Expand on the Telling:
Bringing Modern-Day Slavery to our Seders

A Compilation of Resources for the Passover *Seder*

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Introduction: The message and opportunity of a *Seder*

Even as we sit around our *seder* tables, singing *Avadim Hayinu* ("Once We Were Slaves"), tens of millions of slaves are still working and suffering all around the world.

More than 90 percent of Jews around the world celebrate Passover with a *seder* of some kind. The tradition of elaborating on the story is "surely to be praised," but it is a challenge, for some, to find fresh meaning and relevance in the familiar narrative. Some guests (or hosts) may want to "get to the food already."

The resources assembled here present Jewish values, Jewish texts and even Jewish foods with a new urgency. We don't just remember. We don't just experience our own passage from slavery to freedom. We watch the principles of Exodus in action. We taste the bitterness of slavery as we suffered it long ago and as it is practiced today. We can make freedom happen – physically for others and spiritually for ourselves.

If every person who attended a *seder* learned a few facts about modern slavery, changed shopping habits in just a few small ways, donated a few dollars and reached out to educate just a few additional people, we would liberate *tens of thousands* of human beings.

To us, nothing is more compelling than connecting the Passover narrative to the stories of slaves who need our help today.

What is included in the *Seder Starters?*

The *Seder Starters* we have collected include readings, activities, songs, stories, blessings, foods, photographs, quotations, questions and challenges to engage people of all ages. The downloadable resources give you many different ideas and choices for bringing the issue of modern slavery to your *seder*. Whether you are leading a *seder*, attending a *seder*, or even teaching the *Haggadah*, these are resources you can put to use.

We have identified numerous *Haggadot* and supplements to help you integrate the topic of modern slavery into virtually every step of the *seder*. Following the listing of these longer documents is a collection of individual readings and activities, listed in the order of the Passover ritual, to make it easy to incorporate them into your *seder*.

Each underlined and bolded title, printed in blue, is a link in the online version that will take you to a document on the internet.

What else does the Modern Slavery Project offer?

Seder Starters are part of the Modern Slavery Project, which also includes other resources. Primary among these is ***Next Year Free!***, a curriculum for Jewish educators to use for every age – from kindergarteners through adults. The Modern Slavery Project seeks to educate the Jewish community about different dimensions of modern slavery, our responsibility as Jews to liberate slaves and keep people free, and actions we can take to help end slavery in our lifetimes.

In addition to written resources, the Modern Slavery Project includes a synagogue campaign component. If you would like your synagogue to become a flagship community that promotes freedom throughout the year, please contact Free the Slaves at Phone: (202) 775-7480 or **info@freetheslaves.net** to learn more.

We have posted all the resources we created or collected on the *Faith In Action* page of the organization Free the Slaves (**http://www.FreetheSlaves.net/Judaism**). We chose this host because of the extraordinary work that Free the Slaves does every day, living up to its name. **We hope that everyone who downloads the curated materials will consider making a donation to Free the Slaves.**

Continuing this journey together

The Torah teaches that God saw our affliction, heard our cry, and knew our pain when we were slaves in Egypt (Exodus 3:7). Having been freed, we can now do the same for others. And more: following God's ways, we can lift people up, out of the house of bondage.

We would love to stay in touch with you about how Jews can work together to end slavery.

Jewish educators will send you new resources: To receive updates from the project team, please email Rabbi Debra Orenstein: **rabbidebra@icloud.com**.

Free the Slaves will send you action alerts and updates: Just send an email to **info@FreetheSlaves.net.**

Please send us your ideas: Do you know of material on modern-day slavery not now included in *Seder Starters* that is designed or adaptable for Passover *seders*? Please send *your* updates to **rabbidebra@icloud.com.**

And please take a short **online survey** about *Seder Starters*. Your feedback will help us strengthen this resource for our next edition. Just go to:
https://www.surveymonkey.com/s/2NVY2BN

Wishing you a sweet and freeing holiday,
Rabbi Debra Orenstein, project founder & chair
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Nila M. Pusin, editor, Revised Edition
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Notes on Numbers & Fair Use:

ESTIMATES: Researchers place the number of enslaved people in the world today between 21 and 36 million. The range is so wide because slavery is a hidden, illegal activity, and precise numbers are notoriously difficult to ascertain. Different organizations use different numbers, as do the various authors of the materials referenced below. Some of the *Haggadot* included here are also a few years old, so not all the statistics will be up to date. Sadly, one statistic that everyone agrees upon is: there are more slaves in the world today than ever before.

GUIDELINES: These materials are freely available for non-commercial reproduction and use, with attribution, in schools, camps, homes, synagogues, civic group meetings and similar settings. For other uses, please contact the project founder. Contact information is above.

Multi-Part Supplements and Full-Length *Haggadot* Focusing on Modern Slavery

*Listed alphabetically by title. Each document covers multiple sections of the Haggadah. All bolded and underlined titles in **blue** are links in the online version.*

Anti-Slavery Campaign *Haggadah* Supplement by Rabbi Gilah Langner for Rabbis for Human Rights – North America (now known as T'ruah). This three-page supplement briefly covers several topics that are part of traditional *seder* discussions and links them, through Jewish history and values, to modern slavery.

Bean of Affliction: Chocolate, Child Labor and Fair Trade *Haggadah* Supplemental readings published by Fair Trade Judaica. This three-page supplement offers readings about slavery today, especially in the chocolate industry, for five different points in the *seder*. It also provides links to online resources to support those readings. Fair Trade Judaica asks: "How can we celebrate our freedom, without recognizing that so many individuals still have not obtained theirs?"

Chocolate Moses *Seder* Insert by Rabbi David Spinrad. This three-page handout includes "four additions for your Passover *Seder*; four opportunities to learn and teach about modern slavery and human trafficking; four questions for reflection; four suggestions for taking action; and four worthy organizations for your *tzedakah*."

Confronting Slavery on the Festival of Freedom: Discussion Starters, Activities & Readings to Enhance Your *Seders* by Rabbi Debra Orenstein. This four-page supplement offers ten short readings and suggested activities for different paragraphs in the *Haggadah* to raise awareness and spark *seder* conversations about contemporary slavery.

The Freedom *Haggadah*: An Anti-trafficking *Seder* by the Chicago Alliance Against Sexual Exploitation and the Milwaukee Jewish Federation. This 44-page *Haggadah* focuses on sex trafficking and connects almost every section of the *Haggadah* to the plight of modern slaves, through commentaries, supplemental prayers and personal accounts and vignettes. It includes limited Hebrew throughout and action suggestions at the end.

Freedom Resources from Jewish Learning Works. This collection includes: online links to Jewish texts and discussion questions on slavery by Rabbi Gordon Tucker and Naomi Graetz; curricula for Jewish educators about modern slavery (including "Fair Food for Kids"); as well as supplementary readings for various segments of the *Haggadah*. The full-length *Haggadot* listed there are all included in this curated list.

From Chains to Change: A *Haggadah* Supplement. A publication of Moral Voices Initiative of Penn Hillel, this 15-page supplement includes Hebrew text, English readings, current statistics and personal stories to facilitate discussions of human trafficking all over the world – including Israel – and its relevance to Passover.

Haggadah* for a Chocolate *Seder by Rabbi Deborah R. Prinz. This 22-page *Haggadah*, a supplement to *On the Chocolate Trail* (Jewish Lights), incorporates sections of the traditional Hebrew text, English translations and readings, and a list of books and films on the subject. It substitutes different kinds of chocolate for the *seder*'s usual ritual foods to inspire meaningful conversations about global justice, including workers' rights, child labor in cocoa fields, poverty and modern slavery. You can use it prior to Passover, for a chocolate model *seder*. On Passover, you can supplement traditional ritual foods with fair trade chocolate equivalents for a sweet and meaningful holiday.

Haggadah l'Yom Zekhuyot Shel Adam: A Human Rights Haggadah by Rabbis Sheila Peltz Weinberg and Margaret Holub. This 16-page supplement, originally published in *Kerem*, was created to celebrate Human Rights Day. However, it closely follows the structure of the *Haggadah* and therefore its readings (e.g., on Salt Water) can be used for the Passover *seder* part that inspired it. The four-part structure, covering the four worlds of Kabbalah, also fits the foursomes of the *Haggadah*.

Invisible: The Story of Modern Slavery, A Social Justice Haggadah Created by the Religious Action Center of Reform Judaism, this 44-page *Haggadah* could be the main text for a *seder* with abbreviated Hebrew, or its English readings can be used selectively to supplement another *Haggadah*. It provides commentary and responsive readings for many sections of the *Haggadah*, quoting from rabbis, poets, civil rights leaders, folk songs and research on modern slavery, as well as personal stories of enslavement. The most

familiar sections of the *Haggadah* are included in Hebrew as well as English, along with photos of slaves and abolitionists and suggestions for action.

The Other Side of the Sea: A *Haggadah* on Fighting Modern Slavery T'ruah's 62-page *Haggadah*, published in 2015, brings together classical and contemporary texts, to explore the spiritual meaning of slavery and liberation, as well as the practical steps we can take to end slavery and support its survivors. This *Haggadah* includes commentaries by rabbis, activists, and survivors of human trafficking, along with original artwork by trafficking survivors.

Passover Economic Justice *Haggadah* This 25-page *Haggadah* on economic human rights was brought together and edited as a Shalom Center project by Lee Moore, on behalf of, and for distribution by, Rabbis for Human Rights (now known as T'ruah) in 2003. The text in English is accompanied by limited, unvocalized Hebrew with English transliteration. It includes prayers and readings about our responsibility toward contemporary slaves and abused workers by Rabbis Abraham Joshua Heschel, Sheila Peltz Weinberg, Aryeh Cohen and Toba Spitzer, among others. The focus is on economic justice generally, and not only on slavery.

Passover *Seder Starters,* Listed in the Order of the Ritual

Items to Place On the *Seder* Table

"Coupons" for the *Seder* Table: These announcements can be distributed to everyone at your seder to inspire action, learning and *tzedakah* during – and beyond – the holiday.

Passover Prep: A two-sided handout that describes modern slavery and suggests what Jews can do this Passover in ten hours, ten minutes or even ten seconds to remember and help slaves.

A Padlock on the *Seder* Plate: This simple idea from **Free the Slaves** can transform your *seder* plate – and conversation. Put a padlock on the *seder* plate to show support for **Free the Slaves** and to represent your commitment to ending modern slavery. When you open the door for Elijah, open the lock. End the *seder* by going around the table and stating one way that you will help contribute to the anti-slavery movement this year.

A Tomato on the *Seder* Plate: When someone asks "Why a tomato?" be ready with the answer: Immokalee, Florida, a center for tomato farming, has also been called "ground zero" for human trafficking in the United States. Immokalee was home not just to agriculture but to massive abuse, including both slavery and scandalous mistreatment of paid workers. In 2008, Senator Bernie Sanders of Vermont reported about farm workers: "The norm is a disaster, and the extreme is slavery." The situation has improved a great deal in a short time, but cleanup is far from complete and wages are far from fair. Visit **T'ruah** to learn more about the *seder* plate custom, the Campaign for Fair Food, and the Coalition of Immokalee Workers (CIW).

Bean of Affliction: Chocolate, Child Labor and Fair Trade *Haggadah* Supplemental readings published by Fair Trade Judaica. Put cocoa beans (or a photo of them) on the *seder* plate. Our history of slavery awakens us to the plight

of the stranger, and to the alarming occurrence of modern-day trafficking and slavery. Experts estimate that 70% of cacao beans harvested in the world today are picked by slaves. Effectively, if you are not buying Fair Trade chocolate, you are buying slave trade chocolate.

Modern Slavery Fact Sheet from FreetheSlaves.net: This is a user-friendly information sheet about contemporary slavery (two sides of a single page). The numbers and graphs are large and simple enough for even young children to understand. (These *Seder Starters* and the **Next Year, Free! A Modern Slavery Curriculum** were developed in collaboration with Free the Slaves.) We encourage everyone to make a **donation.**

Chocolate Moses *Seder* Fact Sheet by Rabbi David Spinrad: A one-page supplement with facts about modern slavery and seven reasons why it is a Jewish responsibility to respond to this issue.

A Passover Taste of Slavery Footprint produced by a partnership of Slavery Footprint and Rabbis for Human Rights – North America (now known as T'ruah): This three-page handout includes decorative cards to cut out and place on your *seder* table. One side of each card has a drawing of an item used at a *seder*. The other side has the number of slaves, that, on average, it takes to produce that item. A guide for using the cards and information on the statistics – and potential cures – for slavery are is included.

Daisy Chains on the Table: If you have young children decorating, ask them to make daisy chains as table decorations. Like the padlock on the *seder* plate, these are visual reminders of slavery that can spark discussion. (This suggestion comes from Caroline Figiel of Temple *Kehillat Chaim*, Roswell, GA.)

Set a Plate for Those Who Are Not Free: Remember twinning with Soviet refuseniks? Jews used to place an empty chair on the *bimah* (pulpit) at Bar and Bat Mitzvah ceremonies, in solidarity with Soviet Jews who were not yet free. Add an empty place setting and chair at your *seder* table. The vacancy is sure to spark questions (a main goal of the *seders*), creating an opportunity start a conversation

about "invisible" contemporary slaves. (This suggestion comes from Rabbi Debra Orenstein, **RabbiDebra.com**.)

T'ruah has created table cards for your *seder* with four stories of modern slavery (part 1) (part 2). As you tell the story of our people's slavery in Egypt, these cards on the table will tell stories of modern enslavement as well. Please note: there is a reference to a legislative agenda from 2012, but the essence of the cards' message is up to date.

Opening Prayers

Anti-Slavery Campaign *Haggadah* Supplement by Rabbi Gilah Langner for Rabbis for Human Rights – North America (now known as T'ruah). The opening paragraph would be an appropriate reading for raising the issue of contemporary slavery at your *seder*.

Next Year May We Be Free: Discussion Questions for Your *Seder* by Rabbi Ed Feld and Rabbi Rachel Kahn-Troster, Rabbis for Human Rights - North America (now known as T'ruah). This supplement begins with a prayer that acknowledges slaves in the world today. Please note that the supplement subsequently deals with human rights more broadly and refers to slavery, in part, as a metaphor.

Invisible: The Story of Modern Slavery, A Social Justice *Haggadah* published by the Religious Action Center. Page 6 includes an opening prayer, attributed to The Freedom Center, in the form of a responsive reading. It begins with the words "Welcome to our *Seder!"*

***Kadesh* (Reciting the blessing over the first cup of wine and ushering in the holiday)**

Invisible: The Story of Modern Slavery, A Social Justice *Haggadah* provides brief prayers concerned with justice and modern slavery to introduce the traditional

blessings recited before lighting candles (page 9) and drinking the first cup of wine (page 12).

***U-rhatz* (Washing the hands)**

Invisible: The Story of Modern Slavery, A Social Justice *Haggadah* Page 16 of this *Haggadah* notes the symbolism of cleansing ourselves, but also focuses on hands – and the labor of human hands, which is both beautiful and exploited.

Confronting Slavery on the Festival of Freedom: Discussion Starters, Activities & Readings to Enhance Your *Seders* by Rabbi Debra Orenstein

Washing hands without a blessing before eating vegetables was a custom among some sages in *Talmudic* times, to ensure the highest level of ritual purity. We practice that custom at the *seder* both in order to provoke curiosity and in order to raise our level of holiness and awareness. We want to come to the *seder* with "clean hands and a pure heart" (Psalms 24:4).

- Reflecting on the year gone by (or the year ahead), how have you (or could you) come to the *seder* with "cleaner hands" in relation to the scourge of contemporary slavery. What steps have you taken or might you take to avoid being complicit or to actively intervene? For example, do you or might you buy free trade products? Follow the news about contemporary slavery? Donate to organizations that help rescue slaves?
- To begin the conversation, print out and read aloud the "Modern Slavery Fact Sheet" from FreetheSlaves.net.

***Karpas* (Parsley)**

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When you dip the parsley in salt water, dwell on the bitter tears shed over slavery. Read memoirs or testimonials from abolitionists and former slaves. Here is one sample from an op-ed by E. Benjamin Skinner, author of *A Crime So Monstrous*:

> Rambho Kumar was born into wilting poverty in Bihar, the poorest state in India, the country with more slaves than any other, according to U.N. estimates. In 2001, desperate to keep him and his five brothers from starving, his mother accepted 700 rupees ($15) as an advance from a local trafficker, who promised more money once 9-year-old Rambho started working many miles away in India's carpet belt.
>
> After he received Rambho from the trafficker, the loom owner treated his new acquisition like any other low-value industrial tool. He never allowed Rambho and the other slaves to leave the loom, forcing them to work for 19 hours a day, starting at 4 in the morning. The work itself tore into Rambho's small hands, and when he whimpered in pain, the owner's brother stuck his finger in boiling oil to cauterize the wound – and then told him to get back to work. When other boys attempted escape or made a mistake in the intricate designs of the rugs, which were destined for Western markets, the owner beat them savagely.
>
> On July 12, 2005, local police, in coordination with activists supported by Free the Slaves, an organization based in Washington, liberated Rambho and nine other emaciated boys.

The salt water represents the tears of Rambho and all who cry for him. The parsley represents the hope inspired by his release and the renewing of life that is made possible through just law officers, righteous advocates and conscious consumers.

***Yahatz* (Breaking the center *matzah*)**

Confronting Slavery on the Festival of Freedom: Discussion Starters, Activities & Readings to Enhance Your *Seders* by Rabbi Debra Orenstein

When we break the *matzah*, we traditionally save the bigger piece for the *Afikoman*. This year, would you be willing to save only the smaller piece? Rabbi Zalman Schacther-Shalomi (rzlp.org) teaches that the "big *matzah*" represents the "big lessons," which we can only take in and digest through the experience of the *seder*. Mere head knowledge is the smallest part of understanding liberation. Experiencing ourselves as going through slavery and then coming out the other side is the "bigger piece." This is a gorgeous teaching. However, we haven't earned it. We obviously didn't get the larger lesson, or we would not allow slavery in the world today. So, this year, we take the small piece. May we merit the larger piece as our *afikoman* next year!

***Ha Lahma Anya* ("This Is the bread of affliction")**

Chocolate Moses *Seder Insert* by Rabbi David Spinrad provides a short reading and discussion question to consider at this point in the *seder*, when the traditional *Haggadah* mentions our former affliction and expresses compassion for those in need. It also suggests adding a fourth *matzah*, in honor of today's slaves, to the traditional three.

Confronting Slavery on the Festival of Freedom: Discussion Starters, Activities & Readings to Enhance Your *Seders* by Rabbi Debra Orenstein

When you lift up the *matzah* and recite "This is the Bread of Affliction," lift up a symbol of modern-day slavery at the same time. You might choose Indian-made fabrics (since thousands of child slaves in India work at looms) or you might select a coffee brand that is not Fair Trade. Raise awareness about buying habits, as you raise those objects.

- Quote Kevin Bale, author of *Ending Slavery* and the activist behind FreetheSlaves.net, who wrote: "Stop eating and wearing and driving slavery."

- Buy Fair Trade goods whenever possible.
- Inquire into the supply chain of whatever you buy. Visit **knowthechain.org.**
- Support good governance in the countries where you do business.
- Encourage investment funds to screen out companies that profit from slavery.
- When agri-businesses, chocolatiers, grocery chains, or mutual funds are persuaded that their consumers want slave-free products, they change the way they operate.

Arba Kushiyot **(Four questions)**

Four Questions: Created by Abby Cohen for Rabbis for Human Rights (now known as T'ruah). A two-page handout focusing on modern slavery, this version of the Four Questions acknowledges that millions of people remain enslaved today. It asks us not to lean as we sit and sip our wine, as leaning (the custom highlighted in the fourth question) is a symbol of our regal relaxation and freedom. "We sit upright in order to remain alert to the plight of our fellow human beings whose reality today is the bitterness of *maror* and the tears of salt water."

Confronting Slavery on the Festival of Freedom: Discussion Starters, Activities & Readings to Enhance Your *Seders* by Rabbi Debra Orenstein

Add a fifth question: Why is this night exactly the same as every other night?

- Invite folks around the table to answer that question in their own ways. You will be surprised and delighted by the variety and creativity of the answers.
- Then share this tragic answer echoed in several sources: Because there are slaves in the world – still.

A Passover Taste of Slavery Footprint produced by a partnership of Slavery Footprint and Rabbis for Human Rights – North America (now known as T'ruah).

The first page of this handout includes four questions about modern slavery:

- How many people are in slavery today?
- Where are modern slaves found?
- But I don't own any slaves! Am I also responsible for modern slavery?
- If modern slaves aren't chained up, why don't they escape?

The Fifth Question and the Fourth *Matzah*, a project of Congregation Netivot Shalom, Berkeley, CA. This three-page handout adds a fifth question to the traditional four: "Why is this night no different from all other nights?" The answer: "Because on this night millions of human beings worldwide are enslaved, just as they are on all other nights." This supplement also provides readings and recommendations for action about modern slavery. A prayer for adding a fourth *matzah*, to remember slaves today, is included.

The Freedom *Haggadah*: An Anti-trafficking *Seder*. Pages 15-16 of this *Haggadah* provide brief answers to each of the traditional four questions that highlight the issue of modern slavery. These answers complement traditional explanations, which are also referenced here.

***Avadim Hayinu* ("We were slaves")**

Chocolate Moses *Seder* Insert by Rabbi David Spinrad provides a reading about the price of slaves today, along with a question for reflection and discussion.

Confronting Slavery on the Festival of Freedom: Discussion Starters, Activities & Readings to Enhance Your *Seders* by Rabbi Debra Orenstein

A Mournful Song: Follow the example of Rabbi Joshua Levine Grater and sing "*Avadim Hayinu*" slowly. Observe the example at your *seder*, and then, if you wish, discuss the following memory:

I recall a Los Angeles Board of Rabbis meeting of about 15 years ago. (There aren't too many meetings that are that memorable!) Rabbi Joshua Levine Grater

discussed modern-day slavery. His words were important; the stories and statistics he cited were moving. But I don't think I would remember any of it today, had it not been for a simple exercise. Joshua invited everyone present to contemplate slavery – ancient and contemporary, Israelite and gentile – and then to sing these words as a dirge: "*Avadim hayinu l'pharoh b'mitzrayim. Ata b'nai chorin.*" Translation: "We were slaves to Pharaoh in Egypt. Now we are free."

It's a song we usually sing in up-tempo. We treat it as a children's ditty. The text is a pastiche of two readings from the *Haggadah*. La, la, we used to be slaves. *Yai, deedle, dai*, now we're free.

Slowing it down and singing it mournfully, the meaning hit me differently. We were *slaves. We*, our entire people, were slaves. I looked around at my fellow escapees, and I observed a few hard-boiled rabbis crying around the table. Everyone felt the weight of the words. Everyone mourned that human beings could (still!) do this to one another.

Bean of Affliction: Chocolate, Child Labor and Fair Trade *Haggadah* Supplemental readings published by Fair Trade Judaica. The *Haggadah* reminds us that "we were slaves to Pharaoh in *Mitzrayim*, and then *Adonai* brought us out of there with a mighty hand and an outstretched arm." We were freed from slavery, yet slavery is not an institution only of the past; it still exists among us.

The Torah says that each one of us, every individual, is created "*be-tzelem Elokim*," in the image of God. *How can this quality within each of us inspire our actions? What is the responsibility and power inherent in this gift of divine capacity to address contemporary slavery?*

We each have the power and the obligation to free today's slaves with a "strong hand and outstretched arm." What does this mean to us? How can we do this? We must reach beyond ourselves, beyond the usual extent of our gaze. Our realm of influence, our chance to exert that divine capacity, is not an opportunity lurking in the distance – it is right here, within reach, just beyond us. Slavery does not end through hope and passivity, but by powerful action. Our action to end slavery is not

only important for our own time but also for its effects on future generations. This is our chance to shape the future.

Invisible: The Story of Modern Slavery, A Social Justice *Haggadah* includes a reading by Rabbi Joel Soffin on how we continue to be slaves "because around the world there remain people in chains, and no one can be truly free while others are in chains." This reading also incorporates the designation and lifting of a fourth *matzah* to remember today's slaves.

Ke-neged Arba'ah Banim **(Four children)**

Chocolate Moses *Seder* Insert by Rabbi David Spinrad asks participants to consider which "child" they are, in light of information he provides about how to recognize someone who is trafficked today. He also provides a discussion question on redeeming captives.

The Four Children, Four Attitudes by Rabbi Gilah Langer and David Arnow for T'ruah. This two-page document applies the different attitudes of the four children to our awareness and activism about modern slavery. It includes a vignette about contemporary brick-making in Pakistan.

Confronting Slavery on the Festival of Freedom: Discussion Starters, Activities & Readings to Enhance Your *Seders* by Rabbi Debra Orenstein

Imagine the four sons/children as four responses to human trafficking today:

- The wise one is up-to-date on the news and knows all the policy wonk information about slavery. Teach him to apply the information and to act.
- The wicked one could better be named cynical. "What is all this to you?" He is overloaded and overwhelmed with the suffering of others, and so he distances himself, saying, "Why are you so exercised about slavery? It's been with us forever and it's everywhere."
- The simple one says, "What's this?" He is just beginning to become aware that there are slaves in the world. He may think that slavery is limited to

human trafficking and forced prostitution. Be gentle with him. Guide and educate him to see the full extent of this ongoing (11th?) plague.

The one who doesn't know how to ask requires that *you* open the conversation. In the grocery aisle, near the Free Trade chocolate; at a social event; wherever you encounter someone whom you suspect may be a victim of trafficking; even at a family Passover *seder* where everyone is eager to get to the meal – *you* raise the issue, because others may not know how to ask. (Note: You can report suspected trafficking through the national hotline: 888-373-7888, or by logging on to **traffickingresourcecenter.org**.)

Who Sits With Us at Our *Seder*? The final page of this *Haggadah* Supplement 5772 from Rabbis for Human Rights – North America (now known as T'ruah) offers a reading on the Four Children. Which child will you be, in the face of human rights abuses, including slavery?

***Tze U-lmad Mah Bikesh Lavan* ("Go forth and learn what Laban sought")**

Confronting Slavery on the Festival of Freedom: Discussion Starters, Activities & Readings to Enhance Your *Seders* by Rabbi Debra Orenstein.

Tze U-lmad Mah Bikesh / Go forth and learn what Laban the Aramean tried to do to our ancestor, Jacob. In Genesis, Laban tried to steal Jacob's labor. He engaged in bait-and-switch trickery, offering specific compensation for a certain term of service, and then going back on his word. After 14 years of labor, Laban still tried to cheat Jacob out of fair wages, and only divine intervention prevented Jacob from emerging from servitude with few or no resources. Even after Jacob left, Laban wanted to bring him back and claimed a "debt" was still owed. Traffickers today continue to use all the tactics Laban employed. We cannot rely on divine intervention to help every "Jacob" under a "Laban's" thumb. Discuss: What human interventions are possible? Which are you prepared to act upon this year?

***Be-farekh* ("With heavy labor")**

Anti-Slavery Campaign Haggadah Supplement by Rabbi Gilah Langner for Rabbis for Human Rights – North America (now known as T'ruah). See the paragraph about how the Egyptians enslaved the Israelites *be-farekh,* with hard labor: "An alternative reading of the term *b'farekh* is *b'feh rakh* – 'with soft words.' How often we see this today when modern slave owners speak with 'soft words.' They might promise parents that they will look after their children, but reduce those children to hideous servitude and prostitution."

***Eser Makot* (Ten plagues)**

Invisible: The Story of Modern Slavery, A Social Justice *Haggadah* provides 10 modern plagues on page 31.

Modern Gender-based Plagues. The **American Jewish World Service** shares the following modern-day plagues, in relation to gender-based violence. Gender-based violence is a common and hateful weapon among traffickers, though, of course, it is inflicted on free women, too:

- As we recite the plague of blood, let us comfort and mourn those women whose blood has been spilled.
- As we recite the plagues of frogs, lice and locusts, let us quell the swarm of assaults.
- As we recite the plague of wild animals, let us appeal to all people to act with humanity.
- As we recite the plague of pestilence, let us pledge to keep women safe from harm.
- As we recite the plague of boils, let us heal wounds and hearts.
- As we recite the plague of hail, let us decry the beating of fists against mothers, daughters and sisters.
- As we recite the plague of darkness, let us vow to bring light to those who bear shame and pain.

- As we recite the plague of the first born, let us empower the next generation to live free from violence and fear.

The Ten Plagues by Abby Cohen for T'ruah. "This year, as we enjoy the luxury of freedom, and the pleasures of the Seder meal, let us keep in mind that others continue to suffer for our present-day luxuries. Child and slave labor are the dirty secret behind many of the goods that we consume. Just as we have listed the ten plagues, let us now list ten commodities that are often obtained today through the suffering of slaves and children. For each commodity, we remove a drop of wine from our cup."

Anti-Slavery Campaign *Haggadah* Supplement by Rabbi Gilah Langner for Rabbis for Human Rights – North America (now known as T'ruah). The paragraph about the plague of *hoshekh* (darkness) applies to modern slavery. There is also a paragraph about how the plagues call our attention to the connection between "slavery and environmental turmoil."

Moses – A topic in *Maggid* (Telling the story)

Anti-Slavery Campaign *Haggadah* Supplement by Rabbi Gilah Langner for Rabbis for Human Rights – North America (now known as T'ruah). The section on Moses includes these words: "We cannot wait for a Moses before tackling the problem of modern slavery. We are not free to defer action until a prominent leader, celebrity or powerful politician leads the way. The fight against modern slavery and trafficking is in our hands."

Ten Ways to Bring Human Rights to Your *Seder*. This resource from T'ruah incorporates various human rights issues, including modern slavery. One suggestion specifically on modern slavery, relates to Moses: "Stage an improvisational skit in which Moses, Miriam, and other characters from the Exodus story encounter contemporary slavery."

Hardening of the Heart – A topic in *Maggid* (Telling the story)

Anti-Slavery Campaign *Haggadah* Supplement by Rabbi Gilah Langner for Rabbis for Human Rights – North America (now known as T'ruah). Paragraph about how God "hardened Pharaoh's heart." "But perhaps we are meant to understand by this phrase something about the true nature of slave ownership. Perhaps it requires a permanently hardened heart to perpetuate the monstrous institution of slavery. Look at slave owners around the world today for examples of the hardening of the human heart." Read testimonies by former slaves to keep your heart open. T'ruah has created table cards for your *seder* with four stories of modern slavery **(part 1) (part 2). Or read the stories of former slaves now working to free others here and here.**

The Essence of Slavery – A topic in *Maggid* (Telling the story)

Anti-Slavery Campaign *Haggadah* Supplement by Rabbi Gilah Langner for Rabbis for Human Rights – North America (now known as *T'ruah*). "Our rabbis tell us that Israel underwent three critical experiences related to slavery: first, we were strangers in strange land (*gerut*); second, we were enslaved and forced to work (*avdut*); and third, we were afflicted (*inui*), which means subjected to harsh conditions and a loss of human dignity. Although millennia have passed, these experiences are still at the core of modern slavery."

***Dayenu* ("It would have been enough")**

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"*Dayenu*" literally means "it would be enough for us." But what do we mean when we chant: "If God had parted the waters and not brought us across, it would have been enough for us." Are we being giddy? Absurd? Surely, it would not have been sufficient for our liberation if we had been killed in the Sea of Reeds. The *Haggadah*

is suggesting that every step of progress is a miracle unto itself, and you don't have to wait for completion or wholeness to give thanks. When God moves on your behalf, the celebration should begin, even if fruition is not (yet) at hand.

In light of this, consider the steps and stages of liberation. We obviously will not be satisfied until every slave is free. Discuss: What would be enough of an achievement toward freeing slaves to cause you to pause, notice, and say "thank you"? What is your goal for this year?

Fair Trade *Dayenu*. Talia Cooper put new words, in rhyme, to the familiar *Dayenu* melody, highlighting the enslavement of children in the chocolate trade and the Jewish values that support Fair Trade.

***Haroset* (Mortar mixture, commonly made with apples, nuts and wine)**

Bean of Affliction Chocolate, Child Labor and Fair Trade *Haggadah* Supplemental readings published by Fair Trade Judaica. "Using mortar and bricks, the Jewish slaves built [storage cities]. The *charoset* reminds us of the mortar, a symbol of unrewarded toil. We remember how our ancestors' work enriched the Egyptians' lives, and challenge ourselves to think about the ways that we currently benefit from exploited labor. Tonight we eat chocolate *charoset* to remember all the trafficked and enslaved children in the Ivory Coast who toil in the cocoa fields, harvesting the cocoa pods from which some of our favorite chocolates are made. For Jews, the descendants of slave laborers…, such profit should never be sweet. We eat *charoset* that is made with Fair Trade chocolate, the only chocolate that is free of child labor. We take the sweetness of this *charoset* as a symbol of resistance and the possibility of liberation for all."

***Maror* (Bitter herbs)**

Chocolate Moses *Seder* Insert by Rabbi David Spinrad includes a story about a rabbi who declared foods created through immoral labor practices unkosher, due to the prohibition against eating blood in one's food. The discussion question encourages participants to consider the moral and human costs of buying foods that make the lives of others bitter. (A similar story, attributed to Levi Yitzhak of Berditchev, is included in **Invisible: The Story of Modern Slavery, A Social Justice *Haggadah.***)

Eat an extra portion of *Maror* in recognition of people who are still enslaved today. Free the Slaves and Jewish Learning Works have provided this prayer: "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."

***Motzi Matzah* (Blessings over *matzah*)**

Chocolate Moses *Seder* Insert by Rabbi David Spinrad. The *Ha Lahma Anya* reading referenced above can be used to discuss *matzah* at the point of the *motzi*, as well.

The Fifth Question and the Fourth *Matzah* A project of Congregation Netivot Shalom, Berkeley, CA**.** "We raise this …*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."

***Tzafun* / *Afikoman* (Eating the hidden dessert *matzah*)**

Through a partnership with T'ruah and Fair Trade Judaica**, Equal Exchange's Fair Trade chocolate** is now available for use on *Pesah*. Make a delicious, moral choice and serve Fair Trade chocolate for dessert before you eat the *Afikoman* at your *seder*.

Bean of Affliction suggests this short *kavannah* (meditation) when eating Fair Trade chocolate for dessert: "Let us partake of the taste of Fair Trade chocolate. It is chocolate without slavery, and it tastes not of suffering, but only of sweetness and freedom."

Read the testimony of Aly Diabate, an 11-year-old who was forced to work in a cocoa farm.

Give an *Afikoman* Gift That Matters: "This year, give an *Afikoman* prize that matters. Donate to T'ruah in honor of your favorite seekers, and they'll send certificates saying that a gift has been made in their honor to support T'ruah's work seeking protections for the human rights of all people."

Make a Donation to Free the Slaves in honor of those who find the *Afikoman*, in addition to or instead of other prizes. Choose books such as Lisa Kristine's **Slavery Book** or Kevin Bales' **Ending Slavery: How We Free Today's Slaves** as *Afikoman* prizes. Proceeds from both books support anti-slavery initiatives.

***Le-shanah Ha-ba'ah Bi-rushalayim* ("Next year in Jerusalem")**

Bashanah HaZot (This Year), a song by Eliana Light, published by **Fair Trade Judaica**, is sung to the melody of the popular Israeli song *Bashanah Haba'ah*.

Other Resources on Passover and Modern Slavery

Rabbinical Assembly Resources. This dedicated page includes teaching texts, sermons, strategies for advocacy, and a bibliography of resources about slavery and human trafficking. The Rabbinical Assembly represents Conservative rabbis.

A Passover Sermon by Rabbi Joshua Levine Grater. Written for Rabbis for Human Rights, this sermon tells the stories of slaves in the poorest *and* wealthiest countries in the world. It makes a passionate plea for empathy, based on the phrase “we are obligated to see ourselves.”

RabbiDebra.com/Freeing-Slaves consolidates resources for Passover and all year round, with links to news articles and essays for inspiration about freeing slaves.

Next Year, Free! A Modern Slavery Curriculum with modules appropriate to age groups from primary school students to adults.

Share Your Feedback

Click here to give us some quick and helpful feedback. You can use the same link to let us know about additional resources that you may have used or created.