


# UNTIL WE ARE ALL FREE

*A Global Justice Haggadah*

by American Jewish World Service



A group of Haitian farmers are gathered at a meeting. In the foreground, a woman wearing a blue baseball cap and a green sleeveless shirt is clapping her hands. Behind her, several other people, including men and women, are visible, some wearing hats and colorful clothing. The background is a plain, light-colored wall.

In Maniche, Haiti, farmers gather at a meeting of Tèt Kole Ti Peyizan (“Heads Together Peasant Farmer Movement”). Tèt Kole is helping this community achieve food sovereignty—the ability to sustain themselves and earn a living by growing diverse and healthy foods. *Photo by Réginald Louissaint Junior*

**AJWS** is the leading Jewish organization working to fight poverty and pursue justice in Africa, Asia, Latin America and the Caribbean. By supporting hundreds of social change organizations in 17 countries and advocating for U.S. and global policies for human rights, we respond to the most pressing issues of our time—from disasters, genocide and the climate crisis, to the persecution of women and minorities. With Jewish values and a global reach, AJWS is bringing a more just and equitable world closer for all.

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3<sup>rd</sup> Edition, 2023





Thai LGBTQI+ activists march proudly in the Chiang Mai Pride Parade for the first time in a decade—after the last parade was halted by threats of violence. Despite the risks, they returned to the streets and made their voices heard. *Photo by Allison Joyce*



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*“Until we are all free, we are none of us free.” —EMMA LAZARUS*

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Dear Friends,

For generations, Jews on Seder night have recounted our ancestors’ exodus from Egypt and their long walk toward freedom. The Seder prompts us to internalize this journey—to go beyond empathy with our ancestors’ suffering and imagine that *we ourselves* experienced the shackles of slavery in Egypt and the joy of liberation.

**The AJWS Haggadah builds on this tradition, reminding us that the journey toward collective freedom has never ended. Our world is still rife with injustice, and we must keep striving to overcome it.**

As we taste tears in the saltwater and eat the bitter herbs this Seder night, we will remember that attacks on human rights are proliferating in our own country and around the world. As we recount the plagues, we’ll recommit to fighting the racism, violence, poverty and hunger that plague our societies. And as we drink four cups of wine and raise our voices in song, we will tell stories of freedom—from Moses and Miriam to modern activists leading global movements for justice today.

The title of this Haggadah is inspired by the words of Jewish activist and poet Emma Lazarus, who said: “Until we are all free, we are none of us free.” The reflections and stories in this volume embody our commitment to acting on this powerful statement, on Seder night and throughout the year.

**Together, we strive to build a more just world, so that all people can one day experience the joy of freedom.**



Robert Bank  
President and CEO



## CANDLE LIGHTING

*Bringing light into the darkness*

הַדְּלָקַת נֵרוֹת

*Hadlakat Nerot*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu bemitzvotav vetzivanu lehadlik ner shel yom tov.*

*We praise God, Ruler of Everything, who made us holy through obligations, commanding us to light the holiday candles.*

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

*Baruch Atah Adonai, Eloheinu Melech ha-olam, shehecheyanu vekiyemanu vehigi'anu lazman hazeh.*

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

**As we light the candles, we welcome the glow of Passover into our homes.**

May these flames remind us that we each can be a spark for change. Between this Passover and the next, let us do our part to kindle compassion and generosity in our hearts, and ignite freedom and justice in our world.

# ORDER OF THE PASSOVER SEDER

*The elements of our journey*

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קִדֵּשׁ **Kadesh:** The first cup

וִירְחֹץ **Urchatz:** Ritual washing of the hands

כִּרְפָּס **Karpas:** Dipping a vegetable in saltwater

יַחֵץ **Yachatz:** Breaking the middle matzah

מַגִּיד **Magid:** Telling the Passover story

רְחֹצֶה **Rachtzah:** Ritual hand washing with a blessing

מוֹצִיא מַצָּה **Motzi-Matzah:** Blessing and eating the matzah

מָרֹר **Maror:** Blessing and eating the bitter herbs

כוֹרֵךְ **Korech:** Eating matzah and maror together

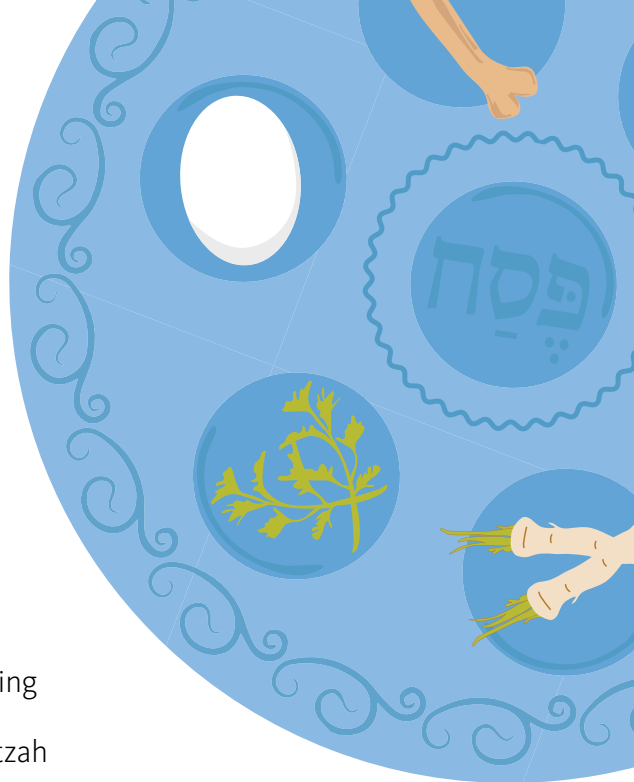
שְׁלֹחַן עֹרֵךְ **Shulchan Orech:** The festive meal

צִפּוּן **Tzafun:** Eating the afikoman, the last matzah of the evening

בִּרְךְ **Barech:** Birkat Hamazon, the blessing after the meal

הַלֵּל **Hallel:** Praise

נִרְצֶה **Nirtzah:** Next year in a just world





# THE FIRST CUP

## Awakening

קִדְשׁ  
Kadesh

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei peri hagafen.*

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזֶמֶן הַזֶּה.

*Baruch Atah Adonai, Eloheinu 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.*

Tonight, we gather around the Seder table to recount the ancient Israelites' miraculous transformation from slavery to freedom. Their story began with an awakening: As our tradition teaches, Moses saw the burning bush and recognized that he was called to liberate his people from Egypt.

Our journey tonight, too, begins with an awakening: May this first cup of wine rouse each of us to respond to injustice—opening our eyes to the deep inequality that plagues our world today. May we recognize our individual and collective responsibility to pursue justice, believe in our capacity to make a difference, and recommit ourselves to building a better world for the future.

### Speak up, speak out

What injustices are you awakening to this year—either in your own community or around the globe?





## FREEDOM STORY

### GIRLS PURSUE THEIR DREAMS IN INDIA

In Rajasthan, India, an area where young women are often expected to get married and raise children rather than study or aspire to careers, Pooja Gurjar (right) has realized she wants to pursue a different dream. She was married at 16, but fought for the freedom to continue her education. She recently graduated from a journalism course run by an organization called Mahila Jan Adhikar Samiti (MJAS), an AJWS grantee that builds girls' skills and leadership. Inspired by the course, Pooja is now exploring a career in journalism and standing up for other girls' right to choose their own futures. *Photo by Deepak Sharma*





Our circle of obligation to our fellow human beings begins with our family and extends outward to friends, neighbors and people across continents and oceans. We are connected by our common humanity and bound to one another through a shared responsibility for justice.





In Rajasthan, India, AJWS grantees MJAS and AMIED are emboldening hundreds of girls like these to continue their educations and expand their aspirations, so they can gain financial independence and make decisions about their own lives. *Photo by Deepak Sharma*



# HANDWASHING

*Dedication*

ורחץ  
Urchatz

Our hands can be vehicles for creation or destruction. We cleanse our hands and dedicate them to working for good in the world.



The hands of a woman who has survived a decades-long armed conflict in Gulu, Uganda. In her village, AJWS funds Gulu Women's Economic Development and Globalization (GWED-G), an organization that supports thousands of women and girls to overcome their traumas and build a better world for themselves and their community. *Photo by Jonathan Torgovnik*





# DIPPING A VEGETABLE IN SALT WATER

*Struggle and aspiration*

כָּרְפָּס  
*Karpas*

We dip a 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 commemorate this ancient suffering and redemption, and 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.  
Tears of grief for friends and loved ones we've lost.

Hope that we can repair these wounds.  
Hope for equality, peace and justice.  
Hope for a better tomorrow.

Passover arrives in the spring, when new growth—like this karpas—is emerging all around. All over the world, people's resilience, strength, compassion and innovation bring the promise of change.

***Raise the karpas, dip it in saltwater and say:***

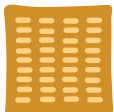
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei peri ha-adama.*

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

**This Passover, may our hope assuage our tears. May the season of growth bring a new future, bright with possibility for justice.**





# BREAKING THE MIDDLE MATZAH

*Brokenness and repair*

יָדֵינוּ  
Yachatz

We break the matzah in two, reflecting on the deep brokenness in our world and our commitment to repair it.



*“The idea that it’s possible to move from slavery to freedom and from darkness to light and from despair to hope—that is the greatest Jewish story ever told.” —RABBI SHARON BROUS, RABBI OF IKAR, LOS ANGELES*



# THE PASSOVER STORY

*From slavery to freedom*

מגיד  
Magid

We begin the Passover story, which chronicles the Israelites' slavery in Egypt, the plagues against the Egyptians, and their walk into the wilderness as free people.

To experience this transition from slavery to freedom more deeply on Seder night, we can observe a Syrian Jewish custom: Each person places the bundle of matzah on their shoulder and recites the biblical verse that describes the Israelites preparing to flee. Carrying the same burden as our ancestors enables us to imagine that we are each making this journey ourselves.

... מִשְׁאֲרוֹתֵם צָרַרְתָּ בְּשִׁמְלוֹתֵם עַל-שִׁכְמָם: וּבְנֵי-יִשְׂרָאֵל עָשׂוּ כִּדְבַר מֹשֶׁה ...

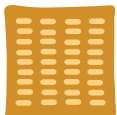
... *Misharotam tzerurot besimlotam al shich'mam, uv'nei Yisrael asoo kidvar Moshe ...*

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

## Speak up, speak out

Hold the bundle of matzah and rest it on your shoulder. Close your eyes. Take a moment to imagine yourself as a refugee on the precipice of flight—from ancient Egypt or from modern day Guatemala, Nicaragua or Burma. Take turns sharing: Where are you coming from? Where are you going? What are you carrying with you?

OPPOSITE: The ancient village of Hampi—in Karnataka, India. Local youth lead tours of this UNESCO Heritage Site to earn their own money and gain leadership skills for their futures in an initiative led by AJWS grantee SAKHI Trust. *Photo by Elizabeth Leih*



## THE BREAD OF AFFLICTION

*Hunger and sustenance*

הָא לַחֲמַא עֲנִיָּא

*Ha Lachma Anya*

הָא לַחֲמַא עֲנִיָּא

*Ha lachma anya—this is the bread of affliction.*

The matzah that we eat tonight, this bread of affliction, reminds us of the fear and uncertainty the Israelites faced as they prepared to leave all they knew behind, without even enough time for their bread to rise.

כָּל דִּכְפִּין יֵיתִי וַיֵּיכֹל

*Kol dichfin yeitei v'yeichol—let all who are hungry, come and eat.*

We remember all those today who still live with uncertainty about their next meal, and commit to doing our part to stop hunger and advance food security for everyone. Let local farms flourish and local economies strengthen. Let exploitation of natural resources cease so that the land may nourish its inhabitants. Let our world leaders recognize food as a basic human right. Let us support the communities of the world on their paths to sustenance.

הַשְׁתָּא עַבְדֵּי לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*Hashata avdei—this year, we are still slaves.*

*Leshanah haba'ah b'nei chorin—next year, we will be free people.*

This year we still yearn for sustenance and freedom for all people. Next year, may we live in a more just and equitable world.



## FREEDOM STORY

### RESPONDING TO THE GLOBAL HUNGER CRISIS

When the deadly convergence of the climate crisis and disruptions in the food supply chain created a global hunger emergency, AJWS responded on three continents—supporting activists to distribute food, press for government aid, and help communities learn new ways to make a living and grow food amid more frequent storms and droughts caused by climate change. In this photo, members of Samburu Women's Trust are distributing food in northern Kenya, where catastrophic droughts have left millions at risk of starvation. Around the globe, dozens of organizations supported by AJWS are addressing the root causes of the crisis and ensuring that those most unjustly affected have the tools to build resilience, survive and thrive. *Photo courtesy of Samburu Women's Trust*



# 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?*

שבכל הלילות אנו אוכלין חמץ ומצה. הלילה הזה כלו מצה.

*Shebechol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.*

*On all other nights we eat both leavened bread and matzah.*

*Tonight we only eat matzah.*

שבכל הלילות אנו אוכלין שאר ירקות. הלילה הזה מרור.

*Shebechol haleilot anu ochlin she-ar yerakot. Halaila hazeh maror.*

*On all other nights we eat all kinds of vegetables. Tonight we eat bitter herbs.*

שבכל הלילות אין אנו מטבילין אפילו פעם אחת. הלילה הזה שתי פעמים.

*Shebechol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fe-amim.*

*On all other nights we aren't expected to dip our vegetables even one time.*

*Tonight we do it twice.*

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין.

*Shebechol haleilot anu ochlin bein yoshvin uvein mesubin. Halaila hazeh*

*kulanu mesubin.*

*On all other nights we eat either sitting or reclining. Tonight we recline.*



*“On Passover, Jews are commanded to tell the story of the Exodus and to see ourselves as having lived through that story, so that we may better learn how to live our lives today. The stories we tell our children shape what they believe to be possible ... ”*

**—JUSTICE RUTH BADER GINSBURG, AJWS PASSOVER ESSAY**

### **The Four Questions remind us to be intentional this Seder night:**

- On other nights, we eat for sustenance—but tonight, we eat foods that symbolize the hardships we have endured, and our enduring pursuit of freedom for all.
- On other nights, we sit without a second thought—but tonight, we are mindful of how our bodies carry the burden of oppression or relax in the comfort of freedom.
- On other nights, we chat about our day over dinner—but tonight, we talk only of slavery, and our journey toward liberation.
- On other nights, we might allow the news of tragedy in distant places to pass us by—but on this night, we are alert to all injustice, as we reflect on our own history of oppression.

### **The Haggadah answers the four questions with the following:**

עבדים היינו לפרעה במצרים, ויוציאנו ה' אלהינו משם ביד חזקה ובזרע נטויה.

*Avadim hayinu lepharo bemitzrayim, vayotziyeinu Adonai eloheinu 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 slaves charges us with great responsibility: We must stand up for the stranger because we were strangers in the land of Egypt. And because we were freed, we must pursue freedom for others.**

More than 700,000 Rohingya people fled Burma in 2017, walking hundreds of miles to escape genocide by the Burmese military. Rohingya activists in exile since have advocated tirelessly to hold Burma accountable and secure a safe return to their homeland. *Photo by SK Hasan Ali/Alamy Stock Photo*



On this night, we are reminded of our long walk to freedom from Egypt, which gives us the responsibility to stand with all those still making that journey today.







# THE FOUR CHILDREN

*Teaching the next generation*

אַרְבָּעָה בָּנִים

*Arba'ah Banim*

**We tell the Passover story to each generation of children, so they can continue the long struggle toward freedom. Let us respond to their questions tonight with words of wisdom to nurture their yearning and action for justice:**

## ***What does the activist child ask?***

*“The Torah tells me, ‘Justice, justice you shall pursue,’ but how can I pursue justice?”*

Empower them to always stand up for the liberation of others. As the Jewish-American poet and activist Emma Lazarus wrote, “Until we are all free, we are none of us free.”

## ***What does the indifferent child ask?***

*“Why is this my responsibility?”*

Persuade them that responsibility cannot be shirked. As Rabbi Abraham Joshua Heschel wrote, “The opposite of good is not evil; the opposite of good is indifference. In a free society where terrible wrongs exist, some are guilty, but all are responsible.”

## ***What does the overwhelmed child ask?***

*“How can I solve problems of such enormity?”*

Encourage them by explaining that they need not solve the problems, but must work toward solutions. As we read in *Pirkei Avot—The Ethics of Our Ancestors*, “It is not your responsibility to complete the work, but neither are you free to desist from it.”

## ***And the uninformed child who does not know how to ask ...***

Teach them that the most effective way to learn is to listen deeply to others. As it says in the Torah, “Shema Yisrael”—listen. Only when we truly pay attention to the needs and perspectives of our fellow human beings, can we begin the work of repairing the world.

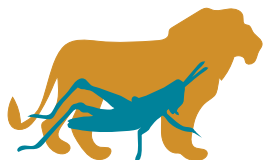
## FREEDOM STORY

### INDIGENOUS YOUTH FARM FOR THE FUTURE

The Northern Sierra of Oaxaca, Mexico, is the homeland of the Indigenous Zapotec people, who have tended the land for thousands of years. In recent decades, processed foods have flooded village stores, causing a spike in childhood obesity and a decrease in the consumption of traditional Zapotec crops like maize and squash. To reverse this trend, Union de Organizaciones de la Sierra Juarez, Oaxaca (UNOSJO) is working with elementary school teachers to teach their students to grow vegetable gardens. The children are also learning to treat their land with reverence and perpetuate the cultural traditions they inherited from their ancestors. *Photo by Jonathan Torgovnik*







## THE 10 PLAGUES

*The injustices in our midst*

עֶשֶׂר הַמַּכּוֹת

*Eser Hamakot*

As we read the 10 plagues, we spill drops of wine from our cups, mourning the suffering the Egyptians endured so that we could be free. This year, as these drops spread across our plates, let us turn our hearts toward the millions of people around the world suffering today's plagues of hatred, prejudice, baseless violence and war.

דָּם

Dam—Blood

*We comfort and mourn those whose blood has been spilled.*

צַפַּרְדֵּי

Tzfardeiya—Frogs

*We protest the proliferation of violence.*

כִּנִּים

Kinim—Lice

*We confront infestations 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.*

שָׁחִין

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

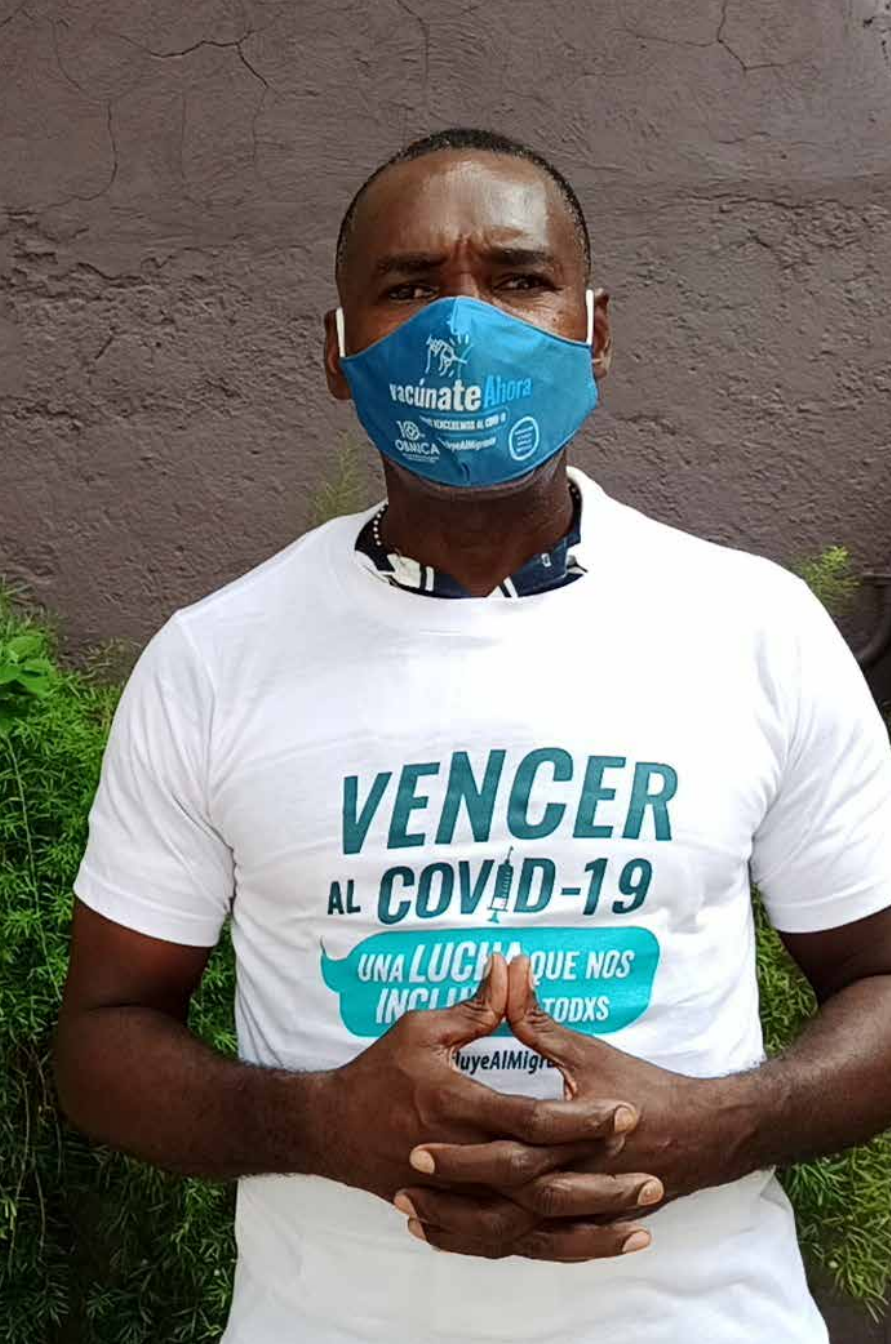
Choshech—Darkness

*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.*



## FREEDOM STORY

### STOPPING INEQUITY IN MOMENTS OF CRISIS

Around the world, COVID-19 fueled flare-ups of bigotry and magnified racism and social inequities. For example, when the Dominican Republic rolled out its vaccination campaign in 2021, it excluded vast swaths of the country's population, including migrant workers and Black Dominicans of Haitian descent. But AJWS grantee OBMICA would not let this discrimination stand: They mobilized other organizations and launched a national movement for vaccine rights that convinced the government to change course. In this photo, Felipe Fortines of AJWS grantee Reconoci.do—which joined OBMICA in their ambitious campaign—wears a T-shirt with the message “Beating COVID-19—A Fight That Includes All of Us.” Photo courtesy of OBMICA

*“The right to health must be guaranteed on the basis of the principle of equality, and not discrimination.”*

**—JOINT STATEMENT FROM  
OBMICA AND ITS ALLIES**



אֵלֹהֵי הַדַּיָּנוּת מִצְרַיִם, דַּיְנוּ.

*Ilu hotzianu mi mitzrayim, dayenu!*

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

Dayenu recalls every step in our path to redemption: 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 moment by saying, “It would have been enough,” we know that every step was essential. Had the journey ended with the leaving of Egypt, we would not be free people.

As today’s freedom-seekers depart their own Egypts, we stand with them proudly, as Jews, through the duration of their journeys.

It is critical that we support survivors of genocide, forced migration, disasters and wars until they are able to rebuild their lives. We must stand with religious and ethnic minorities as long as the threat of violence or genocide rages. We must fight for the rights of women, girls and LGBTQI+ people until true equality is achieved. And we must defend the precious natural resources that sustain our world.

**These struggles take time and perseverance—and we must persist 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 stability, peace and justice have been attained ...

*Dayenu! Then it will be enough.*



In Northern Thailand, Baan Klang chief Som Chat looks out over the lush forest that his Indigenous community lived on and protected for generations, until the government began to seize it without their consent. With support from AJWS, Som Chat and a local organization, Northern Peasant Federation, are taking to the courts to defend their land.  
*Photo by Allison Joyce*



## THE SECOND CUP

*Solidarity*

כּוֹס שְׁנִיָּה

*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 glasses in solidarity with all those who experience injustice around the world and dedicate ourselves to pursuing freedom together.

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

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei peri hagafen.*

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

### **Speak up, speak out**

With whom would you like to grow in solidarity this year?

How can you deepen those relationships?





## FREEDOM STORY

### WOMEN RAISE THEIR VOICES AGAINST VIOLENCE IN INDIA

For decades, AJWS grantee Nishtha has been fighting domestic violence and child marriage in India, empowering women and girls in remote villages to stand up for themselves. In a country where they're often expected to keep quiet and follow the lead of the men in their families, Nishtha helps girls change the power dynamic. They organize "collectives"—safe and inclusive spaces where girls can express themselves freely and offer each other support. Together, they march in their villages to raise awareness about gender equality, lead powerful campaigns to stop domestic violence, and change people's minds about what girls can do and achieve. *Photo by Sara Hylton*

*"When something happens to one of us, the group can save us. Nishtha gives women emotional strength."*

—**MINA DAS**, DIRECTOR OF NISHTHA



## RACHTZAH

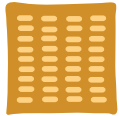
*Ritual hand washing with a blessing*

רְחִיצָה

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu bemitzvotav, vetzivanu al netilat yadayim.*

*We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.*



## MOTZI-MATZAH

*Blessing and eating the matzah*

מוֹצִיא מַצָּה

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.*

*We praise God, Ruler of Everything, who brings bread from the land.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu bemitzvotav vetzivanu al achilat matzah.*

*We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.*



## MAROR

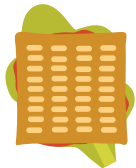
*Blessing and eating the bitter herbs*

מָרֹר

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרֹר.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu bemitzvotav, vetzivanu al achilat maror.*

*We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.*



## KORECH

*Matzah, maror and charoset eaten together*

כּוֹרֵךְ

In the time of the second Temple in Jerusalem, the sage Hillel ate the matzah, maror and the Passover sacrifice—*korban Pesach*—together. This combination encompasses the full evolution from slavery to freedom. The maror is the bitterness of persecution. The matzah is the bread baked on the Israelites' backs as they fled. The lamb is a symbol of their redemption.

Tonight, the korech sandwich represents the bitter and sweet that coexist in our world, and our responsibility to tip the scales toward sweetness, justice and redemption.

### Speak up, speak out

Are there other tastes or symbols that evoke injustice or redemption for you? Go around the table and describe (or share) a food or object in your life that is a symbol of the injustice you seek to overcome or the freedom you strive for.



## THE FESTIVE MEAL

*A celebration of freedom*

שולחן עורך

*Shulchan Orech*

As we enjoy the Passover meal, we honor all those who struggled so that we could be free tonight—and all who still persevere in the pursuit of justice worldwide.



## EATING THE AFIKOMAN

*A final taste of matzah*

צפון

*Tzafun*

It is traditional for the final taste of food at the Seder to be the afikoman—a piece of the matzah that we broke earlier in the evening.

Over the course of the Seder, this bread of affliction has become the bread of freedom. We let its taste linger, and carry it with us into our lives in the year ahead.





## BLESSING AFTER MEALS

Gratitude

בָּרַךְ

Barech

After eating this meal, we express our gratitude for all of the bounty in our lives—from the food that sustains us to the precious freedoms we enjoy today.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ, בְּחֵן, בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם  
לְכָל בָּשָׂר כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסָר לָנוּ, וְאֵל יַחְסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד, בְּעֶבֶר  
שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמִפְרֵנִס לְכָל וּמִטֵּיב לְכָל וּמִכֵּין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי,  
הֵזֵן אֶת הַכֹּל.

*Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo betuvo, bechein, bechesed  
uv-rachamim. Hu notein lechem lechol basar ki leolam chasdo. Uv-tuvo hagadol tamid lo chasar  
lanu, ve-al yechsar lanu mazon leolam va-ed, ba-avur shemo hagadol, ki hu Eil zan um-farneis lakol  
u-meitiv lakol u-meichin mazon lechol beriyotav asher bara. Baruch atah Adonai, hazan et hakol.*

*We praise God, Ruler of Everything, who, in goodness, provides sustenance for the entire world with  
grace, kindness and mercy. With everlasting kindness, God gives food to all flesh. Because of this  
great everlasting goodness, we do not lack anything now, nor will we lack any food forevermore.  
God's name is great, for it is God who provides nourishment and sustenance for all, does good to  
all, and prepares food for all creation. Blessed is God, who provides food for all.*

OPPOSITE: Fruit on a street-seller's cart, New Delhi, India.

Photo by Jonathan Torgovnik



## THE THIRD CUP

Action

כוס שלישית

Kos Shelishit

The third cup of wine is our call to action.

We commit tonight to standing up, speaking out and protesting acts of hate.

We will fight poverty and inequality around the world.

We will act on our belief that change is possible.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei peri hagafen.*

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

### Speak up, speak out

What is one commitment that you're making this year to advance justice—in your own community or around the world?



## MIRIAM'S CUP

*Leading by example*

כּוֹס מִרְיָם

*Kos Miriam*

*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 a little bit of water from their own glass, symbolizing the role that each of us has in bringing redemption for all.*

**Miriam is one of several women in the Passover story. They aren't named in the original Haggadah, but without their courageous action, the tale of liberation we retell year after year would not have transpired at all. We honor their stories tonight and pursue justice in their footsteps.**

**RESISTANCE:** The midwives Shifrah and Puah resisted Pharaoh's genocidal decree to slaughter Israelite newborns and welcomed new life into the world with dignity.

*Today we resist modern prejudice levied against religious, ethnic and sexual minorities—and fight bigoted violence that wounds deeply and cuts lives short.*

**DETERMINATION:** Yocheved was determined for her son Moses to live, and so she placed him in a basket on the banks of the Nile to ensure his survival.

*Today we support and stand with changemakers around the globe who face nearly insurmountable odds with powerful resilience, and put their lives on the line to build a better world.*

**COMPASSION AND ACTION:** Pharaoh's daughter used her power and privilege for good when she found Moses and raised him as her own.

*Today it is up to each one of us to use our platforms and our resources for justice—because our freedoms and futures are bound up with one another's.*

**LEADERSHIP:** Miriam led the Israelite women in song and dance as they marched toward freedom and redemption.

*Today we lead as Miriam led, and march toward a more just and equitable world.*



## FREEDOM STORY

### WOMEN GOVERNING AS EQUALS IN SENEGAL

In Senegal, women are traditionally respected for leading households and communities, but have largely been excluded from the realm of politics. A collective of women activists, attorneys and community leaders called Association des Juristes Sénégalaises (AJS) has worked to change this. Over the years, AJS's passionate advocacy has led Senegal to require political parties to ensure that at least half of their candidates are women. They're enforcing this law through legal action and also training women to run for—and win—political office. Pictured in this photo is Adama Mbengue, who was elected to lead a borough of Dakar as a deputy mayor. *Photo by Maroussia Mbaye*

*“We will be the ones to let other women know: You have the ability. You have the strength. Now come and take your power.”*

—NDEYE KHADY DIAGNE

AN AJS VOLUNTEER AND  
COMMUNITY LEADER





## ELIJAH'S CUP

*Redemption*

כוס אליהו

*Kos Eliyahu*

We fill the fourth cup of wine and open the door for Elijah, the prophet who announces that redemption is on its way. As we turn our gaze toward the door, let us pray for and work toward true redemption: a time when all people will live in freedom.

### **Speak up, speak out**

What's one moment you've had this past year that felt like a small piece of redemption?  
How does that feeling motivate you to work to pursue freedom for all?





## SONGS OF PRAISE

*Hope and possibility*

הלל  
Hallel

מִן הַמִּצָּר קָרָאתִי יְיָ, עֲנֵנִי בְּמִרְחָב יְיָ.

*Min hameitzar karati yah, anani bamerchav yah.*

*From the narrow place I called to God, God answered me with expansiveness.*

In each of our lives and in our struggles for justice, there are times when we feel caught in a “narrow place”—trapped by fear, anger or hopelessness. But rather than despair, we can praise and be thankful for the moments of expansiveness and possibility.

Praise for allies in our fights for human rights—

*And for the growing strength of our movements for social change.*

Praise for the incremental victories—

*And for the courage to persevere.*

Praise for our belief that a better world is possible—

*And for our determination to build it in our lifetime.*

OPPOSITE: Women in Casamance, Senegal, welcome visitors with song and dance. After decades of conflict that bitterly divided their community, an organization called COPI is bringing these women together to mend the social fabric and make inroads to lasting peace.

*Photo by Christine Han*



## THE FOURTH CUP

*Freedom*

כּוֹס רְבִיעִית

*Kos Revi'it*

We conclude the Seder with a final cup of wine, symbolizing the final arc of our journey from slavery to freedom tonight. We savor this taste and will carry it forward into our lives, as we continue on the journey toward freedom for all.

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן.

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei peri hagafen.*

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

### FREEDOM STORY

#### SEEKING ACCEPTANCE AND EQUALITY FOR LGBTQI+ PEOPLE

Ly Pisey grew up in Phnom Penh, Cambodia, in a society where LGBTQI+ people are frequently alienated or excluded. To try to increase acceptance, she founded Rainbow Community Kampuchea (RoCK), which has created a safe space for the vibrant, growing LGBTQI+ community. Today, Pisey and her team at RoCK have their eyes set on marriage equality. They launched the “I Accept” campaign, a national drive to change the hearts and minds of Cambodians and advocate for the government to legalize marriage for all—no matter how they identify or whom they love. *Photo courtesy of RoCK*







# NEXT YEAR IN A JUST WORLD

*Our aspiration for the year ahead*

נִרְצָה  
Nirtzah

The traditional aspiration, “Next Year in Jerusalem,” is the Jewish people’s millennia-old hope for redemption. At AJWS, our yearning takes the form of hope and action for a more just world.

## **Join us, this year, in helping achieve ...**

Freedom from bigotry and oppression

Equality for minorities shunned by prejudice and hatred

Respect for the aspirations and humanity of women and girls

Acceptance for people persecuted for who they are or whom they love

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 this Seder table and with our global family connected by our collective pursuit of 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.

In northern Kenya, AJWS grantee Samburu Women's Trust (SWT) is defending the land and expanding women's leadership in Indigenous communities. As they fight against unbridled development encroaching on their ancestral lands, they're ensuring that women are leading the charge side by side with men. "These issues affect us all," says village elder Salante Lebulkash (center), "so we must all be included." *Photo by Lameck Ododo*



# More Interactive Ideas for a Social Justice Seder

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*Looking to bring even more social justice to your Seder table? Here are a few more ideas for a Passover dedicated to freedom:*

- 1. Add a new food or other symbolic object to your Seder plate that represents freedom.** You may be familiar with adding an orange for women's or LGBTQI+ rights. How about an olive to represent peace? Or a feather for the ability to rise above oppression? Explain why the symbol is meaningful to you and ask each guest to share what represents freedom to them.
- 2. Place an empty “Fifth Cup” in the center of the Seder table.** Ask each person to pour a small amount of their own wine to help fill the cup, representing their commitment to do their part to build a better world. Once the cup is full, raise it up in honor of the powerful impact we can have when we pursue justice together.
- 3. Open your door to symbolically “welcome the stranger.”** Make a firm commitment to aid and be an ally to people seeking refuge from persecution around the world.
- 4. Teach the next generation to stand up for their rights.** Ask children at your Seder to sing a song, put on a play or lead a “protest” around the table to speak out about a freedom they want, or something they think should change in the world.
- 5. Discuss and take action:** Racism, antisemitism, and discrimination based on gender or sexual orientation are still devastating realities. What role can we each play to uproot bigotry and advance freedom for all? Visit [ajws.org/action](https://ajws.org/action) for the latest ways you can take action with AJWS to build a better world.

FRONT COVER: Neeraj Gurjar (center) and her friends are exploring careers in journalism thanks to AJWS grantee MJAS, which is expanding what's possible for women and girls. *Photo by Deepak Sharma*

BACK COVER: In Senegal, activist Mouhamed Goloko educates fellow youth about their rights after he was trained as a citizen reporter by the pro-democracy organization Y'en a Marre. Around the globe, AJWS supports inspiring young people to lead the way toward a more just future. *Photo by Maroussia Mbaye*



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