

The Freedom Haggadah

An Anti-trafficking Seder

By the Chicago Alliance Against Sexual Exploitation

Dear Reader,

As Passover arrives we prepare our homes for the traditional seder and we remind ourselves that we are one Jewish people as we celebrate our journey from slavery to freedom. Many are familiar with the tradition of setting one extra place-setting at the seder table to remind ourselves that there are those that cannot celebrate with us because they are not yet free. What many do not know is that we have power to free people in our own community from bondage.

Prostitution and human trafficking occur in neighborhoods all over Chicago, throughout Illinois, and indeed worldwide, but most people are unaware that the sex trade is used to manipulate, exploit and enslave the most vulnerable persons. Traffickers target particularly vulnerable youth, such as runaway and homeless adolescents, and are constantly searching for younger victims. Women in prostitution often suffer the additional vulnerabilities of homelessness, and/or are survivors of domestic violence and sexual assault. These women and children are coerced through abuse and false promises, including the heartbreakingly simple promise to love and take care of them. These individuals then face extreme physical violence, sexual harm, and psychological trauma.

Perhaps you already know that human trafficking is often called “modern day slavery” and that victims of trafficking are all too often forced into prostitution. The same methods that are used in trafficking are used to enslave women and children in prostitution, the majority of whom have not “chosen” to be there. The oppressor uses coercion, deception, fraud, the abuse of power, abduction, threats, violence, and economic leverage such as debt bondage to manipulate individuals into a life from which they often cannot escape.

Individuals involved in the sex trade need a variety of social services and other resources to exit the sex trade safely. Unfortunately, instead of viewing these individuals as victims in need of assistance, society tends to label them as criminals. As long as people remain unaware of the root cause and extent of sexual exploitation, the trauma experienced by victims will continue to grow. Jewish communities can be a vehicle for both raising awareness and advocating on behalf of the victims of sexual exploitation.

This Passover when you set that extra place at the seder table, consider those who not only are in bondage, but are maybe even only a few blocks from your home. This is an issue that resonates deep within our Jewish heritage, linking us to our own long history of enslavement and oppression. This year when we fulfill our responsibility to act and take a stand against sexual exploitation, we have a unique opportunity to remember that we “were once slaves in Egypt” and fulfill the promises of our own Jewish heritage and traditions.

Chag Sameiach,

CAASE

Acknowledgments:

This Haggadah was composed as an effort to help bring the spirit and hope of the holiday of Passover to a very real and very serious human rights issue: human trafficking. In assembling this Hagaddah we utilized the resources from a wide variety of religious and Jewish organizations, and we have attempted to cite these materials wherever appropriate. We are grateful for the contribution of the beautiful words and traditions of other groups and congregations to this Haggadah, and to the call to action to end modern day slavery.

We hope that this Haggadah can serve as a resource for many other Jewish communities so that all can share in its message of community, faith, and freedom.

שְׁחֵחַנוּ

Shecheyanu

We Begin our seder with a prayer of gratitude and thanksgiving for first time occurrences or to celebrate our ability to once again reach this season. Together:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שְׁחֵחַנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch Ata Adonai Eloheinu melech ha-olam, shecheyanu v'kiy'manu v'higi-anu laz'man hazeh.

Blessed are You, Adonai, Spirit of the World, who has kept us alive, and sustained us, and enabled us to reach this moment.

We are grateful also for our ability to partake in a seder that celebrates freedom and liberation from modern day slavery, many of us for the first time.

הדלקת נרות

Candle Lighting

Together:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר [שֶׁל שַׁבָּת וְשֶׁל] יוֹם טוֹב.

Baruch Atah Adonai Eloheinu melech ha'olam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner shel [Shabbat v'shel] Yom Tov.

Blessed are you, Spirit of the World, who makes us holy with mitzvot and commands us to kindle the lights of [Shabbat and of] the Festival Day.

Just as the candles of Passover bring light to this table so do we remember that our heritage asks that we bring light to the dark places, and use our voices to break the silence that surrounds the plight of those in bondage.

קדש ורחץ

Kadeish Urchatz - Order of the Seder

We sing together:

Kadeish

U'rchatz

Karpas

Yachatz

Maggid

Rachtzah

Motzi

Matzah

Maror

Korech

Shulchan Orech

Tzafun

Barech

Hallel

Nirtzah

Praise G-d for fruit of vine

And you may drink one cup of wine

In salt you dip some green

Break the matzah in between.

Of three matzot on the tray

Take one piece to hide away.

Read how G-d set Israel free

Rescued us from slavery.

Matzah you bless and eat

With bitter herbs, charoset sweet

At last the meal takes place

But before you say the grace

Find the afikomen

Bring supper to its end

Then recite the psalms of praise

Final thanks to G-d we raise.

כוס מרים

Miriam's Cup

We have placed Miriam's Cup on the seder table to honor Miriam HaN'viah, Miriam the Prophetess, daughter of Yocheved, sister of Moses and Aaron. We remember the miracles of the Israelites' journey through the desert.

Midrash teaches that a miraculous well was created on the eve of the world's first Shabbat. The well was given to Miriam by the Shechinah, God's feminine presence, because of her holiness. The water from Miriam's Well not only quenched our thirst, it also cured body and soul.

As long as Miriam was alive, the well and its Mayim Chayim, or living waters, was with her —wherever she went. What would otherwise have been uninhabitable land became an oasis for our mothers and fathers. Elijah's Cup reminds us of the redemption to come, whereas Miriam's Cup reminds us of the redemption that is with us at all times, and the power we hold to redeem others from slavery and human trafficking.

Together: Miriam's Cup also reminds us to be nurturing—to bring life and peace to those in need.

Soon we will pour Mayim Chayim into Miriam's Cup. As we do so, we visualize connecting to Miriam's Well. We will remember that no matter how difficult the many demands of our daily lives become, we can always call upon Miriam's nourishing waters within us and bring them to those that are parched.

Let us now pass the Miriam's Cup around the table. Please add some water to it. Add your strength and your sustenance to the well, so that those in need may draw life from it.

Together: *You abound in blessings, God, Creator of the universe,*

Who sustains us with living water.

May we, like the children of Israel leaving Egypt,

be guarded and nurtured and kept alive in the wilderness,

and may You give us wisdom to understand that the journey itself holds the promise of redemption.

Adapted from Rabbi Susan Schnur

השיר מרים

Miriam's Song

*And the women dancing with their timbrels
Followed Miriam as she sang her song
Sing a song to the One whom we've exalted.
Miriam and the women danced and danced
the whole night long.*

And Miriam was a weaver of unique variety.
The tapestry she wove was one which sang our history.
With every thread and every strand
she crafted her delight.
A woman touched with spirit, she dances
toward the light.

(Chorus)

As Miriam stood upon the shores and gazed across the sea,
The wonder of this miracle she soon came to believe.
Whoever thought the sea would part with an outstretched hand,
And we would pass to freedom, and march to the promised land.

(Chorus)

And Miriam the Prophet took her timbrel in her hand,
And all the women followed her just as she had planned.
And Miriam raised her voice with song.
She sang with praise and might,
We've just lived through a miracle, we're going to dance tonight.

(Chorus)

By Debbie Friedman

קדש

Kadesh - Blessing the Fruit of the Vine

It is our custom to drink four cups of wine during the Seder. The number “four” is repeated throughout the Haggadah — the four questions, the four daughters, the four matriarchs, the four cups of wine. Tonight we will also share four stories of survivors of human trafficking, and as we fill our cups we celebrate their liberation.

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

Ba-ruch Atah Adonai, Elo-bei-nu me-lech ha-olam, bo-rei p'ri ha-gafen.

Blessed are You, Adonai, Spirit of the World, who has created the fruit of the vine.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן:
ברוך אתה יי, אלהינו מלך העולם, אשר בחר בנו מכל-עם, ורוממנו
מכל-לשון, וקדשנו במצותיו, ונתת-לנו יי אלהינו באהבה [שבתות
למנוחה ו]מועדים לשמחה, חגים וזמנים לששון את-יום [השבת הזה
ואת-יום] חג המצות הזה. זמן חרותנו, [באהבה] מקרא קדש, וזכר
ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל-העמים. [ושבת]
ומועדי קדש [באהבה וברצון] בשמחה ובששון הנחלתנו: ברוך אתה יי,
מקדש [השבת ו]ישראל והזמנים: ברוך אתה יי, אלהינו מלך העולם,
שהחיינו וקיימנו והגיענו לזמן הזה:

Praise to You, Adonai our God, Sovereign of the Universe, Creator of the fruit of the vine.

Praise to You, Adonai our God, Sovereign of the Universe, who has chosen us from among the people, exalting us by hallowing us with mitzvot. In Your love, Adonai our God, You have given us [Sabbaths of rest], feasts of gladness, and seasons of joy: this [Shabbat day and this] Festival of Pesach, season of our freedom, a sacred occasion, a remembrance of the Exodus from Egypt. For You have chosen us from all the peoples and consecrated us to Your service, and given us [Shabbat, a sign of love and favor, and] the Festivals, a time of gladness and joy. Praise to You, Adonai, who sanctifies [Shabbat,] Israel and the Festivals. Praise to You, Adonai our God, Sovereign of the Universe, for giving us life, for sustaining us, and enabling us to reach this season.

Katya, a student athlete in an Eastern European capital city, dreamed of learning English and visiting the United States. Her opportunity came in the form of a student visa program, through which international students can work temporarily in the United States. But when she got to America, rather than being taken to a job at a beach resort, the people who met her put her on a bus to Detroit, Michigan. They took her passport away, and forced her and her friends to dance in strip clubs for the traffickers' profit. They controlled the girls' movement and travel, kept keys to the girls' apartment, and listened in on phone calls the girls made to their parents. After a year of enslavement, Katya and her friend were able to reach federal authorities with the help of a patron of the strip club in whom they had confided. Due to their bravery, six other victims were identified and rescued. Katya now has immigration status under the U.S. trafficking law. The traffickers are in federal prison.

From the U.S. State Department 2010 Trafficking in Persons Report



Ur'chatz - Washing of the Hands

Water is birth. Water is life. Water is deliverance.

Together: *With water we are sustained,*

Redeemed like Moses from the Nile, the Israelites at the Sea of Reeds.
Nourished by God like the Israelites journeying through the wilderness.

Together: *With water we are welcomed,*

Brought into the covenant by immersion, connected through Torah's living waters,
assisted by one another.

Together: *With water we rejoice.*

From the Milwaukee Community Women's Seder, 2011

כרפס

Karpas - Greens

Karpas, or greens, represent new life, spring and rebirth. This fresh beginning is upon us and we remember our mission to allow survivors of trafficking to begin their lives anew.

As we dip into the salt water that is our tears, we cry for the oppression of our fellow men, women and children in slavery. Let us now dip the parsley in salt water as we recite the blessing together.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adama.

Blessed are You, Adonai, Spirit of the World, that brings forth fruit from the earth.

יחזק

Yachatz - Breaking the Matzah

We break the middle matzah and wrap the larger piece in a napkin, concealing it as the Afikoman. Later we will share it as the Passover offering was shared in the days of old. Tonight the sharing of bread symbolizes our connection to each other as a community, and our bonds with those who eat the bread of affliction every day.

Together: *As we rejoice in our own freedom, we pray for the deliverance of people everywhere from poverty, oppression, and enslavement.*

הַאֲ לַחְמַא אַנְיָא עֵצִיבָא

Ha Lachma Anya - Invitation to the Seder

Ha Lachma Anya. We now lift the remaining half of the middle matzah for all to see. This is the bread of affliction, which we ate in the land of Egypt, and symbolizes all those who still live their lives under the yoke of slavery. All who are hungry, let them come and eat. All who are in need, let them share the hope of Pesach.

As we celebrate here, we join with people everywhere who are trafficked and are unable to join us. This year we celebrate here. Next year in the land of Israel. When some are oppressed, none are truly free. Now we are slaves. Next year, may we all be free.

Together: *We call out this message: Ha Lachma Anya!*

This is the taste of poverty and the hardships of forced labor that is all too familiar for many people throughout our city, our country, our world.

אַרְבַּע הַשְּׂאֵלוֹת

The Four Questions

Tonight we ask why this night is different from all other nights, to remind us of why we celebrate Passover and share in its message of community and redemption.

We ask the youngest person in attendance to lead us:

Ma nishtana halaila hazeh mikol haleilot?

מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־
הַלַּיְלוֹת?

Shebechol haleilot anu ochlin chametz umatza.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חָמֵץ
וּמַצָּה; הַלַּיְלָה הַזֶּה, כָּלוּ מַצָּה.

Halaila hazeh kulo matzah.

Shebechol haleilot anu ochlin sh'ar y'rakot.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר
יֵרָקוֹת; הַלַּיְלָה הַזֶּה, מְרוּר.

Halaila hazeh maror.

Shebechol haleilot ein anu matbilin afilu pa'am ehchat.

שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין
אֲפִלוּ פַּעַם אַחַת; הַלַּיְלָה הַזֶּה,
שְׁתֵּי פַּעַמִּים.

Halaila hazeh sh'tei f'amim.

Shebechol haleilot anu ochlin bein yoshvin uvein m'subin.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבֵין וּבֵין מְסֻבִּין; הַלַּיְלָה הַזֶּה,
כָּלְנוּ מְסֻבִּין.

Halaila hazeh kulanu m'subin.

Why is this night different from all other nights?

1. Why is it that on all other nights during the year we eat either leavened bread or matza, but on this night we eat only matza?

Together: *On this night we only eat matzah to remind us that we were in such a great rush to leave Egypt, that we did not wait for the bread dough to rise.*

On this night we remind ourselves that there are still those who are forced to leave their homes, sold and transported against their will far from their families and friends to work in a strange land.

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

Together: *On this night we eat bitter herbs because they symbolize the bitterness of our slavery in Egypt.*

On this night we also recall the bitterness and hopelessness that pervades the daily lives of enslaved persons.

3. Why is it that on all other nights we do not dip [our food] even once, but on this night we dip them twice?

Together: *On this night we dip our vegetables into salt water twice. The salty water is symbolic of the tears we shed as slaves.*

On this night we share in the sadness of those who are separated from their loved ones by human trafficking, taken from them through coercion and deception, and those who are unable to return home for fear of shame.

4. Why is it that on all other nights we dine either sitting upright or reclining, but on this night we all recline?

Together: *Tonight we recline because we are no longer slaves. We have been redeemed.*

On this night we remember the enduring pain of those who are not permitted to leisure, who are forced to work long hours without rest or basic sustenance and are forced to labor in dangerous and unsanitary conditions.



Maggid - The Telling:

At this point in the seder we will share not just the story of the Jewish people in their exodus from Egypt, but stories of modern day slaves in their journey to freedom. We have an obligation as Jews to hear the voices of some of the most oppressed members of our society.

Tonight we share the suffering of those whose struggle for freedom mirrors our own exodus from Egypt. Today Eritrean refugees struggle to escape a brutal totalitarian government that jails and tortures thousands of dissidents, keeps them in staggering poverty, and enforces a mandatory draft that takes men away from their families indefinitely. Women are frequently denied education, forced to become child brides and are subject to sexual assault with little legal recourse. Some Eritreans, many of whom are Christian, have now made the choice to seek asylum in Israel where they hope to work and make a new life in the Holy Land with their families.

The Hebrews had Moses to lead them to the Promised Land, but without leadership and without a voice, Eritreans are instead forced to rely on smugglers to get them across the Sinai Peninsula to the border between Egypt and Israel. Offering their entire savings, the asylum-seekers place their faith in smugglers in the hopes of finding freedom.

But instead of liberation, they are literally placed in chains. Taking advantage of their vulnerability and hopelessness, the smugglers hold the refugees as slaves. They are beaten, starved, and tortured to attempt to extort their families back home or contacts in Israel for additional money. Even when the men are released or murdered for non-payment, women refugees are held as sex slaves to service the smugglers as many as 10 times a day.

They are released only when the extortion proves fruitless or the smugglers simply

grow bored of them. The Eritreans suffer long-term physical and psychological damage, and the women in particular suffer infection with HIV or other diseases, or are impregnated. The struggle to escape slavery and persecution resonates deep within our history as Jews. We should take a stand when the promise of Israel is used to enslave those who share our hope for freedom, and support those in Israel working to bring these torturers to justice.

From Hotline For Migrant Workers, "The Dead of the Wilderness: Testimonies from the Sinai Desert," 2010.

Article 4 of the Universal Declaration of Human Rights states: "No one shall be held in slavery or servitude."

Together: Today, this is more a hope than a reality. This year, let us work to free all of those who are still in Egypt.

ארבע בנות

The Four Daughters

We are commanded to teach all of our children, each according to her ability to learn from us —and we to learn from them.

The Wise Daughter

The wise daughter uses her voice to elevate us with her scholarship and knowledge of halacha (law). She brings to her family her customs, traditions, and her grandmother's brass candlesticks. Each Friday night she gathers her family together and kindles the lights. On Pesach she is surrounded by family and friends.

The Rebellious Daughter

The rebellious daughter uses her voice to question our traditions and authority. Rejecting the time-honored answers, she threatens us by standing outside our community. We fear losing her, yet admit that we may have pushed her away. It is not enough to invite this daughter to hear our story; we need to hear hers.

The Simple Daughter

The simple daughter challenges us. For her, we relate the Passover story as a stirring tale. We share with her the enjoyment of the special foods, lingering patiently over the metaphors for freedom. We take joy in her soul's understanding.

The Silent Daughter

The fourth daughter never questions—for in questioning, her life is endangered. Her voice is silenced by oppression and fear. We need to help her find a safe haven. Only then can she feel free to use her voice to ask the questions for herself, her generation, and for those who follow.

Together: We have been each of these daughters, and they live within us now. All of these women are welcome at our Seder.

From the Milwaukee Community Women's Seder, 2011

עֲבָרֹת

As we recall the four questions, four daughters and four cups of wine, we learn that there are at least **four kinds of slavery**:

Chattel slavery is closest to the slavery of early American history. Usually racially-based, chattel slavery still flourishes in Mauritania, Sudan, and other countries. Chattel slaves are considered the property of their masters and are expected to perform labor and sexual favors.

Debt bondage or bonded labor is the most widespread form of slavery, particularly among its 15-20 million victims in Southeast Asia. Because of dire poverty, people are forced to offer themselves or their children as collateral for a loan. The combination of low wages, exorbitant interest rates, and new debts make it impossible to pay off these loans even in one's lifetime; the debt is transferred to the next generation.

Sex slavery is a thriving trade in Central and Eastern Europe and in North America. In Southeast Asia women may even be coerced by family members to earn money to repay loans. It is estimated that two million women and children are sold into sex slavery around the world every year. They are frequently kidnapped or deceived in to entering the sex trade, then are beaten and confined to prevent their escape.

Forced labor involves a wide range of slave-like conditions – work without pay, physical abuse as well as harsh or hazardous conditions. Victims, including domestic and construction workers are lured by the promise of a job, but may then be held in conditions beyond the control of local authorities. Child domestic work in private homes where they are especially vulnerable to sexual abuse, and it is quite likely the most prevalent form of child labor for girls worldwide.

We reach out to all victims of slavery and trafficking, we bear witness to their suffering, give voice to their cries for help, and help them to forge a path to freedom.

From Rabbis for Human Rights – North America, 2010

עֲשֵׂר הַמִּצְוֹת

The Ten Plagues

Let us continue the story of our journey to freedom. God was determined to free the Israelites from slavery and chose Moses to intervene with Pharaoh. One day when Moses was tending his flock, he came upon a burning bush that had flames, but was not consumed. God called out to Moses and instructed him to return to Egypt to free his people. Aaron, Moses' brother, joined Moses and together they went before Pharaoh and asked him to free the Israelites. Pharaoh refused. Adonai brought ten plagues on the Egyptians. Each one frightened Pharaoh, and each time he promised to free the slaves. But when each plague ended, Pharaoh did not keep his word. It was only after the last plague, death of the firstborn of the Egyptians, that Pharaoh agreed to let the Israelites go.

As each plague is read, we remove a drop of wine from our cups, decreasing our own joy, drop by drop, as we recall the pain of our enemies.

1. Dam (blood) – All the water was changed to blood
2. Tzefardeyah (frogs) – An infestation of frogs sprang up in Egypt
3. Kinim (lice) – The Egyptians were afflicted by lice
4. Arov (wild animals) – An infestation of wild animals sprang up in Egypt
5. Dever (pestilence) – A plague killed off the Egyptian livestock
6. Sh'chin (boils) – An epidemic of boils afflicted the Egyptians
7. Barad (hail) – Hail rained from the sky
8. Arbeh (locusts) – Locusts swarmed over Egypt
9. Choshech (darkness) – Egypt was covered in darkness
10. Makkat Bechorot (killing of the first-born) – All the first-born sons of the Egyptians were slain by God

Soon after Pharaoh let the Israelites leave Egypt, he regretted his decision and ordered his army to bring them back. His soldiers caught up with the Israelites by the banks of

the Sea of Reeds. When the Israelites saw the Egyptians, they were afraid and cried out.

Together: *What should we do? Where should we go?*

The Almighty divides the waters, creating a path for the Israelites. The Egyptians come after them into the sea. Moses lifts his rod and the water rushes back, covering the Egyptians.

Together: *Adonai, soften our hearts and the hearts of our enemies. Help us to dream new paths to freedom, imbue us with a new spirit.*

Let us dream of a world where as no children become slaves, no children grow up to be slaveholders and traffickers. We imagine a world where poverty does not drive people to enact violence on their neighbors, to partake in the organized crime that facilitates the market for trafficking, to silence and harden their own hearts in order to enable them to enslave another.

Adapted from the Milwaukee Community Women's Seder, 2011

כוס השני

Kos Sheini - The Second Cup

We lift the second cup of wine and sing together:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

Blessed are You, Adonai, Spirit of the World, who has created the fruit of the vine.

Salima was recruited in Kenya to work as a maid in Saudi Arabia. She was promised enough money to support herself and her two children. But when she arrived in Jeddah, she was forced to work 22 hours a day, cleaning 16 rooms daily for several months. She was never let out of the house and was given food only when her employers had leftovers. When there were no leftovers, Salima turned to dog food for sustenance. She suffered verbal and sexual abuse from her employers and their children. One day while Salima was hanging clothes on the line, her employer pushed her out the win-dow, telling her, "You are better off dead." Salima plunged into a swimming pool three floors down and was rescued by police. After a week in the hospital, she was deported. She returned to Kenya with broken legs and hands.

From the U.S. State Department 2010 Trafficking in Persons Report



Dayeinu

From Dayeinu we learn to celebrate each landmark on our people's journey, and yet never to confuse these way-stations with the final, redemptive destination; it is not yet Dayeinu—there is still so much to say and do in our work of repairing the world.

Together: Each of us is created in the image of Our Creator. If we could treat all living creatures, beginning with ourselves, with loving kindness and always remember that we are a manifestation of the Spark of the Divine, Dayeinu.

If we could go out into the community and share the lessons of the Haggadah and the feelings of spirituality and togetherness that we feel tonight, Dayeinu.

Together: Dayeinu, Dayeinu, Dayeinu.

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיְנוּ:

I-lu ho-tzi-a-nu mi-mitz-ra-yim, Da-yei-nu!

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיְנוּ:

I-lu na-tan la-nu et ha-Shab-bat, Da-yei-nu!

אֱלֹהֵינוּ נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיְנוּ:

I-lu na-tan la-nu et ha-To-rah, Da-yei-nu!

From the Milwaukee Community Women's Seder, 2011

שלושה סמלים

Pesach, Matzah, Maror - The Three Symbols

Rabban Gamliel said that those who do not explain these three things at the Seder have not fulfilled their obligation to tell the story: Pesach, Matzah, and Maror.

Pesach:

The Pesach, or lamb offering, represented by the shank on our Seder plate, symbolizes the Passover sacrifice that our ancestors ate during the time of the great Temple. It serves to remind us that the Angel of Death passed over the houses of the Israelites, sparing them from the tenth plague — the slaying of the firstborn.

Somaly Mam was 14 when she was sold to a brothel and forced into prostitution. She had five or six clients per day, and when Mam wouldn't have sex with a client, she would be subsequently tortured and raped. She saw her best friend shot by a pimp, and after witnessing her best friend's murder, Mam successfully escaped. In 1996, she founded a Cambodian NGO dedicated to rescuing, housing and rehabilitating women and children in Cambodia, Thailand, Laos and Vietnam who have been sexually exploited, and today she has rescued more than 4000 women and girls from sexual slavery.

From Somaly.org, 2011

Matzah:

We eat matzah on Passover to remind us that the Israelites had to flee Egypt before the dough had time to rise. Matzah, the bread of slavery, was transformed into the bread of redemption as it was carried out of Egypt. As we look upon this unleavened bread of our ancestors, we pledge to face our challenges courageously and not let our complacency become our modern day bread of affliction.

Nomi Levenkron didn't plan to work on sex trafficking when she was just a law student in Tel Aviv University. But when a group that worked with trafficked women from the Former Soviet Union asked her to volunteer translating, as soon as she began to hear their stories she was hooked. Today she is a lawyer with Hotline for Migrant Workers. She works to help women forced in to prostitution in Israel form cases against their pimps and traffickers and writes legislation to reduce demand for trafficked women.

From hotline.org.il, 2010

Maror:

Maror, bitter herbs, reminds us that the Egyptians embittered the lives of the Israelites as they built with mortar and bricks. It is a pungent symbol of degradation and bondage. Bitterness can be transformed into a blessing when it compels us to speak up for others.

Michael Cory Davis was a tv actor filming in Bulgaria when a human rights group contacted him and asked him to use the celebrity treatment he received in the country to bring the issue of sex trafficking to light. Once he visited with the Bulgarian women and girls who had been forced in to prostitution, he knew he couldn't turn back. Today Michael is a filmmaker who has made two award-winning films on the subject of sex trafficking, "Svetlana's Journey," and the documentary "Cargo: Innocence Lost" and works to raise awareness about sex trafficking around the world.

From michaelcorydavis.com, 2010

Together: *But what about the egg?*

The egg appears on our Seder plate as a reminder of the Passover sacrifice offered by each Jew going up to the Temple in Jerusalem. Today we can look at it as symbolic of our potential for growth and rebirth.

The average age of entry in to prostitution in America is 13-years-old. Children who are targeted by pimps are often runaways from abusive homes, and a majority report being sexually abused before entering in to prostitution. For most children trapped in this cycle of abuse, prostitution steals years of their lives, and anti-trafficking groups work harder than ever to restore their lost childhoods. As we eat the egg we remember the work of these groups and pledge to help them in their struggle to help child survivors grow in to new healthy and happy lives.

From prostitutionresearch.com

Together: *Let us now eat our eggs with the salt water, reminding us that there are tears that must accompany births and new beginnings.*

“And why the **orange?**” you wonder.

Tonight, we adopt the practice of Professor Susannah Heschel, who started including an orange on her family’s Seder plate in the early 1980s as a gesture of solidarity with Jewish lesbians and gay men, and others who are marginalized within the Jewish community.

Professor Heschel felt that an orange was suggestive of the fruitfulness that all Jews can bring to our community. We would like to also remember that GLBTQ youth are particularly exposed to sexual exploitation and sex trafficking. As many young children are thrown out of their homes or run away because of their sexuality or gender identity, a pimp will approach many of them to recruit them in to prostitution within 2 days of their leaving home. We remember that our acceptance of queer individuals helps to keep all of our youth safe from exploitation and sex trafficking.

In addition, each orange segment had a few seeds that had to be spit out--a gesture of spitting out, repudiating the homophobia of Judaism. While lecturing, Heschel often mentioned her custom as one of many feminist rituals that have been developed in the last 20 years. She writes, "Somehow, though, the typical patriarchal maneuver occurred: My idea of an orange and my intention of affirming lesbians and gay men were transformed. Now the story circulates that a man said to me that a woman belongs on the bimah [podium of a synagogue] as an orange on the seder plate. A woman's words are attributed to a man, and the affirmation of lesbians and gay men is erased. Isn't that precisely what's happened over the centuries to women's ideas?"

Let us take care not to erase the contributions of marginalized persons to our universal struggle for human rights. May we offer open ears and an outstretched hand to all survivors of trafficking who are working and leading the movement to end the plight that they themselves had suffered.

From Ritualwell.org, 2011 and adapted from the Milwaukee Community Women's Seder, 2011

רחצה

Rach'tza - Washing of the Hands (With Blessing)

We wash our hands again, this time with a blessing. Because the act of washing is linked to the act of eating, we will not speak between washing our hands and the first bite of matzah, except to say the blessings.

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

Baruch Atah Adonai Eloneinu melech ha'olam, asher kidshanu b'mitzvotav, v'tzivanu al n'tilat yadaim.

Blessed are You, Spirit of the World, who makes us holy with mitzvot and commands us to wash our hands.

מוציא מצה

Motzi-Matzah - Blessing the Bread/Matzah

(Hold up the plate of matzah and lead the participants in the blessing.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch Atah Adonai, Eloheinu melech ha'olam, ha-motzi lechem min ha-aretz.

Blessed are You, Spirit of the World, who brings forth bread from the earth.

(continue)

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

Baruch Atah Adonai, Eloneinu melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are You, Spirit of the World, who makes us holy with mitzvot and commands us to eat matzah.

מרור

Maror - Eating the Bitter Herb

Why do we dip maror in charoset? The charoset represents the clay for the bricks we made in Egypt, another symbol of our slavery.

Let us now dip the maror into the charoset. As we do so, we recall that even in the most bitter times during slavery, we expressed the belief in the sweet hope of freedom.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

Baruch Atah Adonai Eloheinu melech ha'olam, asher kid-shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You, Spirit of the World, who makes us holy with mitzvot and commands us to eat bitter herbs.

כורֵךְ

Korech

Hillel Sandwich

On Passover, in the days of the Temple of Jerusalem, Rabbi Hillel would eat a sandwich made of the Pesach (lamb offering), matzah, and maror. Today we no longer bring sacrifices to the Temple, so our sandwich is made with only matzah and maror. As you receive a piece of the bottom matzah, break it in half and add maror in order to make a sandwich.

As we eat this sandwich let us consider the wisdom of Hillel:

All: “If I am not for myself, who will be for me? If I am not for others, what am I? And if not now, when?”

May we remember his call to act wherever we see injustice.

זִכֹּר

Remembering the Enslaved of Our Time

As part of a new tradition for the Passover seder, we eat an extra serving of maror on matzah, and we say:

“In remembrance of today’s slaves, up to 4 million people trafficked each year, now, in our own time, some in our very own country, we eat this extra portion of maror. We remember women entrapped by criminals who promised them a better life abroad. We think of children sold into slavery who knot carpets or tend crops at this moment. We

recall refugee men swept into captive labor. With this extra maror, we who are free share the bitterness of the lot of today's slaves, resolving to appeal to governments, leaders, and communities to end human trafficking for all time."

From "Pesach: A Season for Justice" ©2007 Religious Action Center for Reform Judaism.

שִׁלְחַן עֹרֵךְ

Shulchan Orech

Together we now enjoy a great meal!

B'tay Avon!



Tzafun - Finding the Afikomen

Now the time has come to search for and ransom the Afikoman. The Afikoman, the middle piece of matzah, serves as the final food of our meal. Just as the Seder meal is not complete without the Afikoman, so our human history will never be complete without the stories and voices of those who are currently silenced and erased by human trafficking.

Please pass the Afikoman around the table, breaking off a small piece and eating it. We cannot conclude our Seder unless we have the taste of matzah — of slavery — in our mouths and in our minds.

ברך

Barech: Birkat Hamazon - Blessing After the Meal

Baruch Atah Adonai, Eloheinu melech ha'olam,
hazan et ha-olam kulo
betuvo bechen bechesed uverachamim,
hu noten lechem lechol basar
ki le-olam chasdo.
Uvetuvo hagadol tamid lo chasar lanu,
ve-al yechar lanu mazon le-olam va-ed.
Ba-avur shemo hagadol,
ki hu el zan umefarnes lakol,
umetiv lakol, umechin mazon lechol beriyotav
asher bara.
Baruch Atah Adonai hazan et hakol.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ
בְּטוֹבוֹ בְּחֶן בְּחֶסֶד וּבְרַחֲמִים
הוּא נוֹתֵן לֶחֶם לְכֹל בָּשָׂר
כִּי לְעוֹלָם חַסְדּוֹ.
וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ,
וְאֵל יִחַסֵּר לָנוּ מְזוֹן לְעוֹלָם וָעֶד.
בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל,
כִּי הוּא אֵל זָן וּמְפָרֵן לְכֹל וּמַטִּיב לְכֹל,
וּמַכִּין מְזוֹן לְכֹל בְּרִיּוֹתָיו
אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יְיָ, הַזֵּן אֶת הַכֹּל:

כּוֹס שְׁלִישִׁי

Kos Schlishi - The Third Cup

We lift the third cup and sing.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch Atah Adonai Eloheinu melech ha'olam borei p'ri hagafen.

You are Blessed, Spirit of the World, who creates the fruit of the vine.

(Drink the third cup while reclining to the left. Then fill the fourth cup.)

A recruiter in Jamaica promised **Sheldon** a visa through the U.S. federal H-2B seasonal worker program. The processing fee was hefty, but the prospect of working in America seemed worth it. Sheldon arrived in Kansas City eager to work, but he ended up at the mercy of human traffickers. Along with other workers from Jamaica, the Dominican Republic and the Philippines, Sheldon cleaned rooms at some of the best-known hotels in Kansas City. The traffickers kept Sheldon in debt, constantly charging him fees for uniforms, transportation and rent in overcrowded apartments. Often, his paychecks would show negative earnings. When Sheldon refused to work, the traffickers threatened to cancel his immigration status, which would render him illegal in an instant. In May 2009, a federal grand jury indicted the leaders of this trafficking ring – including eight nationals of Uzbekistan – on charges related to forced labor in 14 states.

From the U.S. State Department 2010 Trafficking in Persons Report

כוס אליהו

Kos Eliyahu - The Cup of Redemption

On our tables we have placed Miriam's cup and Elijah's cup, side by side, and recall that our tradition teaches us that redemption will come only when we all work together for our future.

Together: May the Prophet Elijah and Miriam HaN'viah lead the generations of Israel to the waters of redemption, to a world where all live together in equality and peace.

We now open the door for Elijah and also invite the Prophetess Miriam. The open door is a symbol of hospitality and friendliness. Trafficked persons are kept in bondage through physical force, but also through isolation and invisibility. The open door reminds us that no one should be shut off from others, and that we must reach out to trafficked persons to remind them that they are not alone.

אליהו הנביא

Eliyahu Hanavi

Eliyahu hanavi
Eliyahu hatishbi,
Eliyahu hagil'adi -

Bim'hera yavoh eleinu,
im mashiach ben David. (x2)

מי שֶׁבֵּירַךְ

Mi Shebeirach - A Prayer of Healing

“Please Adonai, heal her, el na r’fana la.” With these words, Moses appeals to God to heal his sister Miriam when she is stricken with leprosy. With God’s mercy, Miriam recovers. May it be Your will, our God and God of our mothers and fathers, that the impact of trafficking on human health and life soon disappears.

Together: *May those afflicted know only strength and wholeness.*

May those infected with HIV and other diseases through forced prostitution and sexual slavery find compassion and treatment.

May those that labor long hours hazardous factories, fields and farms and under the constant thread of violence live long enough to see freedom.

May those with physical and emotional wounds from the brutality of their captors be comforted.

May their hearts know only hope.

Grant wisdom, insight, and continued strength to those who give compassionate care to Your children. And heal us all, dear God. And let us say, Amen.

Together: *Tonight, as we invoke God’s healing power, let us stand and join hands in a circle of support. Our thoughts, our energy, and our outstretched hands have the power to heal our deepest wounds.*

Mi shebeirach avoteinu

m’kor hab’rachah l’imoteinu.

May the source of strength who blessed the ones before us

help us find the courage to make our lives a blessing
and let us say: Amen.

Mi shebeirach imoteinu
m'kor hab'rachah la'avoteinu

Bless those in need of healing with r'fuah sh'leimah,
the renewal of body, the renewal of spirit,
and let us say: Amen.

By Debbie Friedman

כוס רביעי

Kos R'vi'i - The Fourth Cup

We lift the fourth cup and sing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri hagafen.

You are Blessed, Spirit of the World, who creates the fruit of the vine, and hallows this holiday of Pesach.

Vipul was born into extreme poverty in a village in Bihar, the poorest state in India. His mother was desperate to keep him and his five brothers from starving, so she accepted \$15 as an advance from a local trafficker, who promised more money once 9-year-old Vipul started working many miles away in a carpet factory. The loom owner treated Vipul like any other low-value industrial tool. He forced Vipul and the other slaves to work for 19 hours a day, never allowed them to leave the loom and beat them savagely when they made a mistake in the intricate designs of the rugs, which were

sold in Western markets. The work itself tore into Vipul's small hands, and when he cried in pain, the owner stuck Vipul's finger in boiling oil to cauterize the wound and then told him to keep working. After five years, local police, with the help of NGO activists, freed Vipul and nine other emaciated boys.

From the U.S. State Department 2010 Trafficking in Persons Report



Hallel - Giving Praise

Adonai, Source of Life and Strength, we give thanks for this evening and for the joy we have experienced tonight. Passover is a celebration of freedom, of a new beginnings and the growth and renewal of spring. We give thanks for those who celebrate with us, for the support of our community, and for the compassion and learning we have shared this evening.

Together: *For all these and more, we praise You.*



Nirtza - Concluding the Seder

Our freedom seder is drawing to a close. We have celebrated with song and story, learned and shared, as we took a spiritual journey from oppression to freedom, and shared in the ways that we can help others to do the same.

Together: *May we all make continuous strides toward friendship and global community.*

May courageous steps be taken to bring peace and cooperation among all the people of the world to end the plight of human trafficking.

Together: *Next year may our celebration be in a world at peace.*

Next year may we celebrate Passover in a world of universal freedom for women, men, and children.

Together: *Next year in Jerusalem.*

Next year in a city of peace and liberty for all its inhabitants.

Next year in a world of freedom.

תיקון עולם

Tikkun Olam - Repairing the World

Below are just a few of the many ways that you can get involved in the fight against human trafficking, as well as some ways to help involve your Jewish community:

Learn more about the issue – There are many films and books about human trafficking and prostitution. Expand your personal knowledge about these issues by checking out any of our recommended resources or facilitate a book club or film screening for a group of friends or your community of faith.

Adopt congregational fasting/prayer – Choose a time of year and a length of time appropriate for your congregation or group to fast and pray for of the sexually exploited individuals in your community. Incorporate into this time opportunities to teach your congregation or group about the issues facing women in prostitution and appropriate responses to the problem.

Ask your rabbi to address the issue in a sermon – Raise awareness about sexual exploitation in your congregation by asking your rabbi to address the issue in a religious sermon.

Build a relationship with your local elected officials – Help your representatives understand how important it is not to revictimize trafficked persons in their community. Advocate for targeting those causing the harm – pimps, traffickers, and customers – instead of revictimizing prostituted or smuggled individuals with arrest and incarceration. Most political leaders allot one day per week to meet with their constituents.

Contact your legislators – Your voice counts! Keep abreast of relevant legislation and support initiatives that provide resources to women and hold perpetrators accountable. An easy way for you and your congregation to voice your opinions and make an impact on this issue is to write, call, or meet your local legislators.

Talk with congregants who are government and law enforcement officials – Set up a meeting to discuss the reality of human trafficking and the efforts of anti-trafficking organizations working on the issue. Connect them with ways to get involved in the work of these organizations.

Serve fair trade coffee or have traffik-free chocolate parties – Buy fair trade and traffik-free chocolate and coffee and use them as an entry point for conversations with congregation

members and friends about human trafficking, both abroad and in Illinois. Use fair trade coffee at religious functions and encourage surrounding communities (especially schools and colleges) to do the same.

Give fair trade gifts – Raise awareness about how what we purchase, eat, wear, and participate in can contribute to global slavery. Challenge members of your congregation to purchase food, clothing, and other products that are fair trade. Go to www.slavefree.com or www.equalexchange.com to learn more about slave-free products. Free trade items can be purchased for gifts in all occasions throughout the year.

Make available counseling – Depending on the size and makeup of your congregation, there may be licensed counselors or therapists as part of your community. If you have the resources, your congregation should consider the benefits of adding a counselor to your staff who can provide trauma treatment and counseling services to victims. And if you are a small congregation with minimal resources, just being able to refer someone to a counseling service can be incredibly helpful to those in need and promotes the establishment of a safe, supportive network for victims. Train your leaders and staff that when speaking with victims, they should *listen* to the story, *believe* it, and *refer* the person to proper counseling.

Volunteer – Partner with organizations that are working on this issue. Many organizations/coalitions are looking for individuals to help support their goals through volunteer time, collaborative community efforts, and donations. Work with the members of your congregation to identify their skill sets and how they can contribute to the missions of potential partnering organizations. Areas of need are medical care, translation, job placement, housing, legal services, and mentoring. Your community of faith can also help by organizing a clothing, blanket, and/or food drive.

Connect the issue to religious and secular holidays – Harness the goodwill of the holidays and holy days when people come together to celebrate what matters to them most to educate individuals about sexual exploitation and trafficking. Two occasions that can be connected to the issue are Passover and Martin Luther King Jr. Day. Think creatively to make this issue relevant to other holidays.

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We gratefully acknowledge the women who created Haggadot for Seders in their own communities. Their writings were a valuable resource as we created and compiled the Haggadah for our own Women's Seder.

Every effort has been made to attribute sources when possible. We apologize for any omissions.

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