FREEDOM HAGGADAH

April 13, 2016/5 Nissan 5776

Under the auspices of the **Greater Miami Jewish Federation**
Task Force to Combat Human Trafficking,
A Joint Task Force of the
Jewish Community Relations Council
&
Women's Philanthropy

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Seder Committee
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Rabbi Judith Kempler
Rabbi Cheryl Weiner
Rabbi Efrat Zarren-Zohar
Special thanks to Cantor Ronit Rubin and Rabbi Solomon Schiff.

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Prologue

[Rabbi Chery Weiner gives an orientation to the Seder]

On Passover, all over the world, Jews gather together to engage in a journey of remembrance called the *Seder*. Jews read from a book called a *Haggadah*, which tells the story of liberation found in the Book of Exodus in the Bible. We want everyone to participate in whatever ways that you feel comfortable. Traditionally, we go around the table, with people reading a section of the Seder. Feel free to say pass if you would prefer not to read.

Today, we read from this "Freedom *Haggadah,"*[1] which is structured around the ancient *Haggadah* but tells a different tale of a different time and a different people. We will be sharing the story of modern slavery, human trafficking, and the poverty that surrounds this scourge on our society. We will be discussing how we can make others aware of its presence in our midst and its impact on the lives of thousands of people here in our communities. **[Start the reading cycle.]**

Reader: On the Passover *Seder* night, there is a tradition of putting one extra place-setting at the table to remind us that there are those who cannot celebrate with us because they are not yet free. Prostitution and human trafficking are responsible for the "disappearance" of untold numbers of young girls and boys in neighborhoods all over Miami-Dade and throughout Florida, and indeed worldwide. It is for them that we set this extra place today.

Reader: Most people are unaware that the sex trade is used to manipulate, exploit and enslave the most vulnerable. Traffickers target particularly at-risk youth, such as runaway and homeless adolescents, and are constantly searching for younger victims. These women and men, teens 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.

Reader: 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. Our community services can be a vehicle for both raising awareness and advocating on behalf of the victims of sexual exploitation and modern enslavement.

TOGETHER: Let us all join together to raise our voices in song and in protest to liberate those caught in the web of human trafficking. With our strong arms and mighty hands, let us join together in partnership with God to bring redemption to all.

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[1] Adapted from *The Freedom Haggadah: An Anti-Trafficking Seder* by the Chicago Alliance Against Sexual Exploitation.

𝄞 *Niggun* (*Eliyahu HaNavi*): CANDLE LIGHTING

[Cantor Ronit Rubin/Rabbi Judith Kempler]

Baruch Atah Adonai Eloheinu Melech ha'Olam, asher kidshanu b'mitzvotav, v'tzivanu l'hadlik ner shel Yom Tov.

Blessed are you, Spirit of the World, who makes us holy with commandments (*mitzvot*) and commands us to kindle this light.

Just as we bring light to this gathering, so we invoke the words of the Prophet Isaiah "to be a light unto the nations". May we be blessed today to illuminate the dark places, and to raise our voices in protest to break the silence that surrounds the plight of those who are caught in the institution of human trafficking.

Who We Are Here in the Room: Share Our Stories

[Nancy Zaretsky]

Today, we share the suffering of those who struggle for freedom. Often these stories are hidden, buried away with shame. Today, we share the stories of many who have experienced a personal Exodus from Egypt, stories of liberation from slavery, stories from degradation to redemption. In these tellings, may we replace shame with acknowledgement.

As we listen to the stories of others, we remember that it takes more than God to part the Sea of Reeds. It takes courageous human beings to march into the waters on a pathway to the unknown, to open up the road to freedom.

So let us continue our *Seder* by asking, "Why is this gathering different from all other gatherings in Miami-Dade?" Let us find out who is sitting around our table and what our questions might be for each other.

Let us join together to celebrate the challenges that have been faced, the victories that have been won, and the struggle that continues for many here in this room and beyond!

***Kadesh Urchatz*-ORDER OF THE SEDER-קדש ורחץ**

[Recap by Rabbi Efrat Zarren-Zohar]

We have adapted the sections of the Jewish *Seder* to bring awareness to the plight of the victims of trafficking, those who have lost their freedom. From degradation to dignity, from despair to joy, we offer hope for redemption.

Kadesh: We sanctify ourselves and bless God to bring holiness into our midst, to lift up the souls of those who are downtrodden and sanctify their journey into wholeness.

U'rchatz: We wash our hands to spiritually cleanse the wounds of those who have been violated, to purify the body and soul of the individuals who have suffered from the institutions of slavery and human trafficking.

Karpas: We dip greens into salt water to symbolize the bodies of the innocent being cleansed by the tears, which have accompanied their suffering.

Yachatz: We break the middle *matzah* to recognize their brokenness. We will share together ways that we can bring wholeness back to people's lives.

Maggid: We shine the light of our ancient narrative to illuminate the stories of modern slaves and those who have fought and still fight for their freedom.

Rachtzah: We wash again, this time with a blessing for the purification of the community, which joins together with the intention to stop human trafficking.

Motzi: God brings forth grain from the earth, but it is the process of human engagement that makes it into bread. In fighting this evil of trafficking together, we understand we are partners with God in all endeavors.

Matzah: We eat from the *matzah* of *Yachatz* to understand clearly that the brokenness of those who suffer under the institution of human trafficking is our brokenness as well.

Maror: We eat horseradish, the bitter herb that brings tears to our eyes, in shame for allowing the institution of slavery to exist in our world. We cry out, sharing in suffering with those who are its victims. Often the tears take time to come, like the trauma that is relived after the bitterness of slavery has been replaced by freedom.

Korech: In merging the horseradish and *charoset* (the sweet paste of apples or dates and honey) together, we acknowledge that bitterness and sweetness co-exist. The *charoset* is the balm that tempers the bitterness. Our actions become the *charoset* that helps heal the bitterness of slavery.

Shulchan Orech: We nourish ourselves with food and friendship as we work together to end slavery and trafficking and bring redemption to the lives of so many.

Tzafun: We uncover the sparks in ourselves that fire our work, as we continue to find the lost souls who have been hidden from view and to make their stories known.

Barech: We bless God and the universe for the bounty of goodness that we receive in the midst of suffering, including the ability to overcome what is "now" and to bring in "what can be."

Hallel: We offer praise to God for giving us the strength to continue the struggle together. God's power and wisdom abounds in us. "We Shall Overcome!"

Nirtzah: We say "Next Year in Jerusalem" to bring in the hope of a better tomorrow filled with peace, filled with wholeness.

***Kadesh*-SANCTIFICATION-קדש**

[Rabbi Frederick Klein]

As we enter into the *Seder* rituals, we say a blessing over wine to separate ourselves from our everyday consciousness. We sanctify ourselves to a higher power to help us in our struggle for human dignity. We are each made in the image of God - the runaway who has been turned into a sex slave, and those of us in this room who are trying to free them from their bondage. May we be blessed to liberate victims from the institution of slavery perpetuated in our space and in our time.

It is our custom to drink four cups of wine during the *Seder*, each one symbolizing one of four types of liberation. In this *Haggadah*, three of the cups are connected to the story of a survivor of human trafficking, and as we fill our cups, we celebrate her redemption.

***Kos Rishon*-THE FIRST CUP**

Ba-ruch Atah Adonai, Elo-hei-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.

DOCUMENTARY FILM INTRODUCTION*, WEB OF LIES*
[Special Agent Victor Williams, DHS]

Documentary Film Excerpt One: *Web of Lies*

***MIRIAM'S SONG*: EMPOWERMENT**

[Women's Fund Junior Board]

We begin our *Seder* journey together with a celebration of empowerment. We lift up Miriam's Cup, filled with water, as a symbol of liberation, recognizing our first woman prophet and all those who followed her. It was Miriam's voice that raised up the voices of the women in victory as the Children of Israel crossed the Sea of Reeds. Today, we celebrate all of those who have raised their voices to empower women, men, teens and children to speak out against the violation of human rights embodied in slavery and human trafficking. We celebrate all those who have liberated themselves and others, and those who have come here today to share their stories with us.

[Cantor Rubin]

"Miriam's Song" by Debbie Friedman

(Everyone: Chorus) *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.

(Cantor) 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.

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.

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.

(Everyone: Chorus)

***Ur'chatz*-WASHING OF THE HANDS-ורחץ**

[Rabbi Kempler]
Each of us is born with a soul that is pure. As we symbolically wash our hands, we wash away the physical assault, the psychological trauma and spiritual malaise that comes with being abused. (Raise hands; wiggle fingers.)

***Karpas*-GREENS-קרפס**

[Rabbi Kempler]

Karpas, or greens, represent new life, spring and rebirth. We remember our mission to help survivors of trafficking begin their lives anew. As we dip the greens into the salt water that symbolizes our tears, we cry for the oppression of our fellow men, women, teens and children who suffer in slavery.

Baruch Atah Adonai, Eloheinu Melech ha'Olam, borei p'ri ha'adamah.

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

Beitzah-THE EGG

[Rabbi Kempler]
Symbolically, the egg stands for the potential for every human being to be restored to a life of freedom and to experience the rebirth of their souls, especially for those who have experienced the pain of trafficking. For most children trapped in a cycle of abuse, prostitution steals years from their lives, and anti-trafficking groups must work harder than ever to restore their lost childhoods. Let us now eat our eggs with the salt water, reminding us again that there are tears that must accompany births and new beginnings.

Yachatz-BREAKING THE MATZAH-יחץ

[Rabbi Klein]
As we symbolically break the middle *matzah*, we recognize that our lives are all broken. It is only when we come together to work for a common cause that we heal the brokenness that is an inevitable part of the chain of human trafficking. (We break the middle *matzah* and conceal the larger half as the *Afikoman*, the *matzah* that we eat to end the *Seder* meal.)

Ha Lachma Anya-THE BREAD OF AFFLICTION

This is our invitation to all who have been broken or left behind to join the *Seder*. (We now lift the remaining half of the middle *matzah* for all to see.)

TOGETHER: This is the bread of affliction, which the Children of Israel ate in the land of Egypt. The *Matzah* made of flour and water, symbolizes the hardships all too familiar for many people throughout our city, our country, our world. We cry out the invitation: "Let all who are hungry for our support, come and eat. All who are in need, let them share the hope of Passover." This

year, we celebrate here. Next year, in the land of freedom. Now we are slaves. Next year, may we all be free.

***Maggid*-THE TELLING-מגיד**

THE FOUR QUESTIONS

[Rabbi Weiner]
The Passover story of redemption is constructed as a response to questions from the youngest members of the community who notice that the *Seder* table is different from a nightly table. Each of the questions leads us to tell a different part of the story. We begin by asking, "Why is this night different from all other nights?" and continue to the specifics of each question.

[BBYO Leader]
1) Why is it that on all other nights during the year, we eat either leavened bread or *matzah*, but on this night we eat only *matzah*?

Today, 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 place without the ability to return to safety.

[The Women's Fund Junior Board]
2) Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs?

Today, we recall the bitterness and hopelessness that pervades the daily lives of enslaved persons who are in our midst.

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

Today, we dip our food into salt water to share the tears of sadness of those who are separated from their loved ones by human trafficking, and are unable to return home for fear of retribution or being shamed.

[The Women's' Fund Junior Board]
4) Why is it that on all other nights we dine either sitting upright or reclining, but on this night we all recline?

Today, we understand that reclining is a sign of freedom. We remember the enduring pain of those who are not permitted leisure, who are forced to work long hours without rest or basic sustenance, and are forced to labor in dangerous and unsanitary conditions.

GO DOWN, MOSES

[Cantor Rubin]

From the days of the Israelites' slavery in Egypt to the Southern Slavery in the United States, those in bondage have looked for a savior, someone to rescue them from their plight. In Hebrew, the name Moses, the prophet who has represented redemption from slavery for untold generations across numerous cultures, means "to draw out." Just as Moses was drawn out of the water as a baby, so too, he helped to draw the Israelites out of slavery. [2]

"Go Down, Moses" Lyrics adapted by Louis Armstrong

Go down, Moses, way down in Egypt land...
Tell all Pharaohs to let My people go!

When Israel was in Egypt land...
Let My people go!
Oppressed so hard they could not stand...
Let My people go!

Go down, Moses, way down in Egypt land...
Tell all Pharaohs to let My people go!

So Moses went to Egypt land...
Let My people go!
He made all Pharaohs understand...
Let My people go!

Go down, Moses, way down in Egypt land.

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[2] ["Go Down, Moses" is an African-American Spiritual first recorded in 1862. It describes events in the Hebrew Bible, specifically Exodus 7:26: "And the Lord spoke unto Moses, go unto Pharaoh, and say unto him, thus says the Lord, Let my people go, that they may serve me," in which God commands Moses to demand the release of the Israelites from bondage in Egypt.]

Tell all Pharaohs to let My people go!
Tell all Pharaohs to let my people go!

THE FOUR CHILDREN

[Rabbi Solomon Schiff]
(In the Jewish tradition, we tell the story of our liberation, in many ways, so that all can understand it and act upon it. Here are four ways of transmitting this critical message that come from one of our partners in fighting human trafficking worldwide, the American Jewish World Service. [3]) At Passover each year, Jews read the story of their ancestors' pursuit of liberation from oppression. When confronting this history, how do we answer our children when they ask us how to pursue justice in our time?

[#1 BBYO Leader]
WHAT DOES THE ACTIVIST CHILD ASK?
"The Torah tells me, 'Justice, justice you shall pursue,' but how can I pursue justice?"
Empower him always to seek pathways to advocate for the vulnerable. As Proverbs teaches, "Speak up for the mute, for the rights of the unfortunate. Speak up, judge righteously, champion the poor and the needy."

[#2 The Women's Fund Junior Board]
WHAT DOES THE SKEPTICAL CHILD ASK?
"*How can I solve problems of such enormity?"*
Encourage her by explaining that she need not solve the problems. She must only do what she is capable of doing. As we read in *Ethics of our Fathers*, "It is not your responsibility to complete the work, but neither are you free to desist from it."

[#3 BBYO Leader]
WHAT DOES THE INDIFFERENT CHILD SAY?
"It is not my responsibility."
Persuade him that responsibility cannot be shirked. As Abraham Joshua Heschel writes, "The opposite of good is not evil, the opposite of good is indifference. In a free society where terrible wrongs exist, some are guilty, but all are responsible."

[#4 The Women's Fund Junior Board]

[3] American Jewish World Service Passover Supplements www.ajws.org.

AND THE UNINFORMED CHILD WHO DOES NOT KNOW HOW TO ASK…
Prompt her to see herself as an inheritor of our people's legacy that we share with others. As it says in Deuteronomy, "You must befriend the stranger, for you were strangers in the land of Egypt." Let us join together to listen to the voices of our children to fight for liberation for all people who are enslaved today. Let us come together in awareness and action.

THE TEN PLAGUES

[Rabbi Weiner]
(Ancient and modern and our response.)
(As we recite the plagues, we dip our finger into our wine and put a drop onto our plate, symbolically recognizing that the joy of liberation is diminished by the suffering brought about by enslavement.)

[Cantor Rubin chants]

דם *Dam*-Blood
צפרדע *Tz'farde-Ah*-Frogs
כינים *Kinim*-Lice
ערוב*Arov*-Wild Beasts
דבר *Dever*-Blight
שחין *Sh'cheen*-Boils
ברד *Barad*-Hail
ארבה *Arbeh*-Locusts
חשך*Choshech*-Darkness
מכת בכות *Makat B'chorot*-Death of the First Born

As the Exodus story unfolds, we encounter the Ten Plagues that God unleashed to persuade Pharaoh to let the Israelite people go from Egypt. Today, existing societal plagues lead to human trafficking. One of the ways that we can defeat these plagues is by creating equal opportunity, access and influence for women and girls.

INTRODUCTION TO READERS FROM THE COMMUNITY
[Nancy Zaretsky, Jewish Community Relations Council]

(Reading from empowerment group)
[Mary Andrews, The Women's Fund Miami-Dade]

Another way we can defeat these plagues is by creating a shared community platform for increasing our community's awareness and response to sex trafficking.

(Reading from international advocacy organization)
[Brian Siegal, The American Jewish Committee]
Soon after Pharaoh let the Israelites leave Egypt, he regretted his decision and ordered his army to bring them back. Some of the Israelites were filled with ambivalence about their unknown journey. Traffickers often possess a Pharaoh-like power over their victims. To defeat this cycle, advocacy organizations must be in place to assist in social and policy change which in turn facilitates victims' re-entry to society.

(Reading from industry partner)
[On behalf of Barry Harris, Hotel Industry]
When the Sea of Reeds did not part at first, Nachshon was the first Israelite reputed to put his foot into the Sea and courageously walk forward until the water reached his nose, at which point the waters parted. Who is out there on the front line in the position to bring freedom to those in need? Without industry partners stepping up, jumping in, to give voice to the voiceless, many more would be trapped in the dark web of human trafficking.

(Reading from community organizer)
[Nancy Ratzan, Stop Selling Our Kids]
Each of us has a story, either our own or one that we have heard and know only too well. It is the telling of the Passover story year after year that makes it become a part of our identity and our mission. Without the telling of the stories, the mission can never spread. What are the stories of courage that people can share about their journeys to freedom?

(Reading from law enforcement)
[Leah Klein, Office of the State Attorney]
Law enforcement institutions, in pursuit of justice, witness these stories and through sharing them, enable society to break the chain of slavery.

Dayenu

[Rabbi Schiff]
We reflect on the plagues that afflict us related to human trafficking and acknowledge that God has blessed us with redemption in many forms. With

each blessing, we could say Dayenu--- it was sufficient. In every generation, we need to be redeemed as a collective. As individual, we need to be redeemed and to redeem others.

Kos Sheini-THE SECOND CUP

[Rabbi Klein]

We lift the second cup of wine representing the conclusion of the narrative part of the *Seder* and sing the blessing together:

Ba-ruch Atah Adonai, Elo-hei-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.

Documentary Film Excerpt Two: *Web of Lies*

Rach'tza-WASHING OF THE HANDS-רחצה

[Rabbi Zarren-Zohar]

We wash our hands again, this time with a blessing. Before, we purified the individual souls that had been damaged by human trafficking. Now, we purify the community of individuals who engage in a covenant of purpose to stop human trafficking.

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

Blessed are You, Spirit of the World that makes us holy with *Mitzvoth* and commands us to wash our hands.

Motzi-Matzah-BLESSING THE *MATZAH*-מוציא מצה

[Rabbi Schiff]

Baruch Atah Adonai, Eloheinu Melech ha'Olam, ha-motzi lechem min ha-aretz.

Blessed are you, Spirit of the World that brings forth bread from the earth.

Baruch Atah donai, Eloheinu Melech ha'Olam asher kid-shanu b'mitzvotav vitzivanu al achilat matzah.

Blessed are you, Spirit of the World that commands us to eat *matzah*.

We are commanded by God to eat *matzah* to remind us that there are many people in our midst who are impoverished. Their lives, like *matzah*, were never allowed to rise. They suffer from shame and exclusion, and the traumas associated with human trafficking and enslavement. In our *motzi* prayer, we recognize that God brings forth grain from the earth, but God partners with humanity to make it into bread. Let us join together as partners, acting with the divine energy within us to stop human trafficking.

***Maror*-BITTER HERBS-מרור**

[Rabbi Klein]

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

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

In remembrance of today's slaves, up to four million people trafficked each year, now, in our own time, some in our very own country, we eat *maror*.

***Korech*-THE COMBINING OF BITTER AND SWEET-כורך**

[Rabbi Kempler]

With its red apples and honey, or dates and nuts, *charoset* symbolically represents the clay for the bricks the Jews made in Egypt, another symbol of slavery. Why do we combine the *maror* with *charoset*?

We recall that even in the most bitter times during slavery, we expressed the belief in the sweet hope of freedom.

While the Jewish sage Hillel created this sandwich of the bitter and the sweet, we consider his most famous saying:

"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?"

***Shulchan Orech*-EATING OUR MEAL-שולחן עורך**

[Rabbi Weiner]

Together we have been enjoying a great meal throughout our *Seder*!

***Tzafun*-FINDING THE AFIKOMEN-צפון**

[Rabbi Kempler]

The *Afikoman*, the middle piece of *matzah*, serves as the dessert 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. We must work to bring their souls and their stories out of concealment.

As we pass the *Afikoman* around the table, break off a small piece and eat it, we are reminded that we cannot conclude our *Seder* unless we have the taste of *matzah* - of slavery - in our mouths and in our minds. Let us hear how we are acting through our legal system to combat human trafficking together.

LEGISLATIVE UPDATE

[Brenda Mezick, Office of the State Attorney]

WHAT WE CAN DO

[Nancy Zaretsky, Jewish Community Relations Council]

As we consider our accomplishments, however, let us remember that: "The only thing necessary for the triumph of evil is for good men to do nothing."[4] Let each of us join together with the people in Miami-Dade County to end the plague of human trafficking.

- On the post cards in front of you please thank our Miami-Dade County State Legislative Delegation for passing legislation during the 2015-2016 session to strengthen laws to assist victims of human trafficking (see APPENDIX A for details).
- Tell five friends about this *Seder* and its message.
- Learn the warning signs to help you identify victims:
    - A minor appearing to be in a relationship with an older person
    - Unexplained gifts to a minor

[4] Edmund Burke

    - Truancy from school
    - Change in appearance
    - Signs of fear, depression, paranoia or anxiety
- Add the Office of the State Attorney's hotline (305-350-5567) to your cell phone. If you know someone who might be a victim of human trafficking, call the Office of the State Attorney's hotline or text (898211).
- "Like" JCRC on Facebook to stay informed: JCRC.GMJF

***Barech*-BLESSING AFTER THE MEAL-ברך**

[Nancy Zaretsky]
Just as Jews begin their meals with a blessing, so we end it with one. We give thanks to all who have come together to bring sustenance to those who hunger for freedom. We give thanks to those of us who will continue to fight for freedom. May we be blessed to find nourishment together as God's partner.

***Kos Schlishi*-THE THIRD CUP**

[Rabbi Klein]

Ba-ruch Atah Adonai, Elo-hei-nu Me-lech ha-Olam, bo-rei p'ri ha-gafen.

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

Documentary Film Excerpt Three: *Web of Lies*

***Hallel*-GIVING PRAISE-הלל**

[Rabbi Weiner]

***Kos Eliyahu* and *Kos Miryam*-THE CUPS OF REDEMPTION**

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

Reader: In the wilderness, Miriam found the *mayyim chayyim*, the living waters that sustained us on our journey toward redemption in the here and now of life. Elijah is the mystical symbol of redemption in the future and is the

source of hope that human suffering will end and that all forms of slavery will disappear.

Reader: We now open the door for the Prophets Elijah and Miriam to enter. 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 away from others, and that we must reach out to trafficked persons to remind them that they are not alone.

TOGETHER: May the Prophets Miriam and Elijah lead us to the living waters of redemption and hope, to a world where we all live together in equality and peace, liberation and joy.

***Nirtza*-CONCLUDING THE *SEDER*-נרצה**

***Kos R'vi'i*-THE FOURTH CUP**

[Rabbi Klein]
We lift the fourth cup and sing:

Ba-ruch Atah Adonai, Elo-hei-nu Me-lech ha-Olam, bo-rei p'ri ha-gafen.

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

[Cantor Rubin]

Together: As we give thanks for all that we have shared today, let us remember that no one is free when others are oppressed. Let us sing the song that united so many of us in other struggles for freedom.

"We Shall Overcome", Gospel Hymn popularized by Pete Seeger
(Chorus) We shall overcome, we shall overcome,
We shall overcome someday;
Oh, deep in my heart, I do believe,
We shall overcome someday.

We'll walk hand in hand, we'll walk hand in hand,
We'll walk hand in hand someday;
Oh, deep in my heart, I do believe,
We'll walk hand in hand someday.

We shall live in peace, we shall live in peace,
We shall live in peace someday;
Oh, deep in my heart, I do believe,
We shall live in peace someday.

The Meaning of Egypt Today

[Rabbi Zarren–Zohar]

The word Egypt in Hebrew is *MitzRAyim* which when you break it down to its root "*MAY-tzar" +* the plural ending "*im"* means a very narrow, oppressive place. *Mitzrayim* is both a physical historical place in real time and a meta-physical, spiritual and emotional place in our mind and heart.

Rabbi Danny Lapin wrote (www.newswithviews.com, "Wind in Your Sails"): "Today, we may not be physically enslaved, but we can enslave ourselves by not knowing, deep inside of us, that we are capable of change. Making positive changes in our lives is terribly difficult. Most of us find it almost impossible to overcome our own inertia and rather than undertake the massive effort necessary today, we simply condemn tomorrow to be a repeat of yesterday. Really internalizing the power of change can propel us to better times.

We're all stuck in our own particular Egypt, whatever it is. While we need to change behavior, we first need to change our image of ourselves. God's opening statement assures us that if the Israelites could escape the [historical] Egypt, then each one of us can also escape our own [personal] Egypt."

If the Israelites could eventually enter the historical Promised Land, even after a long and difficult journey through the wilderness, then each one of us can ultimately reach our own personal *Eretz Yisrael* [Land of Israel] as well. That's

what the *haggadah* wants us to understand when we say "Next Year in Jerusalem" at the end of the *seder*. "Next Year in Jerusalem" is not about getting on an El Al flight and landing 14 hours later in Israel. It's a statement about the eternal, symbolic Jerusalem, which represents hope in a world not yet free from evil, illness and pain. By reciting "Next Year in Jerusalem" we remind ourselves each year that it is still worthwhile to work to bring about a better world, a redeemed world, a world where all people will be physically, emotionally and spiritually freed.

NEXT YEAR IN JERUSALEM: "*L'Shana HaBa'ah B'Yerushalayim*"
[Rabbi Weiner]

Next year, may we celebrate Passover in a world of universal freedom for women, men, and children here and abroad. Next year, may we all be redeemed from the human trafficking that enslaves us and join with others who have been liberated here and around the world. In the year to come, may we enter the eternal city of wholeness and peace.

And let us together NEXT YEAR IN JERURSALEM. AMEN

𝄞 Cantor Rubin: L'Shana Ha Ba'ah B'Yerushalayim as we depart

APPENDICES

APPENDIX A: THANK OUR STATE LEGISLATURE

Thank our Miami-Dade State Legislative Delegation for the passage of HB 545 to protect the rights of and assistance to victims of human trafficking and to strengthen penalties for traffickers.

- Revising the definition of the term "sexual abuse of a child" to delete a reference to a child being arrested or prosecuted for specified offenses
- Adding human trafficking as a predicate offense for felony murder
- Creating an increased penalty for causing great bodily harm, permanent disability, or permanent disfigurement
- Prohibiting permanently branding, or directing the permanent branding, of a victim of human trafficking with specified intent
- Requiring the Department of Health to issue an emergency order suspending the license of a massage therapist or massage establishment if the therapist or a specified person connected to the establishment is convicted of owning, establishing, maintaining, or operating a place, structure, building, or conveyance for lewdness, assignation, or prostitution in conjunction with the establishment

APPENDIX B: RESOURCES

Greater Miami Jewish Federation, JewishMiami.org

American Jewish Committee, http://www.ajc.org/

American Jewish World Service, http://ajws.org

The Code, http://www.thecode.org/about/

Department of Children and Families (DCF): Protections for Child Victims of Human Trafficking Information Kit, http://www.dcf.state.fl.us/programs/humantrafficking/docs/InformationKit.pdf

ECPAT USA, http://www.ecpatusa.org/

Free the Slaves, http://www.freetheslaves.net

Jewish Council for Public Affairs, http://engage.jewishpublicaffairs.org/p/salsa/web/common/public/content?content_item_KEY=2205

Miami-Dade County Grand Jury: Enslavement of Our Children: Identifying and Combating Human Sex Trafficking in Our Community, http://www.miamisao.com/publications/grand_jury/2000s/gj2012f.pdf

Miami-Dade Office of the State Attorney, 11th Judicial Circuit, http://www.miamisao.com

National Human Trafficking Resource Center (NHTRC): Florida State Report, https://traffickingresourcecenter.org/state/florida

Polaris Project, http://www.polarisproject.org,

St. Thomas University-School of Law: Human Trafficking Academy, http://www.humantraffickingacademy.org/Home/tabid/3240/Default.aspx

Shared Hope International, http://sharedhope.org

Stop Sex Trafficking Miami, http://StopSexTraffickingMiami.org

The Women's Fund Miami-Dade, http://www.womensfundmiami.org/

T'ruah: Jewish Resources, http://www.truah.org/issuescampaigns/north-america-overview/slavery-a-human-trafficking-50094/further-resources-slavery/jewish-anti-slavery-resources.html

T'ruah: The Other Side of the Sea; A Haggadah on Fighting Modern-Day Slavery, http://truah.org/images/OTHER-SIDE-OF-THE-SEA-web-rev16.pdf