not to be a soldier.” I didn’t want to go but they gave me no choice. They took two boys, me, and another boy aged twelve. When we arrived they ordered us to attend military training. I told the adults, “I don’t want to join the army, I came to study.” They said, “never mind. Joining the army and going to school are the same.”

- Aung Kyaw, recruited by the Burmese United Wa State Army at age twelve.¹



Imagine the shock in Las Vegas when it was discovered that the members of a Chinese acrobatic troupe were being held against their will, forced to work two shows a day, fed little, and paid nothing. The break in the case came when one of the enslaved women, who also served as interpreter for the troupe, escaped and went to the police. It turned out their keeper, a 38 year old man named You Zhi Li, had promised them good pay and opportunity if they brought their skills to America; instead, they found slavery. Li confiscated their passports - a common ploy among traffickers - and had them sleeping six to a room. When they were not performing, he rented them out to another man, who used them to clean and renovate houses, and do yard work. Li told the police he made only \$30,000 a year; in fact, the labor of his troop earned him two houses, four vans, and over \$140,000 in the bank. Of the fourteen acrobats held against their will, five were juveniles. The victims, who spoke little or no English, hugged the investigators when they were rescued.

- Ron Soodalter, *The Slave Next Door*.

¹www.hrw.org/en/news/2002/10/15/testimonies-my-gun-was-tall-me-child-soldiers-burma

Good afternoon. Thank you, Mr. Chairman, for this opportunity to speak on behalf of the endangered children of northern Uganda.

In October 1996, the Lord's Resistance Army attacked St. Mary's College, a girls' boarding school in Aboke Town, in the Apac District, in northern Uganda. They abducted 139 girls, including myself. I was 15-years-old at the time.

One of the nuns who ran the school, Sister Rachel Fassera, followed the rebels into the bush, pleading for our release. The rebels released 109 of my classmates, but the LRA refused to let me go. I was forced to stay, along with 29 others.

I was forcibly marched into southern Sudan. We walked for four days and four nights. In southern Sudan, the LRA had bases that were run and protected by forces allied with the Sudanese government in Khartoum.

I, and the other girls captured with me, were trained to assemble and disassemble, clean and use guns. We were used as slave labor by the LRA and Sudanese government soldiers. We were forcibly given to senior LRA commanders as so-called "wives."

For seven months, I was held in captivity by the LRA, always looking for an opportunity to escape. I constantly prayed that God would allow me to see my family once more before I died. I desperately wanted to finish my education, but hope seemed distant. I saw two other children who had tried, unsuccessfully, to escape. They were brutally murdered in front of me as a warning.

One night, we were forced to raid a village, and I was directed to help steal food and water. I fainted from thirst. I woke up hours later, buried alive in a shallow grave. The Ugandan soldiers, along with the SPLA (Sudan People's Liberation Army) attacked the base of the LRA, allowing me a chance to escape.

I walked for three days, living on soil and leaves before I found another group of children who had also escaped. I persuaded eight of them to join me, and we eventually found a group of villagers who took care of us, before helping us connect with the Ugandan army to return home.

I escaped, alive, from the LRA, but five of my classmates died in captivity. The others gradually managed to escape over the past ten years; some are infected with HIV/AIDS; many of them have children by the commanders who abused them. Ten years later, two of my friends are still held hostage by the LRA.

So I thank God for allowing me to see my family again. I thank Him for allowing me to continue on with my education. I went back to St. Mary's to finish high school, and then I began studying at Uganda Christian University, in southern Uganda near the capital city, Kampala. I have since transferred to Gordon College in Boston, where I am now working on my undergraduate degree in Communications. When I finish my education I would like to work for one year and then continue on to graduate school to study International Relations and Conflict Resolution. I want to be part of the people struggling day and night to try to bring peace in the world.

Unfortunately, my story is not uncommon. In fact, it has become so common that abduction is now a fear which daily defines the lives of children who live in the war-affected areas. Because there is no protection for children in northern Uganda, they have created their own way to cope. Thousands of children walk each evening, by themselves, to towns, as far as 10 miles away, to find safety from the LRA. They sleep on the streets of town centers and in makeshift camps. These children are now known as "night commuters." Recently, there has been a decline in the number of attacks by the LRA, so the number of night commuters has been reduced. But just as the LRA kidnapped me in the middle of the night, they usually abduct children under the cover of darkness. Because of this, most children in northern Uganda are now afraid to sleep in their own beds at night.

This war continues because the world ignores our plight. But this war can stop if leaders in the international community take real action to end this crisis.

- Ms. Grace Grall Akallo, spokesperson for World Vision, testifying before the House International Relations subcommittee on Africa, Global Human Rights, and International Operations.

A group of Thai women were brought to the U.S. and enslaved initially in a series of brothels and massage joints. The customers often didn't realize that the women were enslaved, for they weren't chained and spent much of their time smiling...They may have been promised a job in a restaurant, but they arrive without knowing the language, without any legal status...While you are in this state—dizzy, disoriented—your boss takes you to a place that isn't a restaurant or a factory and tells you to unpack your few belongings in a dingy back room. He tells you that this is where you will work to pay off your debt. You will be a prostitute, he explains, and by the way, you will be charged for room and board while you are paying off that \$30,000. When you protest, he beats you, starves you, or keeps you awake for days on end. Then, just to make himself clear, he holds up a picture of your son or your parents or your sister and tears it in half. Or maybe he just says, “We hear your father has a bad heart.”

- *Nicholas Kristof, A Window Into Human Trafficking in Texas.*



An attractive young Mexican woman named Adriana Paoletti was a major player in a particularly vicious family-run human trafficking ring. For ten years, Adriana traveled to the poor neighborhoods of her native Mexico and enticed their deaf young people with tales of a “better life” in America. The vision she painted for them was a lie. The Paolettis, themselves a deaf family from Mexico, made a thriving business of illegally importing deaf and hearing impaired men and women into California transporting them to Chicago and New York City, and enslaving them there as street peddlers. In New York, 57 of the deaf Mexicans were crammed into two small, rundown apartments in Queens and forced to sleep on the floor or on bare mattresses. They were threatened, abused and beaten as a matter of course. Some of the women were systematically raped. Every day, seven days a week, they were each given 100 cheap trinkets - which the Paolettis had purchased for \$3 per dozen from a novelty company - and sent out to sell them for a dollar apiece. Some of the men were given 200 trinkets a day. They were all told not to return until every trinket was sold. For 12 to 18 hours, they would walk the city’s streets or stand on corners staring at the sidewalk and holding out their trinkets; or they would ride the subways, eyes cast down, leaving with the riders a pen or a keychain and a small, worn card reading “I am deaf,” and return to collect either the trinket or a dollar. If they came home at night with any trinkets left, they were beaten, shocked with stun guns, denied food or water, or locked out. The Paoletti family made a fortune. Do the math: with most of the 57 victims bringing home at least \$100 a day, the family was taking in a minimum of \$5,000 daily in New York City alone.

The victims were unable to leave their enslavers because they couldn’t communicate with the world outside their group. They didn’t speak, write or sign English, and in many cases, they couldn’t read or write at all. And they were living under the constant threat of violence. Neighbors later told the authorities of “a nightly horror show of barefoot women, clad only in nightgowns, fleeing from the houses with men in pursuit; of babies crying...unattended; of walls vibrating from slamming doors and pounding fists.”

When the trafficking ring was finally broken, it was not because of the various public servants who had witnessed the conditions in which these people lived and done nothing. It was because the victims finally decided they’d had enough. After several unsuccessful attempts to make themselves understood to the local police, four of the men were befriended by an older, deaf, American citizen. Although he spoke no Spanish, he helped them write a letter describing their enslavement. At four in the morning, they walked into a Queens police station and handed the letter to the desk sergeant.

- Ron Soodalter, *The Slave Next Door*.

20 Responses to Modern Day Slavery

1. Tell others.

Expose the truth about modern-day slavery. Make sure everyone knows the 27 million dirtiest secrets.

2. Invest in change.

Help fund the most effective projects to reduce slavery and care for its victims. Purchase products made by survivors to help ensure their self-sufficiency. Shop at www.madebysurvivors.com Text **RESPOND** to **90999** to donate **\$5** to a project on the frontlines. Text **CALL** to **90999** to add your name to the network of abolitionists.

3. Join the network.

At betheresponse.com, connect with other abolitionists in your area and with organizations addressing the issue. Receive and respond to messages with calls to action. Together, we can make change.

4. Consume wisely.

Hold businesses accountable and ask corporations to join the fight. At chainstorereaction.com, email companies to ensure that their products are slave-free. Soon you will be able to demand the SLAVE-FREE brand.

5. Volunteer.

Volunteer with a local anti-trafficking organization. They need your help!

6. Watch.

Keep an eye out and don't turn away. If you suspect slavery or exploitation, call the national trafficking hotline: **888-3737-888**. Find out what to look for at: www.acf.hhs.gov/trafficking Then document slavery in your area with slaverymap.org. Pressure law enforcement agencies to investigate.

7. Tourism matters.

Read the annual Trafficking In Persons Report from the State Department: <http://www.state.gov/g/tip/rls/tiprpt/2010/> Find

out which countries are the worst trafficking offenders. Write a letter to their travel bureau and tell them you won't visit the country until they address the issue.

8. Organize.

Organize your community to address the issue in your area. For tips on how, see www.stopmodernslavery.org/docs/toolkit.pdf Why not place coasters at bars and sleeves for coffee cups to promote the hotline (**888-3737-888**)? In public places, disseminate posters, brochures and other materials about trafficking. Download them from the U.S. Department of Health and Human Services.

9. Advocate for change.

Call or write your elected officials. Tell them that you care about the issue of human trafficking and want stronger laws to protect victims. Keep telling them. Get news from www.polarisproject.org on how to engage in political action and advocacy.

10. Give healthcare.

Help collect and pack medical supplies and equipment to be sent to shelters for survivors. Check out Giving Children Hope: www.gchope.org

11. Walk.

Global March has freed over 60,000 slaves in India. Their marches promote education for children instead of forced labor and exploitation: www.globalmarch.org

12. Cybervention.

Make sure trafficking does not happen on the internet. Keep an eye on Craigslist and advertising spaces.

13. Fight sex tourism.

Ask travel agencies, hotels and tour operators to sign the Code of Conduct for the Protection of Children in Travel and Tourism (www.thecode.org)

14. Prepare caretakers.

Encourage healthcare providers and law enforcement officials to be aware of the signs of human trafficking. Download resource guides from www.acf.hhs.gov/trafficking

15. Rescue victims.

Pressure for raids of forced labor and slavery situations. Lawyers can make a big difference in advocating for legal investigation and prosecuting perpetrators. Have them join the team at www.ijm.org

16. Do good business.

Initiate business-to-business campaigns. Consult for anti-trafficking non-profits. Hire survivors of slavery. Ensure fair labor. Encourage your business campaigns to focus on anti-slavery efforts.

17. Slave-Free Campuses.

Start a group at your school or university, and make sure your campus is free of products made with slave labor.

18. Safeguard transportation.

Ask airlines to provide training manuals to all their flight attendants on how to watch for victims being trafficked. Find the manual at www.innocentsatrisk.org

19. Faith, Schools and Freedom.

Help your faith community or school become an Abolitionist Organization. Find these handbook in the action downloads section at: www.notforsalecampaign.org. Learn more and find expert advice in the UN's Toolkit to Combat Trafficking: http://www.unodc.org/documents/human-trafficking/HT_Toolkit08_English.pdf

20. Do what you love.

Use your talents to fight slavery. Do an art project and display it in a public place; use a sports event to raise awareness and funds for the issue; talk about the issue at a concert, or make it a benefit for survivors; film a movie on the state of modern-day slavery; write about the issue and encourage newspapers, magazines, and television stations to publish or to write stories about modern-day slavery, and how to stop it.

The possibilities are endless! To discuss these ideas and more, contact Legislative Assistant Amelia Viney at Aviney@rac.org or 202.387.2800.

