



NEXT YEAR IN A JUST WORLD

A pocket haggadah for social change

by American Jewish World Service

Dear Friends,

For generations, Jews on *seder* night have recounted our ancestors' exodus from Egypt and their long walk to liberation. But this retelling is not just history. Today, we join millions of people around the world who are also journeying towards freedom.

As we taste tears in the saltwater and eat the bitter herbs, we remember that attacks on human rights are proliferating in our own country and around the world. As we recount the plagues, we know that racism, violence, poverty and hunger continue to plague our societies. And as we drink four cups of wine and raise our voices in song, we tell stories of freedom and prepare to take action as activists and allies.

I hope you will enjoy this abridged version of the AJWS *haggadah*. For even more readings, rituals and stories of change, you can download our full *haggadah* at www.ajws.org/Passover.

Happy Passover—*chag sameach*!

A handwritten signature in blue ink, appearing to read 'Robert Bank', with a stylized, cursive script.

Robert Bank
AJWS President & CEO

ORDER OF THE PASSOVER SEDER

The elements of our journey

- קִדְּשׁ **Kadesh:** The first cup
- יִרְחַץ **Urchatz:** Ritual washing of the hands
- כִּרְפָּס **Karpas:** Dipping a vegetable in saltwater
- יִחַץ **Yachatz:** Breaking the middle *matzah*
- מַגִּיד **Magid:** Telling the Passover story
- רְחַצְהָ **Rachtzah:** Ritual handwashing with a blessing
- מוֹצֵיא מַצָּה **Motzi-Matzah:** Blessing over and eating the *matzah*
- מְרֹר **Maror:** Blessing over and eating the bitter herbs
- כּוֹרֵךְ **Korech:** Eating *matzah* and *maror* together
- שְׁלֵחַן עֹרֵךְ **Shulchan Orech:** The festive meal
- צַפֵּן **Tzafun:** Eating the *afikoman*, the last *matzah* of the evening
- בִּרְךְ **Barech:** *Birkat Hamazon*, the blessing after the meal
- הַלֵּל **Hallel:** Songs of praise
- נִרְצָה **Nirtzah:** Next year in a just world



THE FIRST CUP

Awakening

קדש

Kadesh

The Passover story begins with an awakening, when Moses sees the burning bush and recognizes that he is being called to lead his people from slavery to freedom. May this first cup of wine be our awakening, calling us to resist inequality in our world today and pursue human rights for all.

בָּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch Atah A-donai, E-loheinu Melech ha-olam, borei peri hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

בָּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחֱיָנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Baruch Atah A-donai, E-loheinu Melech ha-olam, shehecheyanu vekiyanu vehigi'anu lazman hazeh.

We praise God, Ruler of Everything, who has kept us alive, raised us up and brought us to this moment.

Conversation Spark: What injustices have you awakened to this year—either in your own community or around the globe?



DIPPING A VEGETABLE IN SALTWATER

Struggle and aspiration

כָּרֶפֶס

Karpas

We dip a green vegetable—*karpas*—into saltwater, to taste the tears of grief our ancestors shed during slavery in Egypt, mingled with their hope for a future of freedom. Tonight, we recognize that these tears and hope are also our own ...

Tears of outrage at disasters, inequality and injustice in our midst.

Tears of fear for the uncertain future of our planet.

Hope that we can repair these wounds.

Hope for equality, peace and justice.

בָּרוּךְ אַתָּה ה', אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

*Baruch Atah A-donai, E-loheinu Melech ha-olam,
borei peri ha-adama.*

*We praise God, Ruler of Everything, who creates
the fruit of the earth.*



THE PASSOVER STORY

From slavery to freedom

מגיד

Magid

We break the middle *matzah* and begin the Passover story, chronicling the Israelites' exodus and imagining that we too made this arduous journey. To experience this more deeply, observe a Syrian Jewish custom: Place a bundle of *matzah* on your shoulder and recite the biblical verse that describes the Israelites preparing to flee:

... מִשָּׂאֲרֹתָם צָרְרוּ בְּשִׁמְלֹתָם עַל שִׁכְמָם וּבְנֵי יִשְׂרָאֵל עָשׂוּ
... כַּדְּבַר מֹשֶׁה

*... Misharotam tzerurot besimlotam al shich'mam,
uv'nei Yisrael asoo kidvar Moshe ...*

*... Their bread-kneading bowls wrapped in their cloaks
on their shoulders, the Children of Israel did as Moses
commanded ...*

Conversation Spark: Imagine yourself as a refugee from ancient Egypt. How do you feel leaving your home behind, and what do you feel towards your oppressors? What are you hoping for? Take turns sharing, and together discuss: What are we meant to learn from the retelling of our own exodus from Egypt?



TODAY'S FREEDOM SEEKERS

SURVIVORS OF THE ROHINGYA GENOCIDE

More than 700,000 Rohingya people fled Burma in 2017, walking hundreds of miles to escape genocide. Today they live in refugee camps in Bangladesh, where they face overcrowding, frequent fires and have barely enough food for survival. Rohingya activists are advocating tirelessly to improve these conditions, hold Burma accountable and secure a safe return to their homeland. *Photo by SK Hasam/Alamy Stock Photo*



THE FOUR QUESTIONS

Transforming questions into action

מה נשתנה

Ma Nishtana

מה נשתנה הלילה הזה מכל הלילות?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

- On all other nights, we eat because we're hungry—but tonight, we eat to symbolize hardship and freedom.
- On all other nights, we naturally sit or stand to eat—but tonight, we are mindful of how our bodies carry the burden of oppression or relax in the comfort of liberation.
- On all other nights, we chat casually over dinner—but tonight, we recount our history and our aspirations.
- On all other nights, we may feel apathy or indifference—but on this night, we are alert to injustice, and commit ourselves to building a better future.


The *haggadah* answers our questions with the following:

עֲבָדִים הָיינוּ לַפָּרֶעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ ה', אֶל-לֵהֲיִנוּ מִשָּׁם בְּיָד חֲזָקָה
וּבְזֶרַע נְטוּיָה.

*Avadim hayinu lepharo bemitzrayim, vayotziyeinu
A-donai, E-loheinu misham b'yad chazakah u'vizroa
netuyah.*

*We were slaves to Pharaoh in Egypt, and God
brought us out from there with a strong hand and an
outstretched arm.*

Our legacy as the descendants of enslaved people charges us with great responsibility: We must stand up for the oppressed because we were oppressed. And because we were freed, we must pursue freedom for others.





THE 10 PLAGUES

The injustices in our midst

עֶשֶׂר הַמַּכּוֹת

Eser Hamakot

As we remember each plague that hastened our freedom, let us open our hearts to the millions of people around the world enduring plagues in our society today. We spill 10 drops of wine from our cups in sorrow and solidarity.

דָּם

Dam—Blood

We comfort and mourn those whose blood has been spilled.

צְפַרְדֵּי

Tzfardeiya—Frogs

We protest the proliferation of violence.

כִּנִּים

Kinim—Lice

We confront epidemics of hatred and fear.

עֲרֹב

Arov—Wild Animals

We appeal to all people to act with humanity.

דֶּבֶר

Dever—Pestilence

We overcome the sickness of racism and bigotry.

שְׁחִין

Shechin—Boils

We care for one another when pandemics strike.

בָּרָד

Barad—Hail

We respond to storms and disasters that claim lives.

אַרְבֶּה

Arbeh—Locusts

We stop hatred from filling the air by raising our voices for change.

חֹשֶׁךְ

Choshech—Darkness

We enlighten ourselves to bias, prejudice and injustice.

מַכַּת בְּכוֹרוֹת

*Makat B'chorot—
Death of the Firstborn*

We repair injustice today so the next generation can live in freedom tomorrow.



TODAY'S FREEDOM SEEKERS

CLIMATE ACTIVISTS

In northern Kenya, catastrophic droughts have left millions at risk of starvation. Around the globe, the climate crisis is decimating crops that people in poor, rural communities depend on. But organizations like Samburu Women Trust, pictured here distributing grain, are helping build resilience. They're among dozens of organizations supported by AJWS that are training communities to grow drought-resilient crops, gain new sources of income so they can buy food during droughts, and protect the environment for the next generation. *Photo courtesy of SWT*



DAYENU

Supporting the long journey to freedom

דִּינֵנוּ

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דִּינֵנוּ.

Illo hotzianu mi mitzrayim, dayenu!

If God had only taken us out of Egypt, that would have been enough!

Dayenu recalls every step to redemption: the departure from Egypt, the splitting of the sea, sustenance in the wilderness, the giving of the Torah and our arrival in the land of Israel. And although we express gratitude for each, we know we would not be free without them all.

As today's freedom-seekers flee hunger, persecution and violence, we will stay the course as activists and allies, **as long as it takes to bend the arc of history toward justice.**

If we witness injustice and inequity, but do not respond ... *It will not be enough.*

If we speak out today, but remain silent tomorrow ... *It will not be enough.*

However, if we persevere until there's peace, justice and human rights for all ... *Dayenu! Then it will be enough.*



TODAY'S FREEDOM SEEKERS

REFUGEES REBUILDING THEIR LIVES

After Keji lost her parents to the violent conflict in South Sudan, she and her siblings fled to Arua, Uganda—joining nearly 800,000 refugees. But she's recovering with support from RICE West Nile, an AJWS grantee that helps refugees rebuild their lives. The organization supplied Keji with rent and the tools to become a tailor so she can provide for herself—and return to school. Munduru Liberia, a leader at RICE, says, "What keeps us inspired, is that hope has never run dry. The support that we receive from partners like AJWS has been helping us to boost and change the environment of the refugees." *Photo courtesy of RICE West Nile*



THE SECOND CUP

Solidarity

כוס שנייה

Kos Shniyah

The first cup of wine awakened us to injustice and to our capacity to bring about change. The second cup is the first step toward realizing that change.

We raise our glass in solidarity with all those who experience injustice around the world and dedicate ourselves to bringing freedom together as allies.

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We praise God, Ruler of Everything, who creates the fruit of the vine.

Conversation Spark: What does solidarity mean to you? With which people or communities would you like to grow in solidarity this year? What could it look like to be in solidarity with those people or communities?



THE SEDER PLATE

Symbols of the festive meal

פֶּסַח, מַצָּה, וּמָרֹר

Pesach, Matzah u'Maror

We turn to three symbolic foods on the *seder* plate: ***pesach*** (the shank bone), ***matzah*** (the unleavened bread the Israelites ate on their way to freedom) and ***maror*** (bitter herbs reminding us of slavery).

We eat the *matzah* and *maror* separately and then make a sandwich, like the sage Hillel, who ate the three together. Tonight, the Hillel sandwich represents the oppression and freedom that still coexist in our world and our responsibility to tip the scales toward justice.

Conversation Spark: Thinking about our world today or your own life, what foods or objects symbolize injustice or liberation to you? Why?



THE THIRD CUP

Action

כוס שלישית

Kos Shelishit

The third cup of wine is our call to action. We commit tonight to acting on our values to bring freedom to all:

We will not stand idly by.

We will stand up, speak out and protest inequity and hate.

We will act on our belief that change is possible.

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*Baruch Atah A-donai, E-loheinu Melech ha-olam, borei
peri hagafen.*

*We praise God, Ruler of Everything, who creates the
fruit of the vine.*

Conversation Spark: What tangible commitments can you make this year to advance justice and freedom: in your own life, in your community and around the world?



THE CUPS OF MIRIAM & ELIJAH

כוסות מרים ואליהו

Redemption

Kosot Miryam v'Eliyahu

We place a cup in the center of the table for the prophet Miriam, in whose merit a flowing well quenched the thirst of the Israelites in the desert. Everyone fills the cup by pouring water from their own glass, symbolizing the role that each of us has in bringing redemption for all.

Next, we fill the fourth cup of wine and open the door for Elijah—a symbol of the traditional invitation to all those in need to join the *seder*. As we turn our gaze toward the door, let us pray for and work toward true justice and freedom for all: a time when the human rights of all people will be recognized, and oppression will no longer be a plague.





THE FOURTH CUP

Freedom

כוס רביעית

Kos Revi'it

The final cup of wine symbolizes the final arc of our journey from slavery to freedom tonight.

We savor this taste of redemption and will carry it forward into our lives, as we continue on the journey toward freedom for all.

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Conversation Spark: What is one moment you've experienced this past year that felt like a small taste of redemption? How will that feeling motivate you to work toward collective freedom?



NEXT YEAR IN A JUST WORLD

Our aspiration for the year ahead

נִרְצָה

Nirtzah

The traditional end to the *seder*, “Next Year in Jerusalem,” is the Jewish people’s millennia-old hope for redemption in the year ahead. We also yearn for ...

Freedom from bigotry and oppression

Equality for women, girls and persecuted minorities

Sustenance for communities living in hunger

Peace in societies torn by war

A safe harbor for refugees and survivors of violence

And the promise of dignity and human rights for all

Together, with those around the *seder* table and with all who pursue justice, we pray: “Next year in a just world.” And through our actions from this Passover to the next, let us make this dream a reality.



American Jewish World Service is the leading Jewish organization working to fight poverty and realize human rights around the world. Please join us at www.ajws.org.