

**JEWS UNITED FOR JUSTICE** PRESENTS

THE 10<sup>TH</sup> ANNUAL

# LABOR SEDER



*artwork by Ricardo Levins Morales*

APRIL 10, 2011 | 6 NISAN 5771  
ADAS ISRAEL CONGREGATION  
WASHINGTON, DC

## 2011 LABOR SEDER COSPONSORS

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**UFCW Local 400** is a respected and influential labor organization representing more than 40,000 workers in Maryland, Virginia, West Virginia, the District of Columbia, and Tennessee. Members of Local 400 are an important part of a democratic organization, one with a very important goal: to help workers obtain and hold onto better paychecks, job security, decent fringe benefits, and justice on the job. [www.ufcw400.org](http://www.ufcw400.org)

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**AFGE Local 476 (HUD)** represents more than 1,100 members at the Department of Housing and Urban Development headquarters and provides legal representation, legislative advocacy, technical expertise, and informational services. [www.afge476.org](http://www.afge476.org)

**Ameinu**, Hebrew for "Our People", is a national, multi-generational community of progressive American Jews. Recognizing the unbreakable bond between the Jewish people and Israel, and committed to strengthening American civil society, we mobilize American Jews seeking social and economic justice in Israel and the United States. As Zionists, we understand and work for a secure peace between Israel and its neighbors, to ensure the survival of a democratic Jewish state. [www.ameinu.net](http://www.ameinu.net)

**AVODAH:** The Jewish Service Corps strengthens the Jewish community's fight against the causes and effects of poverty in the United States. We do this by engaging participants in service and community building that inspires them to become lifelong agents for social change whose work for justice is rooted in and nourished by Jewish values. Participants in our Service Corps program live out and deepen their commitments to social change and Jewish life through a year of full-time work at anti-poverty organizations in Chicago, New Orleans, New York, and Washington, DC. [www.avodah.net](http://www.avodah.net)

**Bet Mishpachah** is a congregation for gay, lesbian, bisexual, and transgender Jews and all who wish to participate in an inclusive, egalitarian, and mutually supportive community. Our membership is comprised of singles, couples, and families, and is open to everyone, regardless of religious affiliation, sexual orientation, or gender identity. We gather for weekly Shabbat services, educational and social events, social action/social justice community service, and holidays – affirming our religious and cultural heritage. [www.betmish.org](http://www.betmish.org)

**CASA de Maryland** improves the quality of life and fights for equal treatment and full access to resources and opportunities for low-income Latinos and other immigrant communities. [www.casademaryland.org](http://www.casademaryland.org)

**Compost-ABLE** is dedicated to turning your food waste into 'Black Gold,' a nutrient rich organic fertilizer. Composting organic waste dramatically reduces the carbon footprint of the waste cycle. Let us develop a 21<sup>st</sup> century approach to your waste needs. Compost-ABLE performs waste audits and arranges the hauling of organic waste to composting facilities in the greater Washington, D.C. region. [info@compost-able.com](mailto:info@compost-able.com)

**DC Employment Justice Center** seeks to secure, protect, and promote workplace justice in the DC metropolitan area by providing direct legal services and engaging in broader advocacy, organizing, and community education. [www.dcejc.org](http://www.dcejc.org)

**DC Jobs with Justice** (DC JwJ) is a coalition of labor, faith, community, and student groups working together for economic justice in Washington, DC. By building broad-based coalitions and using direct action organizing, DC JwJ leads and supports campaigns to protect the rights of working people, create living wage jobs, and demand corporate accountability in our communities. [www.dcjwj.org](http://www.dcjwj.org)

**DC Vote** is an educational and advocacy organization dedicated to securing full voting representation in Congress for the residents of the District of Columbia. [www.dcvote.org](http://www.dcvote.org)

**Empower DC** is a multi-issue, citywide grassroots organizing project whose mission is to enhance, improve, and promote the self-advocacy of low and moderate income DC residents in order to bring about sustained improvements in their quality of life. We are currently working on campaigns related to affordable housing, childcare, public education, and public property. In addition to our campaigns, we organize a monthly Grassroots Education Program and the Grassroots Media Project. [www.empowerdc.org](http://www.empowerdc.org)

**Fair Budget Coalition** and its more than 70 members fight for a just and inclusive District of Columbia by advancing budget and public policy to address the systemic roots of poverty and the disparity in social spending in Washington. [www.fairbudget.org](http://www.fairbudget.org)

**Hebrew Immigrant Aid Society (HIAS) Young Leaders** generate new and creative ways to help advance HIAS's longstanding mission of rescue, reunion, and resettlement of immigrants and refugees. [www.hias.org/get-involved/young-leaders](http://www.hias.org/get-involved/young-leaders)

**Jewish Community Relations Council** endeavors to foster a society based on freedom, justice and democratic pluralism, for it is such a society that affords Jews, and all people, the conditions most conducive to individual security, equal opportunity and creative group survival. JCRC accomplishes this goal through their work in four pillars: government relations, Israel advocacy, inter-group relations, and social justice. [www.jccouncil.org](http://www.jccouncil.org)

**Jewish Foundation for Group Homes (JFGH)** is a non-sectarian 501(c)(3) dedicated to enhancing the independence, dignity, choice, and community inclusion of individuals with disabilities. The agency supports more than 180 individuals in over 65 residential sites throughout the Washington, DC metropolitan area. [www.JFGH.org](http://www.JFGH.org)

**Jewish Labor Committee** provides a vital bridge between the Jewish community and the American labor movement on issues of social justice and a just peace in the Middle East. It has a long history of active programs and educational projects around the country to carry out these objectives. [www.jewishlaborcommittee.org](http://www.jewishlaborcommittee.org)

**Kalmanovitz Initiative for Labor and the Working Poor**, based at Georgetown University, develops creative strategies and innovative public policy to improve workers' lives in a changing economy. [www.lwp.georgetown.edu](http://www.lwp.georgetown.edu)

**Maryland Chapter of the American Jewish Congress** continues to work for social and economic justice in the Baltimore Jewish community and beyond. Through the Baltimore Jewish Council, the Maryland General Assembly, and our members of Congress, we advocate and educate and work to further the mission of the American Jewish Congress, founded in 1918 to advance the hopes, values, and aspirations of the American Jewish community. [www.ajcongress.org](http://www.ajcongress.org)

**Metropolitan Washington Council, AFL-CIO** is the local affiliate of the national AFL-CIO, working with nearly 200 affiliated union locals and our community, religious, student, and political allies to improve the lives of workers and their families throughout greater Washington. [www.dclabor.org](http://www.dclabor.org)

**Moishe Houses of DC and Montgomery County** are community houses run by and for post-college Jews. There are over 25 Moishe Houses across the world. Each house is shaped by the character of the local community, and all are working to create vibrant community life for young people. The residents of MHDC and MH MoCo invite you to their programs spanning social, religious, cultural, and activist facets of Jewish life in DC. [www.moishehouse.org](http://www.moishehouse.org)

**Pursue** sparks and sustains social change by channeling the unlimited passion and potential of Jewish change-makers in their 20s and 30s into action for a more just world. Pursue is a project of American Jewish World Service and AVODAH: The Jewish Service Corps. [www.pursueaction.org](http://www.pursueaction.org)

**Restaurant Opportunities Center (ROC-DC)** is a worker center dedicated to winning improved conditions and raising industry standards for all Washington, DC restaurant workers. We are a multi-racial membership-based organization—we seek members from all communities across the District to build, develop, and lead the worker center. [www.rocunited.org/affiliates/washington-dc](http://www.rocunited.org/affiliates/washington-dc)

**SEIU Local 32BJ** With more than 120,000 members in eight states, including 16,000 in the D.C. Metropolitan Area, 32BJ SEIU is the largest property service workers union in the country. 32BJ helps building service workers to lift themselves out of poverty and win livable wages, health care benefits, and full time work. In the DC area the union is preparing to fight for a new contract for 12,000 janitors who clean commercial office buildings; organizing security officers in Baltimore; and participating in the Fight for a Fair Economy—a collaboration of efforts between SEIU, labor allies, community partners and grassroots supporters to fight back against attacks on working people and their families. [www.seiu32bj.org](http://www.seiu32bj.org)

**Temple Micah** is a Reform Jewish congregation dedicated to the spiritual fulfillment of its members. We value religious observance enhanced by social action, intellectual challenge, lifelong Jewish learning, and beautiful music. Our diverse and welcoming community nurtures personal connections through active participation in a vibrant temple life. [www.templemicah.org](http://www.templemicah.org)

**Tifereth Israel Congregation Social Action Committee** Tifereth Israel is an egalitarian Conservative congregation that has been a longtime, active participant in many social justice causes. [www.tifereth-israel.org](http://www.tifereth-israel.org)

**Washington DC Jewish Community Center** preserves and strengthens Jewish identity, heritage, tradition, and values through a wide variety of social, cultural, recreational, and educational programs and services. [www.washingtondcjcc.org](http://www.washingtondcjcc.org)

**Rabbi Stephanie Bernstein and Henry Winokur**  
**Steve Metalitz and Kit Gage**  
**Shelley Moskowitz and David Mackoff**

## **INDIVIDUALS**

**Gar Alperovitz**  
**Thom Ennen**  
**Karen Hoerst**  
**Ann Hoffman**  
**Timothea Howard**  
**John Huennekens**  
**Sharlene Kranz**  
**Matt Losak**  
**Kathleen Myer**  
**Edward Rehfeld**  
**Roberta Ritvo**  
**Adina Rosenbaum**  
**David Rosenblatt**  
**Elaine Rubin**  
**Mike Rubin**  
**Rabbi Bob Saks**  
**Beth Slavet**  
**David Spencer**  
**Darlana Stark**  
**Trina Tocco**

**MANY THANKS FOR YOUR SUPPORT OF THE LABOR SEDER AND OF JUFJ!**

## WHY A LABOR SEDER?

We have come together at this time for many reasons. A traditional Passover seder\* is a festive, ritual-rich meal in which we remember and reenact the ancient Jewish story of liberation from slavery in Egypt, a great struggle for freedom and dignity. Tonight, we take note that this struggle for human freedom did not end with that Exodus. We come together to recognize that there are people in our midst who struggle every day for dignity and freedom in their work and in their lives as a whole.

Over the centuries, thousands of different versions of the Passover haggadah\*, or “narrative,” have been written. This haggadah has been prepared to bring leaders and members of the Jewish, labor, and activist communities together to retell the story of the Exodus from Egypt. As we recount the tale, we will examine its relationship to the struggles of working people to improve their lives and the lives of their families, co-workers, and communities. The story of Passover is steeped in imagery that resonates for those who care about workers’ rights: persecution, oppressive taskmasters, impossible work demands, work quotas, and finally, a struggle for freedom.

*Adapted from the Jewish Labor Committee Passover Haggadah, Third Edition: Spring 2002*

## WHY A SEDER ABOUT JOBS?

Even before the start of the Great Recession in 2008, the limited availability of good jobs was a problem here at home for many of the DC region’s most vulnerable residents. While the employment rate for college-educated residents has remained around 80% since before the recession, the employment rate for DC residents with high school diplomas but no post-secondary education dropped to 48% in 2009, the lowest rate in 30 years. With new political leadership and several new campaigns for better jobs in our region, we now have an important opportunity to address not only the jobs crisis but also the poverty that ensnares so many in our region.

## ♪ SONG ♪

## WELCOME

**Rabbi Charles Feinberg** (Adas Israel Congregation) and **Rabbi Elizabeth Richman** (Jews United for Justice)

## SHEHECHEYANU: OPENING BLESSING

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Baruch atah adonai, eloheinu melech ha-olam, shehecheyanu vekiyanu vehigianu lazeman hazeh.*

Blessed are You, Source of All Life, Spirit of the Universe, who has given us life, and kept us strong, and brought us to this time.

\* All words and phrases marked with an asterisk are defined in a glossary on page 20-21 of the haggadah.

## HAND WASHING

At the beginning of the Passover seder, there is a tradition of washing our hands in preparation for the rituals to come. We symbolically wash away our spiritual dirt and remember our freedom stories from this year and from the generations that preceded us. As we prepare to tell the story of the Jewish community's journey from slavery to freedom and our region's ongoing journey toward emancipation through full and fair employment, we start by recounting our own stories.

## TABLE DISCUSSION

*Please introduce yourself to the community members at your table and share some of your own family's stories of work. What did the first generation of your family in this country do? Your parents? You?*

## BLESSING OVER THE FIRST CUP OF WINE

*Fill the first cup of wine or juice.*

In a traditional seder, we drink four cups of wine. Tonight, the four cups will provide the structure for our seder. As we bless each cup, we will move forward in our journey from learning to action. We raise this first cup and recite the blessing in honor of the learning we are about to undertake about our community's work history and the current situation in our region.



בָּרוּךְ אַתָּה יְיָ, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

*Baruch atah adonai, eloheinu melech ha'olam, borei p'ri hagafen.*

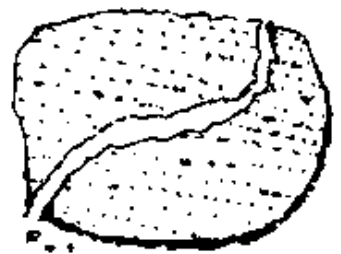
Blessed are You, Source of All Life, Spirit of the Universe, Creator of the fruit of the vine.

*Drink the first cup of wine.*

## YACHATZ: BREAKING THE MIDDLE MATZAH

*Take the middle piece of the three matzahs on the table, break it in half, and set aside one half.*

Matzah is the bread of poverty. As the Talmud\* teaches, just as the poor person usually has to eat broken scraps or half-loaves of bread, tonight we break this special bread to remind us of those who are poor and hungry in our world today. In breaking the middle matzah, we aim to shatter the often-heard myth that the DC area has been immune to job loss and other devastating effects of the Great Recession.



In a classical seder, the half piece of matzah is normally hidden and then, once found, becomes the *afikoman*—the last food eaten that night and a symbol of redemption. Tonight we place the *afikoman* right before us on our tables as a visual reminder of our community's suffering and our task to bring about change.

We now prepare to acknowledge some of what is broken in our world.

*Adapted from the Jewish Labor Committee Passover Haggadah, Third Edition: Spring 2002*

## THE FOUR QUESTIONS<sup>1</sup>

The questions we ask at the beginning of the seder are meant to set in motion the telling of the Passover story. The usual four questions begin with “*Mah nishtanah...! Why is this night different from all other nights?*” But Rabbinic commentary tells us that any genuine question about the seder ritual or the Passover story can serve the same purpose. The Talmud even tells the story of Rabbah, a rabbi who would remove the seder table from the room before dinner, just to provoke questions from the surprised and hungry children gathered around it! In that spirit, tonight’s “four questions” are meant to catalyze our storytelling about the local struggle to find, create, and keep the good jobs that will allow all of us to live healthy, dignified, and productive lives.

### **All ask: *What is unemployment and what are the numbers in our region?***

Unemployment is a measurement reflecting the number of people who do not have a job and are actively searching for work. People who gave up job hunting because they could not find work, the so-called “discouraged workers,” are not included in unemployment statistics. Neither are people who are working part-time but want to be working full-time. So even though the statistics tell us that about **one out of every 10 District residents is looking for work but can’t land a job**, that measurement undercounts many other people in difficult employment situations.



Unemployment has significantly impacted our area, contrary to those who tell us the DC region has been immune to the recession. In Virginia, which has experienced a weak recovery and a large jobs gap, the unemployment rate is about 6.4%. In Maryland, the unemployment rate is 7.1%, which is twice its pre-recession level. In both cases, unemployment rates are significantly higher if we also count discouraged and involuntary part-time workers.

In the District, unemployment rose to nearly 12% in 2009, a 47% increase over the previous year. Unemployment has declined since then, but the current rate of 9.6% is still higher than the national average. There is also an enormous geographic divide between DC’s eastern and western halves. Unemployment right here in Ward 3 is just 2.7%, while across the Anacostia in Ward 8, that number is ten times higher, at 25.2%. **One out of every four Ward 8 residents is searching for work.**

### **All ask: *How does unemployment affect our communities?***

Full, dignified, and appropriately compensated employment is critical, from the personal level all the way to the community level. On the community level, local governments in DC, Maryland, and Virginia fund services like schools, police, and trash collection through taxes, including the income tax. More residents working, and working at better wages, means more money to fund these services. It also means that governments can spend less on social services because working people and families will rely less on public services.

Yet there are also many people who work and *still* hover right at the poverty line.\* In nearly one-third of DC’s low-income families, there is at least one full-time working adult. However, the typical wage for these workers is

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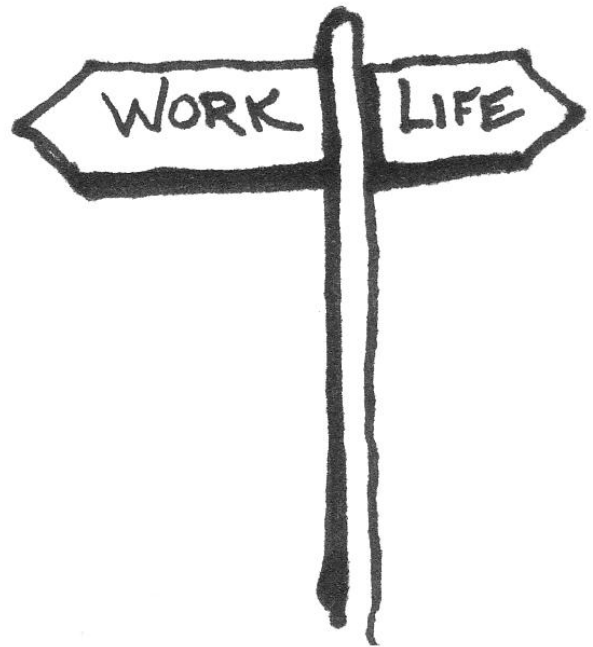
<sup>1</sup> Thanks to Elissa Silver and the DC Fiscal Policy Institute for providing these statistics and much of the writing for the Four Questions. Other statistics come from The Commonwealth Institute’s “In Fits and Starts” report and “The State of Working Maryland 2010” report from The Maryland Budget & Tax Policy Institute and Progressive Maryland Education Fund.

just \$9 per hour. Increasing their salaries to \$12-\$15 per hour would lift many of these families above 150% of the poverty line.



**All ask: *If there are thousands of jobs in our region, why are so many people unemployed?***

There are more than twice the number of jobs in the District proper as there are working adults who live in the city. According to the most recent numbers from the Bureau of Labor Statistics, there are approximately 720,000 jobs in the District and about 330,000 working adults who are DC residents. The problem is that our region suffers from a skills mismatch problem. The single biggest employer in DC is the Federal government, but many of those jobs require college degrees and basic technology skills. Many of our region's hardest-to-employ residents lack basic literacy skills, putting these jobs out of reach. DC's largest private employers include universities and hospitals, but many of those jobs also require a specialized skill set.



DC is also part of an extremely competitive regional employment market where residents of DC, Virginia, Maryland, and even West Virginia and Pennsylvania come to look for work. Given the supply of workers, there is less incentive to create programs to help residents who need additional skills training to get hired.

**All ask: *How can we help our community get back to work and ensure that all jobs in our region are good jobs?***

There are many things we can do. We can ask our lawmakers to pass First Source laws that ask certain kinds of city contractors to hire a certain percentage of local residents. We can demand that lawmakers fund the workforce development programs that ensure people have the skills they need to get hired. We can advocate for the safety net programs that provide for families' basic needs so adults can focus on training, education, and job searching. We can support legislators who are trying to increase the minimum wage, as they are in Maryland.

And, of course, we can proudly and publicly support unions and unionization campaigns, especially in the face of recent attacks on public sector unions across the country. Unions give workers a voice on the job, protect employees from capricious supervisors, look out for worker health and safety, and advocate for better wages. Even if we are not in a union ourselves, we benefit from strong unions that help grow the middle class and a more stable economy, and we appreciate the work-free weekends, sick leave, vacation days, better wages, and other innovations brought to us by unions in the past.

## AVADIM HAYINU: ONCE WE WERE SLAVES

Now that we have asked the questions, we begin to tell the story. The haggadah tells us that in every generation each of us must see ourselves *k'ilu hu yatzah mimitzrayim* / as though we ourselves participated in the Exodus from Egypt. By recalling our history—both ancient and more recent—we reconnect with age-old struggles for justice and freedom.

### All recite:

*We were slaves to Pharaoh in the land of Egypt, and the Lord our God took us out of there with a strong hand and an outstretched arm. And if the Holy One had not taken our ancestors out of Egypt, we and our children and our children's children might never have known what was possible.*

### Reader continues:

When we arrived on these shores, we were factory workers and many of us worked in the garment industry. We were tailors and cutters, finishers and pressers. We were piece workers, pressured to work as fast as humanly possible. Like the slaves in Egypt forced to make our own bricks, we were forced to supply our own materials—needles, thread, and sewing machines. We were men and women, and children as young as six and eight, working in sweatshops. And we were the garment workers in the Triangle Shirtwaist Fire who met their deaths one hundred years ago last month.

But we were also organizers. And strikers and picketers. We were beaten and arrested, but we stood strong. We were unionists and marchers, collective bargainers and negotiators. We were the Uprising of the 20,000.\* We fought for decent wages and decent working conditions. We rallied and we testified. We joined forces with other immigrant groups and across lines of class and religion to win protective laws and jobs we could live with.

Now some of us are without work, some of us have despaired of finding a job, and some of us live in fear that our jobs will end and our lives will be turned upside down. We find ourselves in these situations not because of who we are, but because of decisions made far above us by powerful politicians and corporations. The unions that we fought to create and for which we stood and marched in solidarity have been attacked and undermined. We are called to stand up once more for the rights of all workers and the simple dignity of fair and decent working conditions.

### All recite:

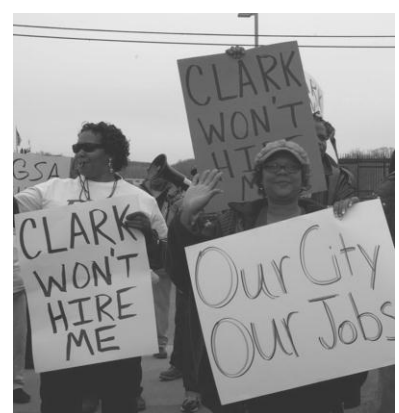
*And now, even if we are all wise, and even if we are all clever, even if we no longer all work in sweatshops or live in tenements, we are still duty-bound to remember and retell the stories of our past. The more we recall what we were able to achieve, working together, hand in hand, the better our future will be.*



"avadim hayinu / we were slaves"



International Ladies' Garment Workers Union strike, 1909



unemployed DC workers calling for jobs, 2011

♪ SONG ♪

## PASSOVER SYMBOLS

The traditional symbols of Passover sit before us on the seder plate. Each food represents an aspect of the story of liberation from an oppressive regime. Many items recall the suffering of our ancestors. Together, they retell the story of triumph over injustice and oppression, and represent our hope for the future.



The **matzah** is an iconic Passover symbol. This bread of affliction is also the bread of liberation, eaten by people entering freedom. The bread is unleavened, acknowledging the hastiness of the Israelites' departure from an unjust way of life. Tonight, the flat, unleavened matzah is also a metaphor for the bad jobs that prevent workers from rising to their full potential and being able to lift themselves and their families out of poverty and other difficult circumstances.

The **maror**, or bitter herb, traditionally represents the bitterness of the lives of the enslaved Jewish people. Tonight, it also represents the bitterness and hopelessness of those who are searching unsuccessfully for work, who are “discouraged workers” who have dropped out of the job search altogether, and all those whose jobs do not provide adequate wages, benefits, or paths to advancement.



The **karpas**, or green vegetable, symbolizes the arrival of spring. Its green color reminds us of the need to “green” our world. One way we can do that is to weatherize our homes and install solar panels. Providing training for these new “green-collar jobs”\* can help create good, living-wage jobs for people in our communities. (On May 15, join JUF, Greater Washington Interfaith Power & Light, and Weatherize DC for “Not By Power:” Saving Energy at Home and Creating Green Jobs, a community workshop, from 4-7pm at Sixth & I Historic Synagogue. Contact [rachel.ackoff@gmail.com](mailto:rachel.ackoff@gmail.com).)

The **charoset** resembles the texture of the mortar that the Jewish slaves used to make and hold together bricks, the material of their everyday labor. Its sweetness reminds us of the sweetness of a good job, and its stickiness reminds us that jobs are an essential part of what holds our region's families and communities together.



A **roasted shank bone** or **beet**\* symbolizes the Passover sacrifice, a lamb whose blood served as a sign to the Angel of Death to spare the Israelites. The Hebrew word for this symbol, *zeroa*, is the same word that the haggadah uses to describe God's outstretched arm (*zeroa netuya*) that delivered us from slavery in Egypt. Tonight we vow to extend our own arms and commit ourselves to ending injustice.

The hard-boiled **egg** is mysterious, mentioned in the Talmud as a possible item to be served at the seder but not given any particular significance. Over time, the egg has evolved to symbolize springtime—the cycle of life and fertility even in the midst of struggle and pain.



The **orange** is a modern addition to the seder plate. Susannah Heschel introduced it in the 1980s to symbolize the fruitfulness of communities that give full roles to women, queer Jews, and others who were marginalized in Jewish communities in the past. The orange reminds us that our Passover traditions are not only about remembering the past but that they can and should speak to today's struggles. Tonight, we will open ourselves up to new opportunities to pursue justice in our communities.



Right before the Passover meal, there is a tradition of making a "**Hillel sandwich**" in which the bitter *maror* and sweet *charoset* are combined and eaten between two pieces of matzah. Many of our region's families feel similarly sandwiched in between the bitter and the sweet. The metaphor of the sandwich particularly reminds us of the sandwich generation: family members who are simultaneously caring for their children and their elderly parents or other relatives. Tonight, we will learn about some of the ways to help temper the bitterness of our region's job struggle with the sweetness of the work we can all do to make more and better jobs a reality.

*Pass the matzah, maror, and charoset around so everyone can construct a Hillel sandwich.*

We now recite the blessing over bread as we prepare to eat our sandwiches:

בָּרוּךְ אַתָּה יְיָ, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch atah adonai, eloheinu melech ha-olam, ha-motzi lechem min ha-aretz.*

Blessed are You, Source of All Life, Spirit of the Universe, who brings forth bread from the Earth.

*Eat the Hillel sandwich.*

## BLESSING OVER THE SECOND CUP OF WINE

*Fill the second cup of wine or juice.*

We raise our second cup of wine and recite the blessing in honor of the stories we are about to hear about the struggles of individuals, families, and organizations to create, find, and keep good jobs in the DC region.

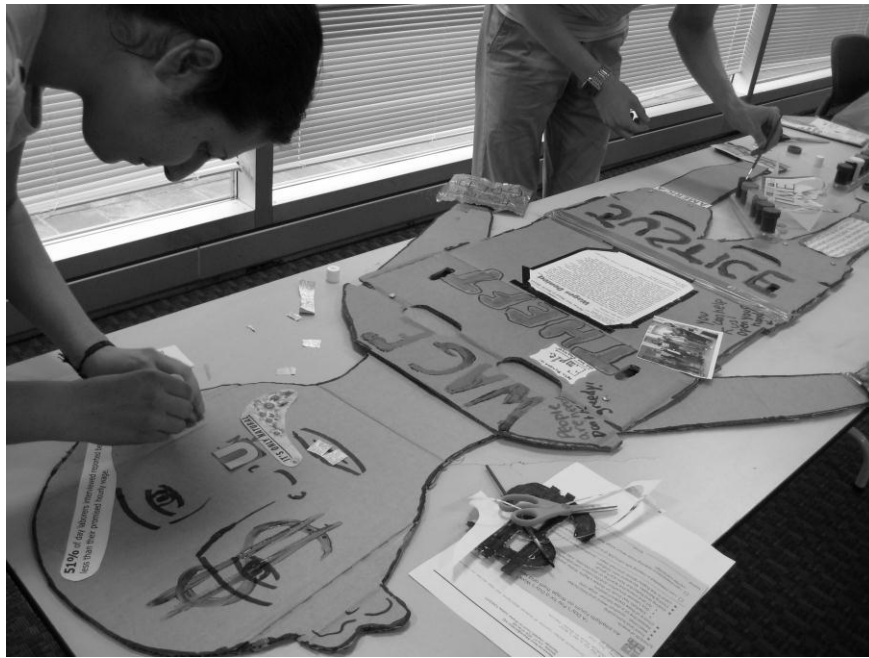


בָּרוּךְ אַתָּה יְיָ, אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

*Baruch atah adonai eloheinu melech ha'olam borei p'ri hagafen.*

Blessed are You, Source of All Life, Spirit of the Universe, Creator of the fruit of the vine.

*Drink the second cup of wine.*



JUFJ and Interfaith Worker Justice volunteers protest wage theft, 2009

## THE FOUR VOICES

In the Passover haggadah we tell the story of the four children: one who is wise, one who is wicked, one who is simple, and one who does not know how to ask questions. In reality, we know that no one child is fully wise, wicked, simple or silent. At one point or another, every child—and for that matter, every adult—demonstrates each of these characteristics.

So too with our working lives. Our relationship to work shifts at different times in our lives. At one point in time, we may have had a good job with adequate benefits and job stability. At another time, we may have done part-time work, with no benefits and no assurance of work from one month to the next. And at certain times in our lives, we may have stopped working or stopped looking for a job, either voluntarily to focus on other concerns or involuntarily because of a difficult economy. Just like the four children, taken as a whole we and our community comprise all of these relationships to work.

Today, instead of reading about the four children, we will hear stories from four campaigns for better jobs that need our support. We also invite you to take home and read the additional information below about each campaign or topic.

### SPEAKERS:

- ❖ **Debbie Hall**, Childcare for All / Empower DC
- ❖ **Hotel Workers Rising** / UNITE-HERE Local 25
- ❖ **Sandy Carpenter**, Respect DC / The Living Wages, Healthy Communities Coalition
- ❖ **Elissa Silverman**, Workforce Development / DC Fiscal Policy Institute

## CHILD CARE FOR ALL / EMPOWER DC

Quality early childcare and education in DC is one of the surest paths to school preparedness, high school graduation, college enrollment, and productive citizenship. Access to childcare also allows parents to stay in their jobs, schools, or training programs. And in DC, childcare providers represent a good segment of the workforce: nearly 6,000 people, a majority of them women of color, are employed in community-based in childcare.



For these reasons, Empower DC is campaigning to support adequate funding of the Child Care Subsidy Program, a federally and locally funded program that helps families living below 250 percent of the federal poverty line access quality early childcare and education. Parents eligible for the subsidy program contribute a co-pay to a childcare provider based on a sliding scale, adjusted for family income and number of children. Childcare providers who serve families using this program receive set-rate reimbursements from the DC government. These reimbursements are federally mandated to keep pace with the area's market rate for childcare so that subsidy-holders have equal access to quality programs for their children.



However, the DC government has failed to update the reimbursement rates since 2004, even though federal regulations require biannual updates. In Wards 7 and 8, where the rates for use of these subsidies are highest, childcare center staff and owners depend on the government reimbursements, which make up most of their salaries. As a result of inadequate reimbursement levels, childcare centers and homes have closed in droves over the past several years. This in turn has forced many low-income families to put childcare ahead of the employment, education and job training they need to get ahead.

Join Empower DC in asking the City Council and Mayor Vincent Gray not to cut the subsidy program and to make investing in the program a top priority. As the Child Care for All Campaign reminds us, *DC Doesn't Work Without Child Care*.

## HOTEL WORKERS / UNITE-HERE

At unionized hotels, workers can often make lifelong careers for themselves based on good starting salaries and benefits. In non-union hotels, workers endure low wages, a lack of job security, and poor working conditions. Many struggle to provide for their families. Lately, "hospitality investment" companies have become more prominent in the hotel industry. These companies buy hotels, turn them around, and sell them again at a profit, often by cutting staff and supplies down to the bone. Workers are replaced, unions are lost in the transition, and fewer workers are forced to handle the same workload previously done by a full staff. Workers are increasingly getting hurt on the job, forced to do increasing amounts of heavy physical labor, sometimes without access even to basic supplies like sponges or vacuum cleaners. Studies show that hotel workers have an injury rate that is 25% higher than all service workers.



One hotel investment company, HEI Hotels and Resorts, owns five hotels—including the Sheraton Crystal City in Arlington—where workers have asked for a fair process to decide on unionization. In response, HEI initiated a sophisticated anti-union campaign. Workers provided sworn affidavits to the National Labor Relations Board\* recounting threats, interrogation, surveillance, and coercion against pro-union workers.

Although HEI settled these charges without an official hearing, workers at all five hotels continue to face similarly anti-union environments. Throughout this struggle, support from community, religious, and student allies has been extremely important. To find out more, check out [www.heiworkersrising.org](http://www.heiworkersrising.org), and consult [www.hotelworkersrising.org/HotelGuide/](http://www.hotelworkersrising.org/HotelGuide/) to locate unionized hotels the next time you travel or plan an event.

## RESPECT DC / THE LIVING WAGES, HEALTHY COMMUNITIES COALITION

Walmart, the largest retailer in the world, is planning to open its first four stores in DC by the end of 2012, promising jobs and access to affordable, healthy food for poverty-stricken neighborhoods. However, Walmart's history of paying poverty-level wages, driving small businesses out of its neighborhoods and shifting its health care bill to taxpayers compels us to take action to protect our residents, workers, small business owners, and local communities. In other locations, Walmart has made unenforceable promises on labor conditions, community improvements, and safety, but has just as often broken those promises when called to implement them.



The new Living Wages, Healthy Communities Coalition has brought together a broad spectrum of community members who are committed to securing decent, living wage jobs. Citing the need for Walmart to make legally binding and enforceable commitments, the coalition and community stakeholders across the city have created a Community Benefits Agreement (CBA)\* that spells out the conditions Walmart must fulfill in order to gain access to DC. These include provisions for living wages, environmental protection, and community safety. The CBA will be presented to Walmart in order to trigger open and transparent negotiations.

The argument for accountability in economic development *is* winning in current discussions about Walmart. Two bills concerning “big box” stores introduced by Councilman Phil Mendelson are a positive step, but they can be strengthened to broaden community benefits, tighten accountability and guarantee enforceability. The Living Wages, Healthy Communities Coalition encourages you to sign and send our “Respect DC” postcard to Mayor Gray and members of the DC City Council, asking them to help our communities hold Walmart accountable. Let's get it right **and** in writing.

Our message is simple: **Retail Without Respect is a Bad Bargain for DC.**



## FIRST SOURCE LAWS AND WORKFORCE INTERMEDIARIES / DC FISCAL POLICY INSTITUTE

“First Source” laws try to create a mutually beneficial relationship between contractors and the state and local governments who work with them by asking those who receive publicly financed assistance to give hiring preference to local residents. In 1984, DC implemented a First Source law, but both employers and job seekers say the law has fallen short in helping match jobs to workers. A report last year by the DC Auditor found that DC's First Source legislation has not been effective due to the lack of compliance and enforcement. In addition, our First Source law does not have any mechanisms in place to train workers for the jobs available. Residents must also be trained in the skills necessary to do the jobs they should be able to access through First Source legislation.



One way of improving First Source is through the establishment of a “workforce intermediary.” A workforce intermediary is person or institution that helps employers identify, prepare, recruit, and retain qualified workers while, at the same time, helping workers to connect to new job opportunities. Workforce intermediaries help address the “skills mismatch” problem by providing access to training opportunities that give workers the skills that employers want. It also helps workers who are skilled but unemployed to find work. Workforce intermediary programs have been very successful in other cities, such as San Francisco and Boston.

♪ SONG ♪

## TEXT STUDY AND DISCUSSION

**Rabbi Yonah Gerondi, *The Book of Awe* (13<sup>th</sup> century Spain):**

Be careful not to afflict a living creature, whether animal or fowl, and even more so not to afflict a human being, who is created in God's image. If you want to hire workers and you find that they are poor, they should become like poor members of your household. You should not disgrace them, but shall command them respectfully and pay their salaries.

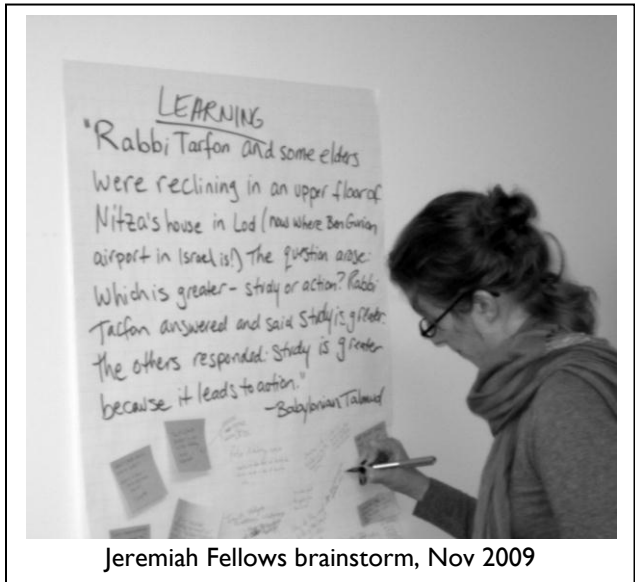
**Babylonian Talmud, Tractate Bava Metzia 83a**

(edited in 6<sup>th</sup> century Babylonia):

Some porters working for Rabba bar bar Chanan broke a jug of wine. He seized their clothes [as payment]. They came before Rav [a noted legal authority, to complain] and Rav said to Rabba bar bar Chanan, "give them their clothing!" Rabba bar bar Chanan responded, "Is this really the law?" Rav said, "Yes, because of the principle [that we derive from the Bible verse that says] 'You should walk in the ways of good' (Proverbs 2:20)." Rabba bar bar Chanan gave them back their clothes. [Then] they said to him, "we are poor, and we troubled ourselves to work all day and we are needy— do we receive nothing?" Immediately, Rav said to Rabba bar bar Chanan, "Go, give them their wages." He responded, "Is this really the law?" Rav said, "Yes-- 'you should keep the ways of the righteous'" [a quote from that same Biblical verse].

**A work story from a JUFJ member:**

"Immigration was a difficult time in my family's history, and there wasn't much room for pride. It feels vulnerable to write about the sacrifices one's family has made even during immigration. My grandmother, who was a well-regarded high school teacher in Belarus, found work sewing in a factory. My grandfather, a highly educated man and a mining engineer, worked as (though it's tempting to say "became") a hotel janitor. My aunt, a classically trained music teacher, cleaned houses. My father, a computer programmer, worked at house construction sites briefly. At nine years old, my mom remembers me sticking up for her at a grocery store. Paying with food stamps and unsteady English made her a target for a mean-spirited cashier. Language, socio-economic, and cultural barriers play a role in keeping many new immigrants from mainstream society, but all it takes is one good job to dismantle many of those obstacles. To this day, when I see someone working in the service industry, I am reminded of my family's early struggles to pay bills. Everyone has their freedom story."



Jeremiah Fellows brainstorm, Nov 2009



JUFJ Interfaith text study, 2008

### Discussion Questions:

1. What do the ancient texts tell us about how to treat workers?
2. What does it mean in the first text to treat a worker like a poor member of your family? What might that mean in a modern context, as in the stories we have just read and heard?
3. What does the third text teach us about surface appearances?
4. What will you do to help workers in our communities?

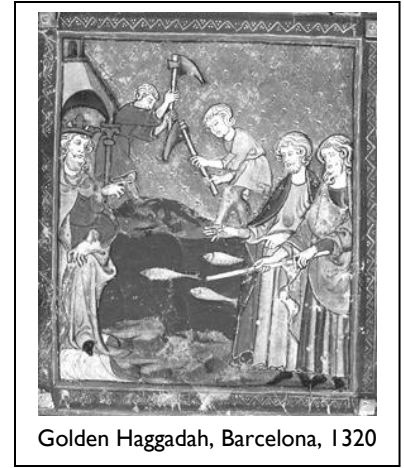


## THE TEN PLAGUES

To help convince Pharaoh to let the Hebrew slaves go free, God brought ten plagues on the people of Egypt. Just as ancient Egypt suffered from plagues, our city also suffers because of the effects of high unemployment and subsequent poverty.

In a classical seder, we remove a drop of wine or juice from our glasses as we name each ancient plague, symbolizing that even as we celebrate our liberation, our tears fall and our joy is reduced by the suffering of the Egyptians. Tonight, we read a list of modern plagues and remove a drop from our glasses to symbolize our anguish at the suffering these plagues have caused the innocent. You can read more about these modern plagues, and how they correspond to the ancient plagues, below.

*We read the name of each plague aloud together. As we name each plague, remove a drop of wine or juice from your glass with your finger or spoon, symbolizing that our happiness cannot be complete while injustice persists.*



Golden Haggadah, Barcelona, 1320

**Violent Crime**  
**Overburdened Schools**  
**Lack of Dignity**  
**Failure to Enforce First Source Laws**  
**Unemployment**  
**Lack of Health Insurance**  
**Homelessness**  
**Hunger**  
**Invisibility**  
**Child Poverty**



Ancient Plague: **Blood**

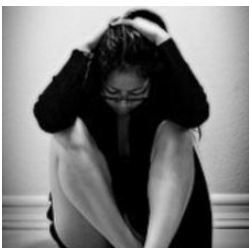
Modern Plague: **Violent Crime**

As unemployment has risen in the DC metro area over the past few years, so has violent crime. While in 2010 the country saw a 6.2% decrease in violent crime, violent crime in the District of Columbia increased by nearly 7%.<sup>2</sup> Gun violence in particular plagues the DC-metro area, where far too much blood is spilled.

Ancient Plague: **Frogs**

Modern Plague: **Overburdened Schools**

Schools in DC are swamped with students, who need more teachers and more resources than are currently available. Two-thirds of DC schools failed basic federal standards in reading, math and other core educational areas. In March, Mayor Gray said that education is the linchpin to improving DC's employment prospects and economy. Strong education creates a strong economy.



Ancient Plague: **Lice**

Modern Plague: **Lack of Dignity**

Our region's residents are itching for the opportunity to pull themselves out of poverty and into self-sufficiency through good jobs. Seeking unemployment benefits and other safety-net resources and applying unsuccessfully for job after job can be demoralizing. Those who wake up every day and repeat the cycle strive for permanent work that will help lift them out of poverty.

<sup>2</sup> FBI statistics.

Ancient Plague: **Wild Beasts**

Modern Plague: **Failure to Enforce First Source Legislation**

Contractors stampede into our region and profit from governmental support of their construction projects, but overwhelmingly fail to hire the appropriate percentage of local DC workers. The DC Auditor's office has found that DC's failure to enforce its First Source law has cost residents hundreds of jobs and the city millions of dollars in potential tax revenue.<sup>3</sup>



Ancient Plague: **Pestilence**

Modern Plague: **Unemployment**

The fifth ancient plague was an epidemic of disease affecting Egypt's animals, which harmed both food resources and Egypt's entire economy. High unemployment rates in a community impact not only individuals and their families, but whole communities. Studies show that the health and overall income of even *employed* individuals and families drops when unemployment is high in their communities. We all are affected by the epidemic of unemployment.

Ancient Plague: **Boils**

Modern Plague: **Lack of Health Care**

Without employer-based health insurance, low-income families too often lack health care, a basic human right. DC's poorest residents routinely go without needed treatment for a range of medical issues including mental illness and drug use, and suffer higher rates of chronic diseases such as diabetes and HIV/AIDS.



Ancient Plague: **Hail**

Modern Plague: **Homelessness and Affordable Housing Shortages**

People who can't afford adequate shelter are at risk from exposure to the weather, crime, and a host of other plagues. Housing costs in the DC metro area have skyrocketed while salary averages have not. As unemployment has risen, the availability of affordable housing has decreased and homelessness rates have grown higher. The Community Partnership for the Prevention of Homelessness reports that there are over 6,500 homeless people in the District alone.

Ancient Plague: **Locusts**

Modern Plague: **Hunger**

In ancient Egypt, food became scarce when swarms of locusts attacked crops. Today, food is abundant, but economic circumstances restrict access to food as unemployment and poverty have led to rising hunger and food insecurity. According to the DC Fiscal Policy Institute, one in eight households reported difficulty putting food on the table in 2008.



Ancient Plague: **Darkness**

Modern Plague: **Invisibility**

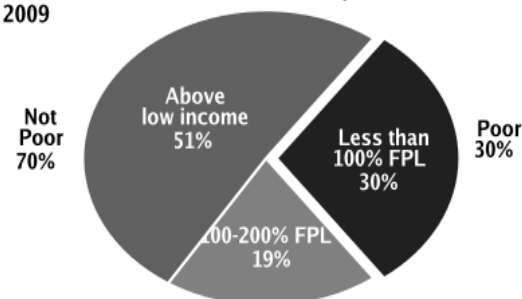
People struggling to find work in our communities too often are invisible. Unemployment statistics do not even count those who have stopped looking for jobs after being overcome by the long and successful effort to find work.

Ancient Plague: **Slaying of the Firstborn**

Modern Plague: **Children Living in Poverty**

DC's 32% child poverty rate is well above the already astronomical national average of 18%. Children living in poverty are at a high risk for school failure, health problems, behavioral and emotional problems, and yes, are more likely to die before reaching adulthood. Many of DC's children living in poverty live in households with unemployed and underemployed adults.

Children in District of Columbia, by Income Level, 2009



<sup>3</sup> Michael Neibauer, "D.C.'s 'first source,' living wage programs not working, audit says," *Washington Business Journal*, June 9, 2010.

## ♪ SONG ♪

### BLESSING OVER THE THIRD CUP OF WINE

*Fill the third cup of wine or juice.*

We raise our third cup of wine and recite the blessing in honor of action. We focus our thoughts on the power of our community to effect change on the many difficult issues we have named and discussed.



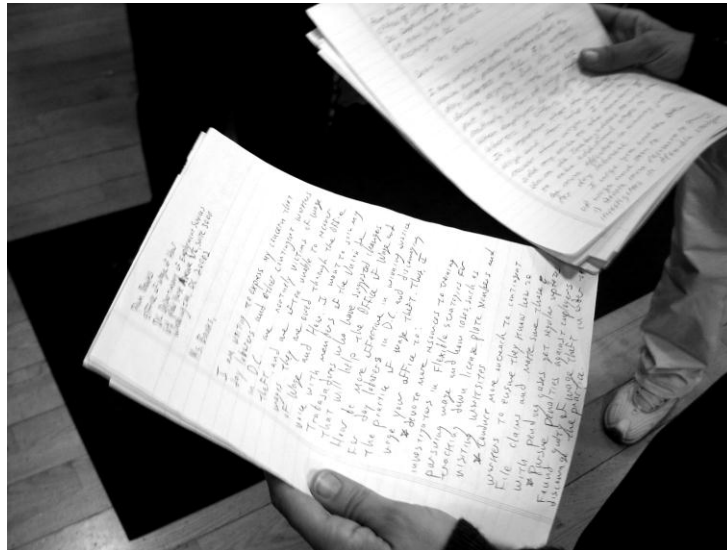
**ברוך אתה יי, א-להינו מלך העולם, בורא פרי הגפן.**

*Baruch atah adonai eloheinu melech ha'olam borei p'ri hagafen.*

Blessed are You, Source of All Life, Spirit of the Universe, Creator of the fruit of the vine.

*Drink the third cup of wine.*

## TAKING ACTION!



## ♪ SONG ♪

### BLESSING OVER THE FOURTH CUP OF WINE

*Fill the fourth cup of wine or juice.*

We raise the fourth cup of wine and recite the blessing as a toast to a brighter, more compassionate future. With hope in our hearts we drink.



**ברוך אתה יי, א-להינו מלך העולם, בורא פרי הגפן.**

*Baruch atah adonai eloheinu melech ha'olam borei p'ri hagafen.*

Blessed are You, Source of All Life, Spirit of the Universe, Creator of the fruit of the vine.

*Drink the fourth cup of wine.*

## MIRIAM'S CUP AND ELIJAH'S CUP

Tonight we have two cups on our table: one for Elijah and one for Miriam.



The prophet Elijah is said to visit every Passover seder as a herald of the messianic age. Our rabbis taught that Elijah could be found sitting hidden at the gates of Rome with the outcasts of society, ready to reveal himself and the start of the messianic era at any moment. And so too, today. Any person we might meet on the street—whether old or young, homeless or well-heeled, jobless or in the highest positions of power—might be Elijah, asking us to act and help bring about our full redemption and freedom. While the door is opened to welcome Elijah in to our seder, we each pour a drop of our own wine into Elijah's cup to signify our resolve to support the rights of workers in the coming year.

The cup symbolizing Miriam the prophet reminds of us of the well of water that sustained the Children of Israel in the wilderness. According to midrash\*, Miriam's well traveled with the Israelites in the desert, appearing whenever we needed water and nurturing us on our journey. We each pour a drop of water from Miriam's cup into ours to prepare us for the hard work ahead. As we draw water from the source of sustenance, we pledge to keep filled the well of resources that carries us through difficult times, and to build a city in which all God's children are sustained.



*Pour a drop from your cup into Elijah's and share one thing you will do to support workers. Then pour a drop from Miriam's cup into yours and share one way you will stay strong or help others stay strong in the fight for workers' rights.*

### ♪ SONG ♪

## NEXT YEAR IN JERUSALEM

The Passover seder ends with a statement of longing and hope: "*Lashanah haba'ah birushalayim/ Next year in Jerusalem!*"

This collective exclamation expresses our longing for redemption, for a return to the promised land. Tonight, these words take on new meaning as we long for a world restored. We long to live in a place where each of us is able to find a job with a living wage, benefits, and safe and dignified conditions. We long to live in a community that cares for the most vulnerable among us, and where everyone can flourish and share what's best of themselves.

Let us make our region an *or la'goyim*— a shining light of justice and equality. Every one of us should have not only a job, but a *good job*, and our region should be a place where people can make not only a living, but a *life* for themselves and their families. Let us join together to make our dream a reality.

## CLOSING

Jacob Feinspan (Jews United for Justice)

### ♪ SONG ♪

*Next year in a rebuilt Jerusalem!*

## GLOSSARY

***Berakhah***: Hebrew word for “blessing.”

**Community Benefits Agreement (CBA)**: A CBA is a contract usually signed by community groups and a real estate developer that requires the developer to provide specific amenities and/or mitigations to the local community or neighborhood that will be impacted by the new construction. In exchange, the community groups agree to publicly support the project, or at least not oppose it. The CBA proposed by the Respect DC campaign would require Walmart to provide living wages and hire local residents to work in its stores.

**Federal Poverty Level**: In 1969, the Federal Government designated a series of poverty thresholds as its official statistical definition of poverty. Originally, the thresholds were calculated by taking the cost of an economy food plan for families of three or more and multiplying those costs by a factor of three. Today, these thresholds are updated annually using the Consumer Price Index. Government agencies use these guidelines to determine eligibility for certain benefits like Medicaid, WIC, and food aid. The Federal Poverty Level is currently \$1,862.50 a month (or \$22,350 a year) for a family of four.

**“Green-collar” jobs**: Jobs in new and growing “green” industries (weatherization, solar and wind power, green construction, etc.) that pay a living wage and benefits, are part of a real career path with upward mobility, and reduce waste and pollution.

***Haggadah***: The Hebrew word for “telling” or “narrative,” it is the name of the text that sets out the order of the Passover seder. Reading the Haggadah fills the commandment that we must tell our children about our liberation from slavery in Egypt as described in the Book of Exodus.

**Labor Force Participation Rate**: The percentage of people 16 years and older who are employed or unemployed and actively looking for work as compared to the total population. In February, the labor participation rate for DC was 64.2%.

**Living Wage**: The minimum hourly wage necessary for an individual to meet basic needs, including shelter (housing) and other incidentals such as clothing and nutrition, for an extended period of time or a lifetime. District of Columbia government contractors (with a few exceptions) are required to pay a living wage, which is currently \$12.50 per hour.

***Midrash***: The Hebrew word for stories that interpret and fill in gaps in the Torah's narrative, from the Rabbinic to the modern era.

**National Labor Relations Board (NLRB)**: The NLRB is an independent federal agency tasked with safeguarding employees' rights to organize and form unions. The agency also is meant to prevent and remedy unfair labor practices committed by private sector employers and unions. Members of the board are nominated by the President and confirmed by the Senate.

**Passover**: The name of this holiday comes from the Hebrew word *pesach*, whose root meaning is to pass through, to pass over, to exempt, or to spare (referring to the story that Angel of Death passed over the homes of the Jews when slaying the first-born sons in Egypt, the 10<sup>th</sup> plague). Pesach is also the term for the sacrificial offering of a lamb that was made in the Temple on this holiday.

**Roasted shank bone:** A roasted shank bone, or zeroa in Hebrew, symbolizes the Pesach sacrifice, a lamb that was offered in the Temple, then roasted and eaten as part of the seder meal. Since the destruction of the Temple, the zeroa serves as a reminder of the sacrifice; it is not eaten or handled during the seder. Vegetarians often replace the shank bone with a beet, as mentioned in the Talmud.

**Seder:** A Hebrew word meaning “order,” this is what we call the ritual festive meal celebrated the first one or two nights of Passover. The meal is called a seder because there is specific information and rituals that must be included, and tradition has come to specify a particular order for the rituals.

**Talmud:** Derived from the Hebrew word for study, the Talmud is a collection of texts that record oral law and commentary.

**Uprising of the 20,000:** An 11-week general strike by shirtwaist factory workers in New York, inspired by a young Jewish factory worker and union organizer named Clara Lemlich. The strikers, who were mostly young immigrant women, won only some of their demands, but their uprising sparked several more years of organizing that transformed the garment industry into one of the best-organized industries in America.

**Unemployment:** People are classified as unemployed if they do not have a job, have actively looked for work in the prior four weeks, and are currently available for work. People are not counted as unemployed if they are not actively looking for work.

**Underemployment:** A person is underemployed if they are working part-time because they cannot find full-time work, or hold a job that does not make use of their skills. There is no official government measure of underemployment.

DC Ward	Unemployment Rate January 2011
Ward 1	8.7%
Ward 2	5%
Ward 3	2.7%
Ward 4	8.3%
Ward 5	13.5%
Ward 6	10%
Ward 7	17.1%
Ward 8	25.2%

**One of these JUFJers  
could be a U.S. Senator.**



*...if DC could elect a U.S. Senator*

**Help make it happen.  
Support DC Vote.**

**www.DCVote.org**

Paid for by the Woodbury Fund

## In solidarity with Jews United for Justice

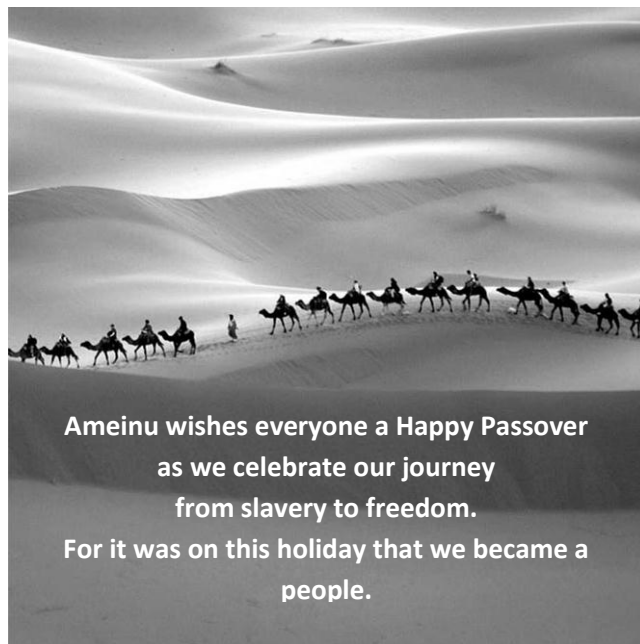
In partnership with HUD Secretary, Shaun Donovan, Local 476 is committed to helping all Americans have access to decent, safe, and affordable housing, and to advocate for our most vulnerable populations.

AFGE Local 476 supports the efforts of JUFJ to assist in the social struggles, including housing, of working families in our community.

### HAPPY PASSOVER!

Eddie Eitches  
President, AFGE Local 476  
[www.afge476.org](http://www.afge476.org)

U.S. Department of Housing and Urban Development  
451 Seventh Street, SW  
Washington, DC 20410



Ameinu wishes everyone a Happy Passover  
as we celebrate our journey  
from slavery to freedom.  
For it was on this holiday that we became a  
people.

## Wishing JUFJ and all its supporters a Passover of justice and peace

### American Jewish Congress Maryland Chapter

7241 Park Heights Avenue  
Baltimore, MD 21208  
(410) 484-8863  
[ajcmdchap@aol.com](mailto:ajcmdchap@aol.com)

*T.J. Casser*  
*Matthew Weinstein*  
Co-Presidents



### Let's Get Engaged...

...in study...in worship  
...in social action...in community

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Rabbi Toby Manewith

Erev Shabbat Services, 8:30 pm, Fridays  
Shabbat Morning Services, 10 am, 2nd & 4th Saturdays  
DCJCC, 16th and Q Streets, NW

<http://www.betmish.org>



Congratulations to JUFJ's hardworking volunteers and staff  
for another timely and powerful Labor Seder!



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and the  
2011 Labor Seder***

*Putting faith to action to  
build a just economy.*

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The Jewish Community Relations Council of  
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Jews United for Justice's Labor Seder. Thanks for  
your partnership in educating our community and  
mobilizing them toward social action.

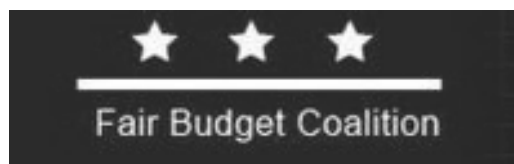


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Maryland • Virginia • Washington, DC • Since 1938*



*"In the Jewish worldview, work is sacred - it is building and creating and is a partnership with God in the work of creation."*

- Chaim David HaLevy



Please come and RAISE YOUR VOICE about programs and services you care about!

***Advocacy & Rally Day***

***April 20, 2011***

***Noon***

***1350 Pennsylvania Avenue***

***NW***

For a copy of our FY2012 report please visit:  
<http://www.fairbudget.org/2012>

## **What is Compost-ABLE?**

- a) a banana peel
- b) your paper lunch bag
- c) rotten food in your refrigerator
- d) a waste consulting and brokering company
- e) all of the above

**[www.compost-able.com](http://www.compost-able.com)**

**[info@compost-able.com](mailto:info@compost-able.com)**

**Adam Diamond - 301-922-3747**

**Valerie Cohen - 301-928-7051**

**Yasher Koach to JUFJ on  
another successful Labor Seder!  
Thank you for bringing  
important social justice issues  
to the Passover seder, and  
to the greater DC community.**

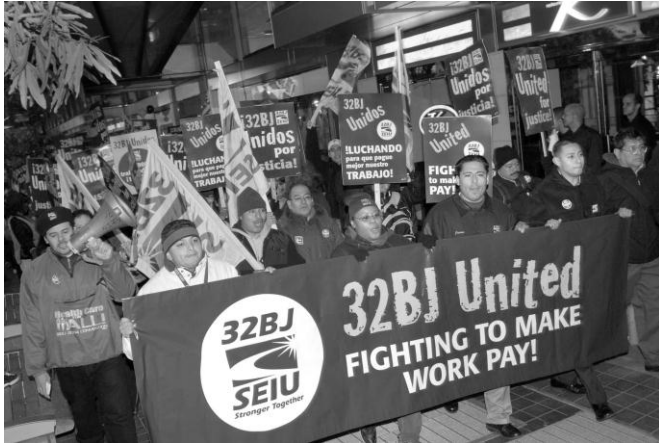


Learn more about HIAS Young Leaders, a group of young professionals and graduate students in their 20s and 30s devoted to HIAS' mission of rescue, reunion, and resettlement of Jewish and other migrants.

**[youngleaders.hias.org](http://youngleaders.hias.org)**

*Congratulations to JUFJ for your powerful public service*

*32BJ is united with you to continue improving life for  
working families and our communities*



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Valarie Long  
Vice President

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with Jews United for Justice in the work of tzedek.

Rabbi Rabbi Daniel G. Zemel

Rabbi Esther L. Lederman

Kabbalat Shabbat Services, 6:00 pm, Fridays  
Shabbat Morning Services, 10:15 am,  
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[www.templemicah.org](http://www.templemicah.org)

# Yasher Koach

## Rabbi Richman

**Great is the one who helps her friend to do a mitzvah**



# CASA DE MARYLAND™

## CONGRATULATES JEWS UNITED FOR JUSTICE

CASA DE MARYLAND CONGRATULATES JEWS UNITED FOR JUSTICE FOR THEIR OUTSTANDING COMMITMENT TO WORKING WITH LABOR AND PROGRESSIVE COMMUNITIES TO PURSUE JUSTICE AND EQUALITY IN GREATER WASHINGTON D.C.

FOR OVER 25 YEARS CASA DE MARYLAND'S PRIMARY MISSION HAS BEEN TO WORK WITH LOW-INCOME IMMIGRANT COMMUNITIES AND ORGANIZATIONS TO IMPROVE THE QUALITY OF LIFE AND PROMOTE EQUAL TREATMENT AND FULL ACCESS TO RESOURCES AND OPPORTUNITIES AND ADVOCATE FOR SOCIAL, POLITICAL, AND ECONOMIC JUSTICE FOR ALL.



the Restaurant Opportunities Center of DC  
a multicultural worker center dedicated to improving  
working conditions and wages in the restaurant industry

### Did you know?

- 60% of DC restaurant workers reported preparing and serving food at work while sick
- 80% of DC restaurant workers don't get paid sick days
- 90% of restaurant employers don't provide health care insurance to their employees
- 50% of DC restaurant workers have no health insurance

### What can you do as a conscious consumer?

- When you dine out, ask the manager if they provide paid sick days to their employees
- Leave a comment card about the importance of a healthy food service staff
- Contact your local Councilmember or State Rep and tell them to support Paid Sick Days for all restaurant workers
- Spread the news to other diners, family, and friends

email [nikki@rocunited.org](mailto:nikki@rocunited.org) to learn more!

Morris Cafritz Center for Community Service

## VOLUNTEER

### Volunteer Year-Round



Together we take responsibility to enrich the lives of others and in doing so enrich our own lives. Through *tikkun olam* and *gmitut hasadim* we repair the world – one DC neighborhood at a time.

#### Volunteer with us...

- 4 Annual Projects
- 2 Summer Camps
- Behrend Builders
- Blood Drives
- Hunger Action
- Jubilee Jobs
- Emery Shelter visits

#### Volunteer projects just for ...

- Your Company or Organization
- Your Bar/Bat Mitzvah
- Birthday
- Any special occasion

[washingtondcjjcc.org/volunteer](http://washingtondcjjcc.org/volunteer)

CONTACT:  
Erica Steen at [ericas@washingtondcjjcc.org](mailto:ericas@washingtondcjjcc.org) or (202) 777-3255

# METRO WASHINGTON COUNCIL = AFL-CIO =

**ORGANIZING IN THE COMMUNITY  
TO PROMOTE SOCIAL JUSTICE  
FOR ALL WORKING PEOPLE**

[www.dclabor.org](http://www.dclabor.org)



**EMPOWERDC**  
Organizing Community Power

Join one of our campaigns!

**Affordable Housing  
Child Care for All  
Quality Public Education  
People's Property Campaign**

For more information or to get involved, call  
(202) 234-9119 or visit [www.empowerdc.org](http://www.empowerdc.org)

Together—as a community—we can **inspire, connect, educate** and **support** friends and families locally, in Israel and elsewhere around the world. Building a community and helping to make the world a better place is what we do every day. At The Jewish Federation, we know we can't do it alone.

Every donation you make and every hour you volunteer changes lives for the better. When we work together as a community, we accomplish what no individual can achieve alone.

**So join us today!  
Get Involved,  
Donate and  
Volunteer.**

**Join Your  
Community**

Inspire

Connect

Educate

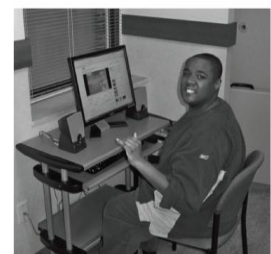
Support



The Jewish Federation  
OF GREATER WASHINGTON

[www.shalomdc.org](http://www.shalomdc.org) • 301-230-7200

**JFGH congratulates JUFJ  
on another successful Labor Seder!**



**JEWISH FOUNDATION  
FOR GROUP HOMES**  
Independence starts here.

Partner Agency of  
The Jewish Federation  
of Greater Washington



**United Way**  
United Way  
of the National Capital Area

**CHARITY  
NAVIGATOR**  
Four Star Charity  
9 Consecutive Years

**STANDARDS FOR  
EXCELLENCE**

UFCW LOCAL 400 IS PROUD TO SUPPORT

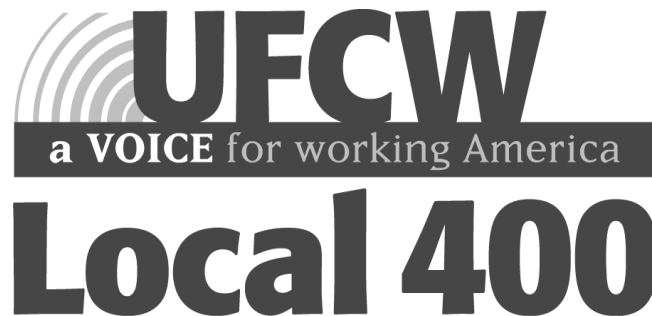
# **Jews United for Justice**

## ***Labor Seder 2011***

Your generosity, dedication and service are  
beyond compare.

It is an honor to stand with you  
as we fight together to  
make our communities  
a better place for others to  
live, work, and operate a business.

**We Salute You!**



**Thomas P. McNutt**  
*President*

**Mark P. Federici**  
*Secretary-Treasurer*

**United Food & Commercial Workers Local 400**  
4301 Garden City Drive, Landover, MD 20785  
301-459-3400 • 800-638-0800 • [www.ufcw400.org](http://www.ufcw400.org)

Congratulations, JUFJ, on all that you do to pursue economic and social justice.

Rabbi Stephanie Bernstein and Henry Winokur

## Defend DC Home Rule

Tell Congress:

# Don't Tread On DC!

Join the movement at  
[www.dcvote.org](http://www.dcvote.org)



**Everyone deserves a good job -  
living wages, decent working conditions,  
and the right for workers to organize!**



The Jewish voice in the labor movement, and  
the voice of the labor movement in the Jewish community.

**Stuart Appelbaum**  
President

**Martin Schwartz**  
Executive Director

Jewish Labor Committee  
25 East 21st Street • New York, NY 10010  
t 212.477.0707 • f 212.477.1918

[info@jewishlabor.org](mailto:info@jewishlabor.org) • [www.jewishlabor.org](http://www.jewishlabor.org)

May Jews United for Justice  
and our community partners  
always go from strength to strength.

**Mazel tov on another  
inspiring Labor Seder!**

**Wishing everyone  
a joyous Passover**

Tifereth Israel Social Action Committee



## A GREEN AND JUST SEDER

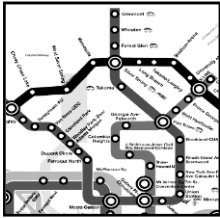
JUFJ's *Green & Just Celebrations* guide helps Jewish families in our region infuse the Jewish values of equality, justice, and environmental stewardship into the purchasing choices they make for their celebrations. This year's Labor Seder is an example of such a celebration. As always, we have tried to minimize the Labor Seder's ecological impact and maximize its support of responsible labor practices. This year:

- The Labor Seder is located within walking distance of the Metro and several bus routes to encourage participants to seek alternatives to driving here.
- All of our ritual foods are locally procured and organic wherever possible. We sourced our apples, eggs, beets, flowers, and *karpas* from local farmers, while our nuts and grape juice are organic but not local. Purchasing foods, particularly produce, from local sources eliminates the need to transport food long distances and supports farmers and open space in our communities. Purchasing organic foods is one way to reduce our ecological footprint by supporting sustainable farming practices.
- Our napkins, water pitchers, and vases are reusable, generously loaned to us by Adas Israel, Tikkun Leil Shabbat, and members of the JUFJ staff.
- The plates, cups, and silverware we are using tonight are made out of renewable plant resources. They were generously provided by the local composting company, Compost-ABLE. Learn more about Compost-ABLE at [www.compost-able.com](http://www.compost-able.com).
- We thank Honest Tea for their gracious donation of the fair trade iced tea that is on our tables tonight. Honest Tea is a DC-area company that strives to support sustainable agriculture and community building. Find out more at [www.honesttea.com](http://www.honesttea.com).
- JUFJ aims to support local and unionized businesses whenever possible. The postcards advertising the labor seder were printed by a collective, worker-owned, unionized print shop. Since JUFJ is a small organization with a small budget, we also accepted the gracious offer of "labor donated" printing of this haggadah by our cosponsor, the Jewish Community Relations Council, and of the omer calendar by the DC Jewish Community Center. We did not undermine prevailing wages or union standards by soliciting a non-union print shop in the production of this haggadah.
- All written seder materials printed by JUFJ and our union print shop have been printed on paper that contains recycled content.
- All of our food waste, plates, cups, and silverware from tonight's seder will be composted in an industrial composting facility. Again, we are grateful to Compost-ABLE for coordinating the collection of our waste and ensuring it gets to a facility that will turn it into compost that will enhance our local soil. All of the leftover glass and paper from the seder will also be recycled.
- Many thanks to Greater Washington Interfaith Power & Light, which consulted with Labor Seder planners to help "green" this event. For help going green in your own congregation, email Joelle Novey: [joelle@gwipl.org](mailto:joelle@gwipl.org).

**Please pay careful attention to the clean-up instructions at the end of the seder.  
Placing the items from your table in the correct locations will help ensure that  
the environmental impact of the seder is as minimal as possible.**

For more information on making your celebrations green and just, visit [www.jufj.org/green\\_just\\_celebrations](http://www.jufj.org/green_just_celebrations)

## Jews United for Justice | Spring 2011 Current Campaigns and Projects



**Fair Purple Line Campaign:** JUFJ is working to protect affordable housing in Maryland's inner suburbs along the proposed Purple Line light rail route. The Purple Line will connect many of Maryland's inner suburbs, spurring development and growth, but placing poorer communities along the route at great risk for being gentrified out of their homes and small businesses. JUFJ works with a coalition of allies to fight for affordable housing and small business protections in those communities.



**Jeremiah Fellowship:** Launched in 2009, the Jeremiah Fellowship trains young adults to become the next generation of Jewish social justice change makers. Fellows meet for discussion about different models of putting values into action, conversation with Washington leaders, and intensive study of Jewish traditions, and graduate with concrete skills in community organizing, activism, and grassroots fundraising, better equipped to pursue volunteer work and careers in social justice.



**Respect DC/Living Wages, Healthy Communities:** Walmart plans to open four DC stores in 2012. JUFJ has joined the Living Wages, Healthy Communities coalition to demand that Walmart sign a Community Benefits Agreement that guarantees local hiring, living wages, and small business protections. Because Walmart has a track record of breaking its promises to workers and communities, the coalition is working to make sure that the company is accountable via an enforceable CBA.



**Invest in DC:** Our city faces a budget shortfall of over \$320 million. JUFJ's budget coalition fights for progressive taxes and other revenue to help close the gap and protect vital safety net programs that support our neighbors' basic needs. New tax brackets on the District's top 5% of earners could generate enough funding to prevent the worst of the cuts, and invest in an economic recovery that would help everyone.



**Anti-Racism Initiative:** Since our founding, JUFJ has worked to combat the legacy of racism in our community. Our Anti-Racism Initiative has put JUFJ on the path to be an explicit and effective anti-racist ally organization. The group created a series of goals and a plan to reach them, and is meeting in 2011 to assess the state of the work and move forward.

Please visit [www.jufj.org](http://www.jufj.org) or contact [info@jufj.org](mailto:info@jufj.org) to learn more and get involved.

## THE JUFJ STAFF AND BOARD WOULD LIKE TO THANK:

Rabbi Charles Feinberg  
Ricardo Levins Morales, who created our cover art  
Antonio Levy, Louis Perwein, Eustanik Blanco, Rebecca Wener for Spanish language translation  
The members of SongRise for performing  
Henry Silberman and the rest of the staff at Adas Israel Congregation  
all of our seder speakers and participants, and all of our seder cosponsors!

## THANKS ALSO TO OUR WONDERFUL LABOR SEDER VOLUNTEERS:

Rachel Ackoff	Elana Baurer	Benjamin Bechtolsheim	Laura Bellows	Brittany Benowitz
Max Bentovim	Nathaniel Berman	Eustanik Blanco	Hannan Braun	Rebecca Brink
Jenna Brofsky	Zach Bronstein	Orelia Busch	Rachel Cohen	Eve Copeland
Nancy Corado	Ariel Davis	Jacob Diamond	Emily Dorfman	Rebecca Federman
Margot Finn	Ana Forman	Brett Freedman	Elissa Froman	Liz Kaplan
Rabbi Gilah Langner	Antonio Levy	Dani Gilbert	Debbie Goldman	Dan Gordon
Jessica Gordon	Jack Gordon	Catherine Heffernan	Ann Hoffman	Jodie Honigman
Rachel Hutt	Julia Kann	Billy Kaplan	Meredith Katz	Yael Kiken
Amanda Koppelman Milstein	David Krakow	Shelly Kremer	Beverly Lehrer	Judith Leichook
Jen Ludwig	Dan Mauer	Melissa Mayer	Alana Miller	Charles Milstein Koppelman
Megan Morris	Lindsay Morris	Sara Mosenkis	Julia Moss	Candace Nachman
Rachel Nadas	Rachel Nadelman	Elaine Newman	Joelle Novey	Louis Perwein
Hilary Pomerantz	Jessie Posilkin	Leah Rabkin	Bert Ritvo	Dahlia Rockowitz
Michael Rubin	Miriam Savad	Lindsey Savoie	Roz Seidenstein	Rebecca Shaloff
Jacob Siegel	Elissa Silverman	Tamara Slater	Michelle Sternthal	Rachel Streitfeld
Zach Teutsch	Jodi Tirengel	Shayna Tivona	Ri J. Turner	Grace Wallack
Lauren Weiss	Barbra Weitz	Joy Welan	Rebecca Wener	Jane Yamaykin

and everyone else who helped make tonight's seder a success!

## ABOUT US:

**Jews United for Justice leads Washington-area Jews to act on our shared Jewish values by pursuing justice and equality in our local community.** Through campaigns, programs, and public education, JUFJ builds relationships and mobilizes the Jewish community to demand and win meaningful change that benefits all area residents. Our work is grounded in Jewish text as well as the Jewish experience of both prejudice and privilege, weaving together and strengthening members' progressive and Jewish identities. JUFJ enables Jews to practice and live out our sacred tradition of *tikkun olam*/repairing the world by working in solidarity with local partners for a more just and equal metropolitan community.

JUFJ envisions a healthy, fair, and safe DC area, where the rights and dignity of all residents are respected and their voices are heard, where working hard guarantees a decent living and everyone has access to quality health care and education. We believe that the only way to build such a community is for Jews to join with our neighbors to demand social change.



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[www.jufj.org](http://www.jufj.org)

**THINK JEWISHLY. ACT LOCALLY.**