

LET MY PEOPLE GO HOME SICK

THE 12TH ANNUAL

LABOR SEDER



MARCH 17 2013
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original artwork by Tasha Lewis

JEW'S UNITED
FOR JUSTICE

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WITH SIGNS & WONDERS / OTOT U-MOFETIM

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, working primarily in grocery and retail stores, and in the food processing and meat packing industries. Together, we are proud to put the food on America's tables. Our goals are to help workers obtain and hold onto better paychecks, job security, decent benefits, and justice on the job. www.ufcw400.org

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WITH AN OUTSTRETCHED ARM / U-VIZROA NETUYAH

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

D.C. Employment Justice Center seeks to secure, protect, and promote workplace justice in the D.C. metropolitan area by providing direct legal services and engaging in broader advocacy, organizing, and community education. www.D.C.ejc.org

James & Hoffman is a Washington, D.C. based law firm with a nationwide litigation practice and a focus on creative resolution of labor and employment disputes. Our practice is rooted in an abiding commitment to workers' rights, and we represent unions and workers in a wide range of sectors and occupations. We fight to protect the legal rights of all workers to fair wages, freedom from discrimination, safe and healthful working conditions, and justice in the workplace. www.jamhoff.com

Jewish Voice for Peace is inspired by Jewish tradition to work together for peace, social justice, equality, human rights, respect for international law, and a U.S. foreign policy based on these ideals. We seek an end to the Israeli occupation of the West Bank, Gaza Strip, and East Jerusalem; security and self-determination for Israelis and Palestinians; an end to violence against civilians; and peace and justice for all peoples of the Middle East. www.JewishVoiceforPeace.org/D.C.Metro

The **SEIU Maryland and D.C. State Council** works to coordinate and unify the collective political and legislative work of the SEIU locals throughout Maryland and D.C.. We unite Maryland and D.C. members to speak with one voice in electing officials in local, state and federal elections through political activism. We mobilize our membership to engage in an action-based, issue driven agenda that improves the workplace and lives of not only SEIU members, but working families across the region. www.seiumdD.C..org

Temple Sinai, organized in 1951, has over 1,100 member families and is one of the largest Reform Jewish congregations in the Washington, D.C. area. The mission of Temple Sinai is to be a center for those who seek to develop and enhance their Jewish identity through worship of G-d, ritual life, education, social action, concern for Israel and communal involvement with an emphasis on the enduring Jewish values expressed by the Reform movement. www.templestinaiD.C..org

WITH A MIGHTY HAND / B'YAD CHAZAKAH

Am Kolel is a Jewish Renewal community located in Montgomery County, MD and serving the greater D.C. metro area. Hebrew for "an inclusive people," Am Kolel was originally created as a "synagogue without walls" dedicated to meeting unmet spiritual needs and responding to social issues. Am Kolel seeks to bring creativity, relevance, joy, and an all-embracing awareness to spiritual practice. We express Judaism that is joyful, spiritual and responsive to social issues, and engaged in *tikkun olam*. www.am-kolel.org

AVODAH: The Jewish Service Corps strengthens the Jewish community's fight against the causes and effects of poverty in the United States by engaging corps members in service and community building that inspires them to become lifelong agents for social change. Participants in our Service Corps program live out and deepen their commitments to social change and Jewish life through a year of work at anti-poverty organizations in Chicago, New Orleans, New York, and Washington, D.C. www.avodah.net

LIUNA! Baltimore/Washington Laborers District Council LIUNA—the Laborers' International Union of North America—is the most progressive, aggressive and fastest-growing union of construction workers, and one of the most diverse and effective unions representing public service employees. www.liuna.org

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. www.betmish.org

Compost Cab is a Washington D.C. based company committed to building healthier, more sustainable, more productive cities. Compost Cab provides comprehensive residential and business composting services. www.compostcab.com

D.C. Jobs with Justice (D.C. JwJ) is a coalition of labor organizations, community groups, religious organizations and student groups dedicated to protecting the rights of working people and supporting community struggles to build a more just society. Our grassroots campaigns are based on the interests and needs of our coalition partners and community allies. www.dcjwj.org

D.C. Vote is an educational and advocacy organization dedicated to local democracy, budget freedom, and securing full voting representation in Congress for the residents of the District of Columbia. www.dcvote.org

Fabrangen (from *farbrangen*, "bringing together in joy") is an egalitarian and participatory Havurah (community) founded in 1971. Fabrangen welcomes everyone to its services and activities, whatever their age, race, religious upbringing, sexual orientation, family situation, or physical or mental ability or disability. Fabrangen holds weekly Shabbat services and annual holiday services in the Washington Ethical Society building at the corner of 16th Street and Kalmia Road NW. www.fabrangen.org

Family Values At Work is a national network of 20 state and local coalitions helping spur the growing movement for family-friendly workplace policies such as paid sick days and family leave insurance. www.familyvaluesatwork.org

Habonim Dror (the Builders of Freedom) is a Progressive Labor Zionist Youth movement which works to build a personal bond and commitment between North American Jewish youth and the State of Israel, and to create Jewish leaders who will actualize the principles of social justice, equality, peace and coexistence in Israel and North America. www.habonimdror.org

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

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

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

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

Restaurant Opportunities Center (ROC-D.C.) is a worker center dedicated to winning improved conditions and raising industry standards for all Washington, D.C. 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

Sixth & I is a non-denominational, non-membership, non-traditional synagogue and cultural center. We are an ongoing experiment in creating a uniquely Jewish experience, where identity and community intersect on your terms. Sixth & I introduces young professionals and Jews of all ages to an unconventional, inclusive model of 21st-century Jewish life. www.sixthandi.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

UNITE HERE Local 25 represents over 10,000 hospitality workers in D.C., Virginia, and Prince George's County. UNITE HERE, the nation's largest union of hospitality workers, boasts a diverse membership of workers from many immigrant communities and high percentages of African-American, Latino, and Asian-American workers. The majority of our members are women. UNITE HERE members have made hundreds of thousands of low-wage jobs into family-sustaining middle class jobs. www.unitehere.org

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

WHY A LABOR SEDER?

A traditional Passover seder*¹ 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 the struggle for human freedom did not end with the Exodus. We come together to recognize that there are people in our midst who struggle every day for dignity in their work and freedom 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 resonates deeply for those who care about workers’ rights: persecution, oppressive taskmasters, impossible work demands, work quotas, and finally, a struggle for freedom.²

WHY PAID SICK DAYS?

On Passover, the Jewish people celebrate our freedom from slavery and exodus out of Egypt. The seder, which is derived from the Hebrew root that means “order,” is a powerful vehicle for retelling our story. Freedom is not something we take for granted—we are supposed to remember the exodus every day. The exodus has become an important thread throughout our long history. This year, our Labor Seder focuses on the theme of paid sick days. Why paid sick days, and how is this issue related to Passover?

Within the Passover story, a wide variety of groups have found their own stories, a voice, and a sense of empowerment to fight for liberation. Liberation must include the freedom to care for ourselves and our families. Many of us in this room have jobs that offer paid sick days, or employers flexible enough that when we get the flu or a nasty cold, we can stay home, protect our coworkers from our germs, and most importantly, get well. Others of us here, and far too many Americans, are not so lucky.

Without paid sick days, millions of Americans have to make hard choices every day between their health and their jobs. Far too few people are able to stay home from work to get better or care for a sick family member. More than 40 million private sector workers and 80% of low-wage workers do not have paid sick days at all, while nearly 4.2 million Americans have not been at their job long enough to qualify for paid sick leave under current laws and policies.

Workers need and deserve paid sick days for many reasons. Parents need to be able to care for their children. Caring for aging or sick parents can be extraordinarily emotional and time-consuming. Paid sick days also allow victims of domestic violence to seek out assistance. Ironically, low-wage service providers and caregivers – who make all other work possible – are the least likely to be able to cope when illness strikes.

The lack of access to paid sick days affects all of us. Nationally, workers without paid sick leave are concentrated in the lowest paying industries like retail and food service. How many of us want a meal with a side of the flu, for example? Nine in ten D.C. restaurant workers can’t take a single paid sick day, and nearly 60% have admitted to serving food while sick, simply because they could not take time off. This figure is even higher on the national level. Even those of us who do have paid sick leave benefits come into daily contact with those of us who are not so privileged. Making sure that everyone has access to paid sick days would mean a healthier society for us all.

Just as we open our homes to those in need of a place for Passover, let us open and expand our awareness of the need for paid sick days all across the United States. No one should bear the terrible burden of deciding between their or their family’s health and the job that enables them to support themselves with dignity. Tonight we raise our voices and take action so that, someday, none of us will ever have to make that decision again.

Lindsay’s Story

I’ve been a server for about 15 years. I used to work in a small restaurant bar. Around Christmas time, I came down with my yearly head cold. After a while it didn’t go away, I kept working and there was nobody to cover my shift. I finally saw a doctor and I found out that I had come down with bronchitis. I still had to go to work even though I was sick. Had it not been for my co-workers, who begged our employer to let me go home so they wouldn’t get sick, I would have kept working.

¹ *All words and phrases marked with an asterisk are defined in a glossary on page 21 of the *haggadah*.

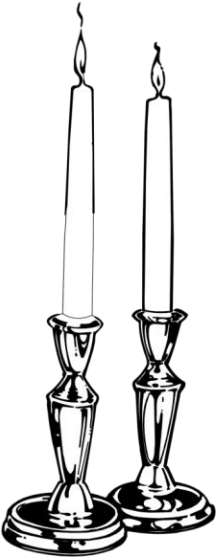
² Adapted from the Jewish Labor Committee Passover Haggadah, Third Edition: Spring 2002

WELCOME

Jane Yamaykin

Jews United for Justice, five-time Labor Seder volunteer

CANDLE LIGHTING



For generations, Jewish women have lit candles to usher in the Sabbath and holidays with a moment of spiritual connection. In the precious seconds of quiet following the blessing, a woman would let her thoughts touch on each member of her family, offering a prayer for strength, health, and well-being. During this moment of loving prayer, family dispersed across the country or around the world were united.

As we light these candles tonight, let us also take a moment of quiet introspection to extend our prayers and concern to our neighbors in the Washington area whose lives intersect with ours – even if we are not always aware of it – who are ill or far away from their families and loving care, and whose struggle to obtain basic labor rights like paid sick leave is on our minds tonight.

As the reader lights the candles, we say together:

May it be Your will, our G-d and G-d of our ancestors, that You multiply in our homes the light of joy and blessing and peace, and good, unclouded life.

B'CHOL DOR VA'DOR (IN EVERY GENERATION): RESPONSIVE READING

Reader Recites:

Jewish tradition dictates that *b'chol dor vador*, in every generation, we are obligated to see ourselves as though we personally came out of Egypt and escaped from slavery to freedom.

All Recite:

For generations, American Jews have been on the frontlines of struggles for workers rights. As workers in garment factories, we organized unions that brought together people of many different backgrounds. Together, we won major victories that improved conditions for all factory workers and set new standards for working conditions all across the country.

Reader:

Every generation has had to fight to protect its workers. First it was the eight-hour workday, then the abolition of child labor, the establishment of the minimum wage, and social safety net programs.

All:

In every generation our people have struggled alongside others for justice and fairness. Today we are still fighting. Our struggle for paid sick days will expand the worker protections that were won by our parents, our grandparents, and every generation before them.



TABLE DISCUSSION

Please introduce yourself to your tablemates, and share one experience, positive or negative, you have had with paid sick days. Then, break into pairs to discuss some of the following questions:

1. Do you have/have you always had access to paid sick days?
2. Have you ever felt compelled to work while you are sick?
3. Have you had to take time off to care for an ill family member?
4. What are your experiences with the consequences of taking time off from work while sick?

♪ SONG ♪

BLESSING OVER THE FIRST CUP OF WINE

At a traditional seder, we drink four cups of wine or grape juice. Tonight, the four cups provide structure for our seder, reminding us of challenges and successes. As we drink each cup, we think of the drinks that comfort, soothe, and heal us when we are ill. We honor those in our community who struggle to earn a living and take care of their health.

Fill the first cup of wine or juice.

We raise this first cup, which represents our journey tonight as we learn about the daily challenges that workers without paid sick leave face. We honor those who have worked through illness and pain.



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

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

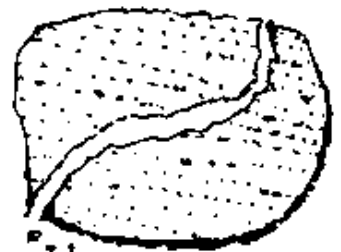
Blessed are You, Source of All Life, Spirit of the Universe, Creator of the fruit of the vine.

Drink the first cup.

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 called “the bread of affliction.” When we eat matzah during Passover, we are reminded of our ancestors, who were forced to leave Egypt so quickly they did not even have time to let their bread rise. During the seder we break the middle of three matzahs in half. We then hide one half away and keep the other half before us, so that as we tell the story of our affliction, we look at a visible symbol of brokenness.



Tonight, the broken matzah represents what happens to individuals and families without paid sick leave. Sickness can break a life apart. Those who work through illness stay sick longer and run the risk of infecting co-workers, customers, and anyone they come into contact with. Those who stay home and care for themselves or sick family members lose their pay or sometimes even their jobs. These terrible choices reveal the sad irony that the people who care for and serve others are often the most vulnerable when they need to care for themselves and their own loved ones.

THE FOUR QUESTIONS

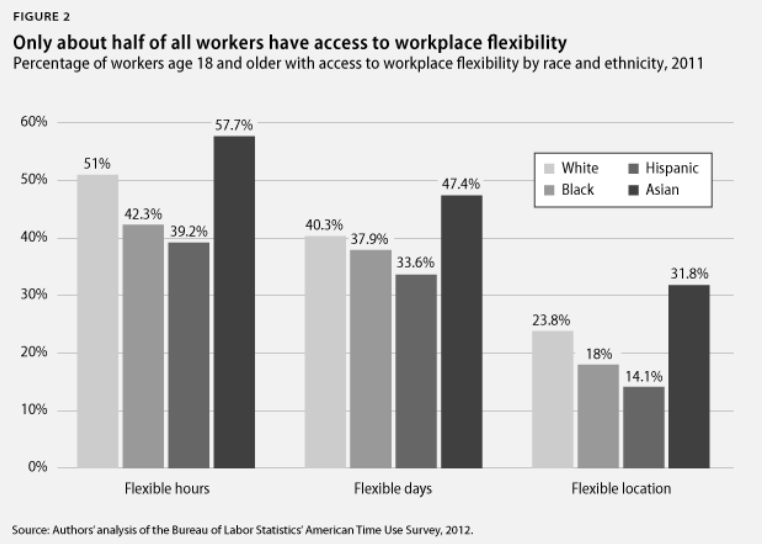
The questions we ask at the beginning of the seder set in motion the telling of the Passover story. The usual four questions begin with “*Mah nishtanah...* / Why is this night different from all other nights?” But Rabbinic commentary tells us that any genuine question can serve the same purpose. The *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 children! In that spirit, tonight’s four questions are meant to catalyze our thinking about the importance of paid sick leave.

All ask: What are paid sick days and who has them?

A paid sick day is a compensated day off from work to care for yourself or your family members in the case of illness. Most white-collar jobs provide some sort of paid leave, but federal law doesn’t require employers to give paid sick leave to anyone. More than 4 in 10 private sector workers, or 40 million Americans, have no paid sick leave. These workers are concentrated in low-wage jobs: 80% of low-wage workers do not receive a single paid sick day.³ Because the federal government hasn’t stepped up, cities and states have started to pass paid sick leave laws. In 2007, San Francisco became the first city to require employers to provide paid sick leave. Since then, Washington D.C., Seattle, Portland, Philadelphia, and Connecticut have followed suit. There are active campaigns in cities and states across the country.

D.C.’s paid sick days law was passed in 2008. Several last-minute changes severely weakened the law: tipped restaurant workers*, like servers and bartenders, plus anyone in their first year on any job, were excluded. As a result, nearly 80% of D.C.’s restaurant workers do not have paid sick days, and almost 60% of workers have reported cooking, preparing, and serving food while sick.⁴ Worse, enforcement of the legislation has been weak to non-existent, and most workers are not aware that they are entitled to paid sick days. Because restaurant workers are so deeply affected by this legal loophole, we will focus much of our seder tonight on them.

In D.C., Jews United for Justice and our partners at the Restaurant Opportunities Center and the D.C. Employment Justice Center, plus over 30 coalition partners, are leading a campaign to ensure that no one in D.C. has to choose between their health and their job.⁵ In Maryland, over 700,000 workers lack paid sick days and often go to work sick, send sick children to school or daycare, or in the worst cases, lose their jobs because they cannot come to work. Earlier this month, the Maryland House of Delegates introduced a measure to guarantee sick leave. Though the bill did not make it through the committee process, we hope that a new bill will be introduced next year.⁶ There is not yet a campaign for paid sick leave in Virginia. Nationally, advocacy groups are working to introduce the Healthy Families Act, which would mandate that employers across the country provide paid sick leave.



³ “The Urgent Need for Paid Sick Days: By the Numbers,”

http://paysickdays.nationalpartnership.org/site/PageServer?pagename=psd_toolkit_quickfacts

⁴ *Behind the Kitchen Door: Inequality and Opportunity in Washington D.C.’s Thriving Restaurant Industry*:

http://www.scribd.com/fullscreen/64995960?access_key=key-uka4zg5v5p6l0yb9tgr

⁵ www.paysickdaysforall.org

⁶ Halzack, Sarah, “Maryland Lawmakers Propose Mandatory Paid Sick Leave,” *The Washington Post*, March 10, 2013

All ask: Who needs paid sick leave?

We all need paid sick leave! All people deserve the right to recover from illness or abuse and to care for sick family members without fear of losing their jobs or their pay.

Paid sick leave is especially important to the health and financial security of working families, women, and people of color. For those in low-income jobs, missing just a few days of pay can quickly sap family resources for rent and food. Opting to work while sick creates its own problems: untreated health issues can cause worsening financial hardships.

Paid sick leave is also critical for women. Female-headed households are disproportionately low-income, meaning that they are especially vulnerable economically. Single mothers are also more likely to lack the protection of paid sick leave.⁷ Parents who lack paid sick leave often need to send their sick children to school because they can't stay home to care for them.⁸ We also know that paid sick leave can improve women's health: research shows that women with paid sick leave are more likely to get mammograms and Pap smears than women without sick leave.⁹

People of color are also impacted significantly by paid sick leave benefits. For example, the majority of D.C.'s restaurant workers are people of color. Because of discrimination and other factors, minorities are especially likely to work in the restaurant industry's lower paying and more dangerous jobs. Given these low salaries and sometimes unsafe working conditions, people of color have an increased need for paid sick days, which can often make the difference to the financial security of their families.¹⁰

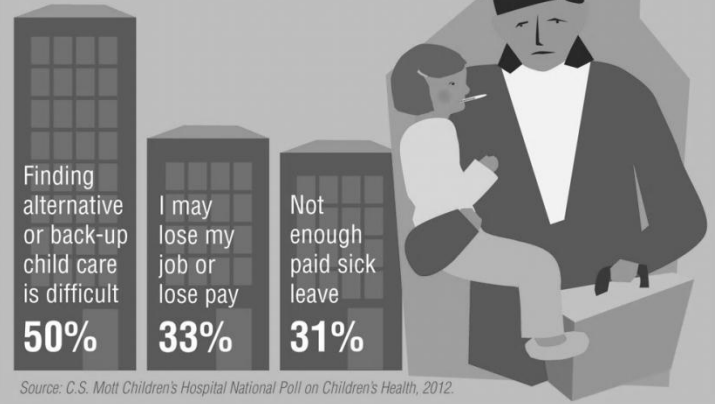
All Ask: Why is paid sick leave critical to public health?

The workplace is a hotspot for spreading infectious diseases, especially in the restaurant industry, where workers handle food and come into close contact with customers.¹¹ Most low-wage workers cannot afford to take unpaid leave. It's no surprise that they are likely to come into work to earn the money they need – even when sick – compared with workers who are able to stay home sick with pay.¹²

A 2011 study by the Center for Disease Control and Prevention found that 12% of food service workers had experienced vomiting and diarrhea on two or more shifts in the previous year.

This issue was front and center during the H1N1 flu outbreak in 2009. The Centers for Disease Control advised potentially-infected people to stay home, but among the nearly 26 million adults who were potentially infected, nearly one-third went to work anyway.¹³ Lack of paid sick leave and other workplace policies may have resulted in 5 to 7 million additional people getting sick. Expanding paid sick leave is not just an issue of social justice; it is also an issue of public safety.

Figure 1. When Kids Get Sick: Concerns Among Parents With Kids in Child Care



For a family with two children and two working parents earning \$10 an hour, losing three days' pay could exhaust their monthly grocery budget and push them below the poverty line.

⁷ <http://rocunited.org/tipped-over-the-edge-gender-inequity-in-the-restaurant-industry/>

⁸ "Expanding Access to Paid Sick Leave" http://www.jec.senate.gov/public/?a=Files.Serve&File_id=d1c42f9c-0e1c-4e43-a426-148f7c36ad5f

⁹ <http://www.biomeD.C.entrall.com/1471-2458/12/520>

¹⁰ <http://rocunited.org/roc-releases-blacks-in-the-industry/>

¹¹ "Expanding Access..."

¹² "Expanding Access..."

¹³ NPWF, "Everyone Gets Sick. Not Everyone Has Time To Get Better: A Briefing Book on Establishing a Paid Sick Days Standard"

All Ask: Why is paid sick leave a Jewish issue?

The obligation to care for our health and the health of everyone around us is deeply embedded in Jewish tradition. In the Book of Genesis, we read that human beings were created *b'tzelem Elohim*, in the image of G-d. If we take seriously the idea that our bodies carry the stamp of the Divine, caring for those bodies becomes a sacred responsibility. Our bodies are the vehicles through which we struggle for justice, stand in solidarity, and perform acts of lovingkindness— all the ways in which we act as G-d's hands in the world.

Classical Jewish texts are also filled with stories and teachings about our obligation to work for the health of everyone in our communities. The *Shulchan Aruch*, one of Judaism's most important legal texts, declares that the act of healing is a *mitzvah*, a divine command. Other texts tell us that every community is obligated to set up a fund so that poor people can visit the doctor when they are sick and receive the medicine they need to get well. And one of Judaism's central concepts is that of *pikuach nefesh*, or saving a life. We are commanded to take all necessary steps to preserve and save life, no matter what is involved. As the Talmud reminds us, "One who saves a life is as though they have saved an entire world." The struggle for paid sick days is really a struggle to save an entire world.

Since maintaining a healthy and sound body is among the ways of G-d - for one cannot understand or have any knowledge of the Creator if one is ill - therefore one must avoid that which harms the body and accustom oneself to that which is helpful and helps the body become stronger.

**Maimonides, Mishneh Torah
Hilchot Dei'ot 4:1**

FIRST SPEAKER

Saru Jayaraman

Co-founder of ROC United and author of *Behind the Kitchen Door: The People Who Make and Serve Your Food*

Simon's Story

I've been working at a bar for a year and a half. As an hourly employee, I am entitled to paid sick days, but I had no idea until ROC told me. My employer doesn't have the poster up that informs us of this benefit. I don't think my managers know about it, so if I were to ask for it I don't think I would get paid sick days without a fight. That's not a good way to keep your employees loyal and happy. It's also putting the public in a bad position, putting everyone at risk of whatever flu or cold virus I may be carrying.

Twenty years ago, President Bill Clinton signed the Family Medical Leave Act, a law ensuring that most workers can take up to 12 months of unpaid leave for specified family and medical reasons. This law protected millions of Americans who were threatened with job loss in case of a family medical emergency.

However, in the past 20 years, little to no progress has been made in improving upon the Family Medical Leave Act. Millions of low-wage workers across the country are not covered under the law, and millions more cannot afford to take unpaid time off to care for themselves or their loved ones when they fall ill. Nationally, nearly 40 million workers do not have access to paid sick days, the majority of whom are concentrated in low-wage industries – the very workers who need these protections the most.

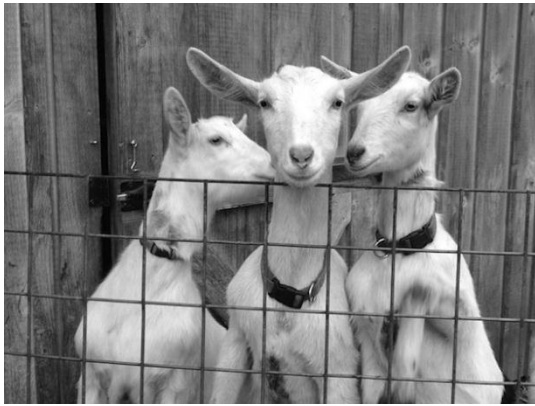
TEXT STUDY

Turn to the person next to you. Read these texts out loud together and discuss the questions below.

In the text below, the Biblical character Jacob confronts his father-in-law Lavan about the way Lavan has treated him over the last 20 years. Jacob first worked for Lavan for 14 years, in order to marry Lavan's two daughters, Rachel and Leah. Lavan then persuaded Jacob to keep working for him, even though Jacob told him that he was ready to leave and go back to his homeland. Jacob finally flees from Lavan and, when Lavan finally catches up to him, angrily accuses Lavan of mistreating him during his many years of good and faithful service.

Genesis 31:38-42

זֶה עֲשָׂרִים שָׁנָה אֲנֹכִי עֹמֵד רְחֹלֶיךָ וְעֹזֶיךָ לֹא שָׁכְלוּ וְאֵילִי צֹאנֶךָ לֹא אָכַלְתִּי. טְרָפָה לֹא הִבֵּאתִי אֵלֶיךָ אֲנֹכִי אֲחַטָּנָה מִיָּדִי תִּבְקָשָׁנָה גִּנְבְּתִי יוֹם וּגְנִבְתִּי לַיְלָה. הָיִיתִי בַּיּוֹם אֲכַלְנִי חֶרֶב וְקָרַח בְּלֵילָה וְתִדָּד שָׁנָתִי מֵעֵינַי. זֶה לִי עֲשָׂרִים שָׁנָה בְּבֵיתְךָ עֲבַדְתִּיךָ אַרְבַּע עֶשְׂרֵה שָׁנָה בְּשֵׁתִי בְּנִתֶיךָ וְשֵׁשׁ שָׁנִים בְּצֹאנֶךָ וְתַחֲלֹף אֶת מִשְׁכָּרְתִּי עֲשָׂרַת מָנִים. לִוְלִי אֱלֹהֵי אָבִי אֱלֹהֵי אֲבֹרָהֶם וַפָּחַד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שַׁלַּחְתָּנִי אֶת עֲנִי וְאֶת יָגִיעַ כָּפִי רָאָה אֱלֹהִים וַיּוֹכַח אִמָּשׁ.



"These twenty years I have spent in your service, your ewes and she-goats never miscarried, nor did I feast on rams from your flock. That which was torn by beasts I never brought to you; I myself made good the loss; you exacted it of me, whether snatched by day or snatched by night. Often, scorching heat ravaged me by day and frost by night; and sleep fled from my eyes. Of the twenty years that I spent in your household, I served you fourteen years for your two daughters, and six years for your flocks; and you changed my wages time and again. Had not the G-d of my father, the G-d of Abraham and the Fear of Isaac, been with me, you would have sent me away emptyhanded. But G-d took notice of my plight and the toil of my hands, and G-d gave judgment last night."¹⁴

Naomi's Story

"I've been working in the restaurant industry for six years. One day, as I was working back-to-back shifts, I had issues with my shoes. I couldn't feel my legs, and I ran out to the back and I started crying. I couldn't even walk. When the manager came, I told him I couldn't walk. He said I had to finish my shift. I was forced to work and finish my shift, even though I couldn't even walk. I couldn't work the next day, and I had to go to the hospital. This kind of thing happens all the time, and having paid sick days could definitely help."



Questions for Discussion

1. What similarities and differences do you see between the Biblical text and the modern worker's story?
2. What is the relationship between worker and employer in these texts? What is problematic about this relationship?
3. How do the texts talk about labor and the treatment of laborers?

♪ 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 a central symbol of Passover. It is both the bread of affliction and the bread of liberation. This meager, hastily-made, unleavened bread was prepared as the Israelites hurried to leave Egypt with no time to allow their bread to rise. On this night, the unleavened matzah symbolizes the meager sustenance available to workers who are less able to raise up themselves and their families without access to paid sick leave.

The *maror*, or bitter herb, symbolizes the bitterness of the lives of the Israelites when they were slaves in Egypt. Without paid sick days, workers experience the bitterness of despair when they are forced to choose between the money they need and their own physical well-being.



The *karpas*, or green vegetable, symbolizes the coming of spring, with all of the optimism and energy of new growth. The color green has also come to symbolize sustainability. When we strive for sustainable food choices, we should take into account not only where our food comes from, but also how the people who grow, process, transport, cook, sell, and serve our food are treated. The green color of the *karpas* reminds us that our food is not sustainable without sustainable jobs for food workers.

Haroset is a mixture of fruits and nuts combined into a sticky paste that symbolizes the mortar the Israelite slaves used to make and bind together bricks. At this seder, the stickiness of the *haroset* reminds us that the health of workers is bound up with everyone's health. To create a healthier world, we need to make sure that all people can stay home when they are sick, instead of coming to work and spreading illness.



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. Tonight it reminds us of the sacrifices made by those without paid sick days. The Hebrew word for the shankbone, *zeroa*, is the same word the haggadah uses when G-d's outstretched arm (*zeroa netuyah*) delivers us from slavery in Egypt. Tonight we vow to extend our own arms and commit ourselves to fighting for paid sick days for all.

The egg is a traditional symbol whose roundness represents the cycle of life. Tonight, the eggs remind us of the many lifecycle events when we might need to take a break from work, such as the birth or adoption of a new child, or taking care of an ill parent.



The *orange* is a modern addition to the seder plate. Scholar 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: they can and should speak to today's struggles. This Vitamin C-filled orange also reminds us of the extra boost we sometimes need to ensure good health for all, and is accompanied by cough drops on your tables.

BLESSING OVER THE SECOND CUP OF WINE

Fill the second cup of wine or juice.

We raise our second cup and recite the blessing in honor of the restaurant workers who serve us our food and prepare our meals.



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

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.

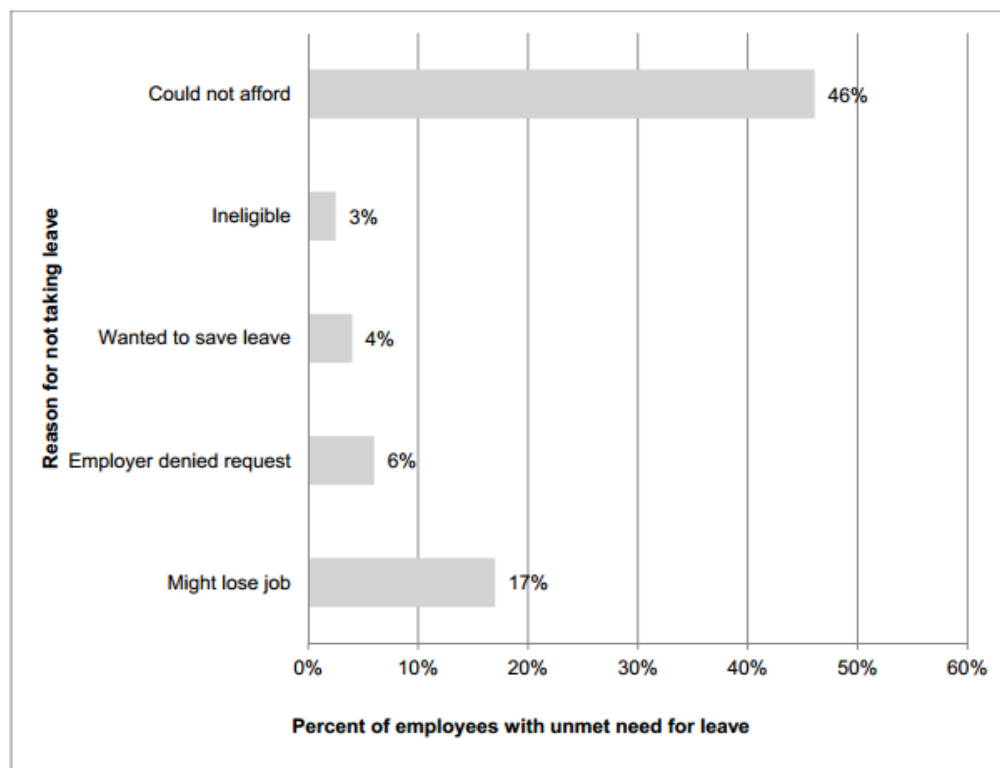
Drink the second cup.

SECOND SPEAKER

Woong Chang

Restaurant worker and ROC-D.C. leader

Exhibit 6.4.1 Commonly cited reasons for not taking leave



Not having access to paid sick days disproportionately affects the immigrant community and puts everyone at risk. In the Latino community alone, it is estimated that 1.2 million cases of H1N1 flu could have been prevented if workers did not feel compelled to go to work while sick, thereby unintentionally infecting co-workers and their families. According to the Bureau of Labor Statistics, "Hispanic workers are less likely to have access to leave (43%) than are non-Hispanic workers (68%)." This is especially troubling when considering that many new immigrants work in restaurants and in caregiver roles that carry the greatest risk of spreading illness widely when workers are forced to come in sick.

THE FOUR CHILDREN

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 every adult — demonstrates each of these characteristics.

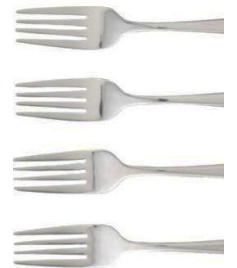
In tonight's seder, the four children symbolize a large, complicated, and vibrant restaurant industry. Though we love restaurants and often celebrate our most joyous and special moments by eating out, we also recognize where the industry falls short and fails to support the well-being of its employees — the same people who make our dining experiences special. Tonight, we commit ourselves to helping to uplift an industry that we love. We commit to holding it accountable to basic labor standards. We commit to being responsible consumers who care about the people who cook for us, who serve us our meals, who clean up after us, and who help us enjoy both special and everyday occasions.

The Wise Child, according to tradition, is knowledgeable and virtuous, asking about the story and laws of Passover. At tonight's seder, the wise child represents our work to hold the restaurant industry to higher standards. We will encourage and support our favorite restaurants to pay higher wages, provide decent benefits like paid sick days and health care, and make sure that everyone has dignity and respect on the job. We support the establishment of a consumer culture that supports businesses, legislation, and campaigns promoting paid sick days so that we live by Judaism's basic commandment to respect all workers.



The Wicked Child undermines our collective freedom story, and our work for liberation, by choosing a path of isolation rather than one of participation. Tonight, the wicked child symbolizes a pervasive culture within the restaurant industry of all-too-frequent worker abuse through wage theft, racial and gender discrimination, and failing to provide basic benefits. Paid sick leave can actually save businesses money since paid leave benefits reduce the significant costs associated with employee turnover, workplace illness, and injuries on the job.¹⁵ When San Francisco passed the nation's first paid sick days law in 2006, some employers expressed concern about the impact on their bottom line. Today, two-thirds of San Francisco employers support the law.¹⁶

The Simple Child is aware that there are questions to be asked, but has not yet learned about the complexity of all the issues. Tonight, the simple child symbolizes the restaurant patron who goes out for a meal, unaware of many common problems in the restaurant industry. Some don't know that their tips make up the majority of their servers' income, or that the people working at the restaurant likely do not have basic workplace benefits. Many choose restaurants based on location, price, and cuisine, but do not consider how workers who are creating their dining experience are treated.



In the classical haggadah, one child **does not even know how to ask a question**. It is the responsibility of those with greater knowledge to teach this child the basics. For tonight's seder, the child who does not ask symbolizes the many unasked questions of all the people in this complicated industry. Restaurant workers, even if they are aware of their rights under the law, may be afraid to speak up, worried about retaliation. Many owners, even those acting in good faith, haven't yet figured out the right questions to ask to get workers the protections they need. Many diners haven't yet learned to ask about how workers are treated, or to seek out restaurants that offer decent wages and benefits.

¹⁵ National Partnership for Women and Families, "Paid Sick Days: Good for Business, Good for Workers," http://paysickdays.nationalpartnership.org/site/DocServer/PSD_Business_FINAL.pdf?docID=7825

¹⁶ Institute for Women's Policy Research, "San Francisco's Paid Sick Leave Ordinance," 2011

THE TEN PLAGUES

To help persuade Pharaoh to let the Hebrew slaves go free, G-d brought ten plagues on the people of Egypt. In a traditional 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 joy is reduced by the suffering of the Egyptians. Tonight, we read a list of modern plagues that are consequences and causes of workers not having paid sick leave. We remove a drop from our glasses after we read each plague to symbolize our anguish at the suffering these plagues have caused.

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.

Injury On The Job
Wage Theft
Public Health Crisis
Sick Children Who Can't Get Care
Rising Healthcare Costs
Lack of Enforcement
Racism and Sexism
Chronic Illness
Job Loss and Unemployment
Laws That Have Kept Wages Low



Ancient Plague: **Blood**

Modern Plague: **Injury On The Job**

Low-wage work is difficult, both mentally and physically. Restaurant workers in particular have been routinely forced to work even after injury and sickness on the job. Without access to health benefits, workers repeatedly put their health in danger. 38.1% of restaurant workers have reported doing something while working to put their own safety at risk, while 49.5% have been cut and 45.8% have been burned on the job.¹⁷

Ancient Plague: **Frogs**

Modern Plague: **Wage Theft**

When the plague of frogs came down upon Egypt, Pharaoh initially agreed to let the Israelites leave, only to renege on his promise and continue oppressing them. Wage theft happens when employers promise to pay and then fail to follow through, or demand that workers work off the clock or unpaid overtime. Low-wage workers in the United States experience shockingly high rates of wage theft. In 2008, a survey of large cities indicated that 64% of low-wage workers experienced wage theft *in the prior week*.¹⁸ Here in D.C., 11.4% of restaurant workers surveyed have been paid less than D.C.'s minimum wage of \$8.25, and more than a third of restaurant workers (33.5%) are not paid overtime wages, in violation of District and federal laws.



¹⁷ "Serving While Sick," <http://rocunited.org/roc-serving-while-sick/>

¹⁸ Tim Judson & Cristina Francisco-McGuire, "Where Theft is Legal: Mapping Wage Theft Laws in the 50 States." Progressive States Network, June 2012



Ancient Plague: **Lice**

Modern Plague: **Public Health Crisis**

Like the plague of lice, the lack of paid sick days can allow germs to spread quickly and endanger the public as a whole.¹⁹ Fifty-nine percent of surveyed restaurant workers reported preparing, cooking, or serving food while sick. This behavior increases the health risks to workers and consumers. Sick children going to school and sick workers going to their jobs provide easy germ vectors.

Ancient Plague: **Wild Beasts**

Modern Plague: **Sick Children Who Can't Get Care**

The plague of wild beasts stampeded through Egypt, destroying everything in their path. When parents can't take time off work, the consequences stampede through their families and beyond: children can't get taken to the doctor or stay home to heal, and in turn, go to school and expose other children to illness. Children inevitably get sick. In just the first two years of life, most children get eight to ten colds. Parents without paid sick days are more than twice as likely to send a sick child to school or daycare, and are five times more likely to report taking their child or a family member to the emergency room because they were unable to get to a doctor during normal work hours.²⁰



Ancient Plague: **Pestilence**

Modern Plague: **Rising Healthcare Costs**

We face a nationwide plague of exploding healthcare costs. A recent study showed that if all workers had paid sick days, 1.3 million emergency room visits could be prevented annually, saving \$1.1 billion. Research conducted in Philadelphia determined that if workers lacking paid sick days were to acquire these benefits, the city as a whole would save \$10.3 million annually. Providing access to paid sick days not only contributes to a healthier society but is an economically sound investment.^{21,22}

Ancient Plague: **Boils**

Modern Plague: **Lack of Enforcement**

Laws don't work without enforcement. Many of D.C.'s workers haven't seen any benefits even since the sick days law was passed in 2008, because the law is not well enforced. The D.C. Department of Employment Services (DOES) is overburdened, with only a few staffers to monitor employers and compel them to treat their workers properly. In this and so many other issues, the "last mile" of law enforcement needs to be responsive and have the resources to ensure that employers comply with the law.



¹⁹ http://paysickdays.nationalpartnership.org/site/DocServer/Fact_Sheet_Paid_Sick_Days_Improve_Public_Health.pdf?docID=4185

²⁰ http://paysickdays.nationalpartnership.org/site/DocServer/PSD_Child_Health_FINAL.pdf?docID=7828

²¹ http://paysickdays.nationalpartnership.org/site/DocServer/PSD_Cost_Savings.pdf?docID=9642

²² <http://www.iwpr.org/publications/pubs/paid-sick-days-in-philadelphia-would-lower-health-care-costs-by-reducing-unnecessary-emergency-department-visits>



Ancient Plague: **Hail**

Modern Plague: **Racism and Sexism**

The plague of hail was a destructive storm which hit some communities harder than others. Low-wage workers are disproportionately women and people of color. The Bureau of Labor Statistics reports that the restaurant industry is the single largest employer of immigrants in the nation: in 2008, immigrants represented more than 2 million of the industry's employees. African-American workers comprise almost half of D.C.'s restaurant workers. In addition, the restaurant workforce is majority female.²³ Poor working conditions in the restaurant industry make it harder for women and people of color to earn a living, support their families, and build a career.

Ancient Plague: **Locusts**

Modern Plague: **Chronic Illness**

In ancient Egypt, a swarm of locusts formed the eighth plague, covering the sky and casting a shadow. The swarm consumed all the remaining Egyptian crops, leaving no tree or plant standing. Chronic illness can also feel like an all-consuming affliction. Nearly one in two people in the U.S. have a chronic medical condition that requires regular care. Paid sick days allow for access to primary and preventive care, which are critical in managing chronic medical conditions and reducing the cost of care.²⁴



Ancient Plague: **Darkness**

Modern Plague: **Job Loss and Unemployment**

Tradition says that the darkness of this plague was so heavy that the Egyptians could feel it physically. In the same way, employees without paid sick days are constantly burdened with the heavy fear that they could soon find themselves unemployed. Without paid sick days, restaurant workers are inevitably forced into situations where taking a day off work to take care of themselves and or their children means potentially losing their jobs.

Ancient Plague: **Slaying of the Firstborn**

Modern Plague: **Laws That Have Kept Wages Low**

The federal minimum wage for tipped workers has been frozen at \$2.13 for the last 21 years, even as the general minimum wage continued to rise. This sub minimum wage applies in large part to low-wage restaurant workers; 70% of those earning the tipped minimum wage are restaurant workers, and 66% are women. Even the general minimum wage has not kept pace with the rate of inflation; the minimum wage of 1968 would be worth over \$10 per hour in today's dollars.²⁵ When wages are this low, it becomes nearly impossible for a person to take the needed time off to heal.²⁶



²³ <http://rocunited.org/roc-dc-behind-the-kitchen-door/>

²⁴ http://paysickdays.nationalpartnership.org/site/DocServer/PSD_Chronic_Illness_FINAL.pdf?docID=7829

²⁵ National Employment Law Project, http://www.nelp.org/content/content_issues/category/federal_minimum_wage/

²⁶ <http://rocunited.org/action-center/wages/>

♪ SONG ♪

BLESSING OVER THE THIRD CUP OF WINE

Fill the third cup of wine or juice.

We raise our third cup and recite the blessing in honor of action. We focus on the power we have to inform others, gather strength, and push for change, so that all workers in our community have access to paid sick leave.



בָּרוּךְ אַתָּה יי, 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.

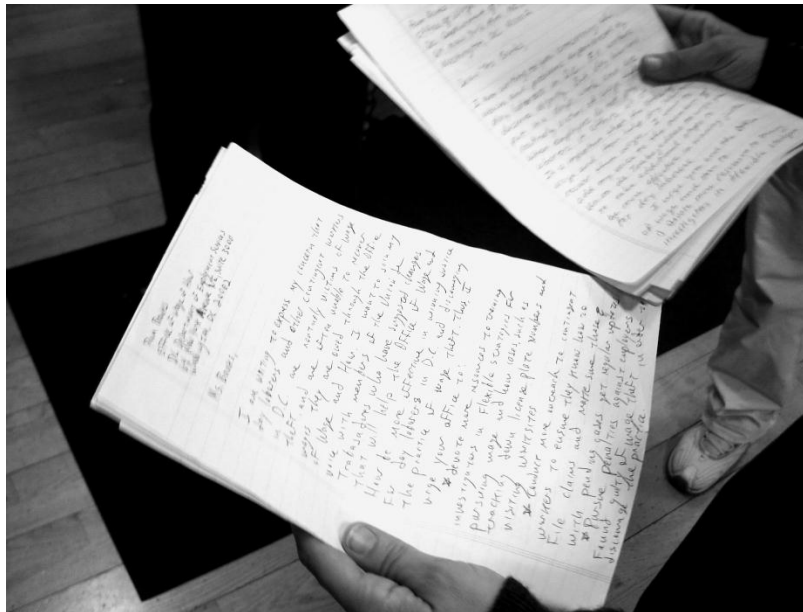
Drink the third cup.

THIRD SPEAKER

Andy Shallal

Owner of Busboys and Poets, and Eatonville Restaurant

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 in hope for a more just and compassionate future for workers, and a future where workers have the freedom to take the paid time off they need to care for their bodies.



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.

MIRIAM'S CUP



After our fourth cup of wine, we symbolically fill a cup in honor of Miriam the prophet, symbolizing sustenance, healing and courage. Next time you fill a cup with soothing tea or refreshing water, take a moment to honor women workers in the restaurant industry and beyond. For women, the lack of paid sick days can have especially dire consequences. Today, 66% of tipped workers are women, and 54% of working mothers across all fields lack access to paid sick days. Women who work in the restaurant industry are five times more likely to experience sexual harassment at work than other women in the general workforce. In addition to the fight for sick leave, we fight for *safe* leave, which provides paid time off to recuperate or seek legal assistance after episodes of domestic violence and sexual assault. Tonight, we honor the strength of women workers and recognize the particular challenges faced by women in the restaurant industry.



Selected Paid Sick Days Coalition Members

Academy of Hope
AFSCME Council 26
Asian Pacific American Labor Alliance (APALA)
Bread for the City
Capital Area Food Bank
Center for Law and Social Policy (CLASP)
D.C. Fiscal Policy Institute
D.C. Jobs Council
D.C. Jobs with Justice
D.C. Primary Care Association
Employment Justice Center (EJC)
Family Values at Work

Jews United for Justice
Labor Project for Working Families
National Day Laborer Organizing Network
National Partnership for Women and Families
One D.C.
Positive Force
Restaurant Opportunities Center (ROC-D.C.)
SEIU 32BJ
UNITE HERE
UNITE HERE Local 25
We Are Family D.C.

HALLEL: CELEBRATING OUR VICTORIES

In a traditional seder, we recite a piece of liturgy called Hallel, which is said on joyous occasions. Although there is much work to be done to ensure that all workers in the U.S have access to paid sick days, there is also much room for rejoicing. Several important victories for workers' rights over the past few years merit prayers, reflections, and thanksgiving. Tonight, we celebrate some of these important victories along the road to justice for our community:

The State of Connecticut becomes the first state to pass a sick leave law: In June 2011, the Connecticut General Assembly passed the nation's first statewide paid sick days bill. Signed into law in July 2011, the legislation allows workers in Connecticut to take the time they need to care for themselves.

*All say: **Hallelujah.***

Paid Sick Leave legislation has been introduced across the nation. In Maryland, Washington State, Illinois, and at the federal level, paid sick leave legislation has been introduced. There are active paid sick leave campaigns in 20 states and the District of Columbia.

*All say: **Hallelujah.***

Influential leaders across the United States speak out in support of Paid Sick Leave. Leaders like President Bill Clinton and Gloria Steinem have joined the paid sick days fight, helping boost momentum and awareness.

*All say: **Hallelujah.***

The Restaurant Opportunities Center celebrates its 72 “high road restaurants” across the country.

These restaurants rise above minimum labor standards by providing higher wages, health care benefits, paid sick days, and opportunities for advancement for their employees. This list continues to grow each year.

*All say: **Hallelujah.***

D.C. celebrates its own expanding list of high road restaurants: Ben's Chili Bowl, Busboys and Poets, Eatonville Restaurant, Inspire BBQ, Jack Rose, Minibar, Jaleo, Oyamel, and Zatinya.

*All say: **Hallelujah.***

Paid Sick Leave legislation passed in Portland, Oregon just this Wednesday: In a unanimous decision, Portland's city council unanimously passed the Earned Sick Time law. The bill will enable more than 120,000 workers to earn up to five sick days a year and help boost the economy by making sure workers can hang on to critical income when they are ill. Portland now joins Seattle, San Francisco, and D.C. in having a paid sick days law on the books.

*All say: **Hallelujah.***

Philadelphia's City Council passed Paid Sick Leave this Thursday. The law was voted in by an 11-6 margin, and now goes to the Mayor for his approval.

*All say: **Hallelujah.***

The Paid Sick Days for All Coalition has grown to include 30 organizations across the city. Jews United for Justice is proud of these partnerships and celebrates the great work of every organization in this coalition!

*All say: **Hallelujah.***

♪ SONG ♪

NEXT YEAR IN JERUSALEM

The Passover seder ends with a statement of hope: “*Lashanah haba'ah birushalayim* / Next year in Jerusalem!” This ancient phrase expresses our longing for redemption. Tonight, these words take on new meaning as we long for a world where no one has to choose between their job and their health. Let's join together to make that dream a reality.

GLOSSARY

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.

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.

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 the Angel of Death passed over the homes of the Israelites when slaying the first-born sons in Egypt, the 10th plague). *Pesach* is also the term for the sacrificial offering of a lamb that was made in the Temple on this holiday.

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

Torah: The Torah is the Hebrew name for the part of the Bible that consists of the Five Books of Moses.

Tipped Workers: A tipped worker is an person who makes the majority of their earnings from tips, and is paid a different, lower hourly minimum wage than non-tipped workers. The wages for workers who receive tips and who do not receive tips are different. Employees who receive tips from patrons earn a federal minimum of \$2.13 an hour. In D.C., the tipped minimum wage is \$2.77 per hour; in Maryland it is \$3.63 per hour, and in Virginia, it is \$2.13 an hour. These workers are the least likely to receive benefits such as paid sick leave or health insurance.



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for another timely and powerful Labor Seder!



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Your dedication to linking the Jewish community with the movement for social and economic justice has been strong for decades, and Local 400 looks forward to continuing and expanding this partnership in support of working men and women.



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**Thank You
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**Your work
brings light
to the community.**

The Jewish Community Relations Council of Greater Washington is a proud sponsor each year of 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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A GREEN AND JUST SEDER

JUFJ's Green & Just Celebrations guide helps Jewish families and communities 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 in the following ways:

- The Labor Seder is located within walking distance of the Metro and several bus routes to encourage participants to seek alternatives to driving here.
- Our tablecloths, napkins, water pitchers, and vases are reusable, generously loaned to us by Tifereth Israel, Tikkun Leil Shabbat, and Sharon and Yonatan Goldtzvik.
- The plates, cups, and silverware we are using tonight are compostable.
- All of our food waste, plates, cups, and silverware from tonight's seder will be composted in an industrial composting facility. We thank Compost Cab 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 leftover glass and paper from the seder will also be recycled.
- JUFJ aims to support local and unionized businesses whenever possible. The postcards and posters advertising the labor seder were printed by a collective, worker-owned, unionized print shop. As 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. 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, the JCRC, and our collective print shop have been printed on recycled paper.

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

The JUFJ staff and board would like to thank:

Jane Yamaykin, for leading the seder
Rabbi Charles Feinberg, Gil Steinlauf, and Lauren Holtzblatt at Adas Israel Congregation for hosting us
Suzanne Davidson and the rest of the staff at Adas Israel Congregation
Washington Hebrew Congregation, for donating flowers, and Tifereth Israel, for sharing pitchers and tablecloths
Tikkun Leil Shabbat and Sharon and Yonatan Goldtzvik, for lending cloth napkins
Debbie Linick and Nirma Medrano at the JCRC for printing this haggadah
Wendy Chun-Hoon of Family Values at Work for guidance and fact-checking
Tasha Lewis, who created our postcard, poster, and cover art
Ilya Khazanov and Rebecca Rosen for songleading
Emmy Stup, our volunteer coordinator, and Deena Feinstein, logistics sidekick

THE AMAZING HAGGADAH TEAM:

Becca Russell-Einhorn	Eve Copeland Bentovim	Jessica Simon	Lauren Tuchman	Rachel Cohen
Elina Bravve	Rabbi Gilah Langner	Josh Neirman	Nathaniel Berman	Zach Levinson
Ethan Miller	Jane Yamaykin	Lauren Marx		

THE WONDERFUL LABOR SEDER VOLUNTEERS:

Alison Karfeld	Claudine Schweber	Jennifer Bindeman	Marissa Dungan	Rachel Cohen
Allie Robertson	Dan Gordon	Jeremy Mendelson	Maya Brod	Rachel Gang
Andy Kirshner	Dan Mauer	Jesse Rabinowitz	Meghan Palmer	Rebecca Brink
Ann Hoffman	Daniel Michelson-Horowitz	Jessica Simon	Meredith Nicholson	Roberta Ritvo
Ann Webb	Daniel Rosove	Jodi Tirengel	Michael Rubin	Sam Waxman
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Becca Russell-Einhorn	Dvorah Russak	Jordanna Snyder	Miriam Edelman	Seth Rich
Clare Feinson	Gabriela Miller	Lindsay Stein	Orelia Busch	Zoe Barth-Werb

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. We work on issues like affordable housing, fair taxation and budgets, worker and immigrant rights, and safety net funding. 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. We envision a healthy, fair, and safe D.C. region, 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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