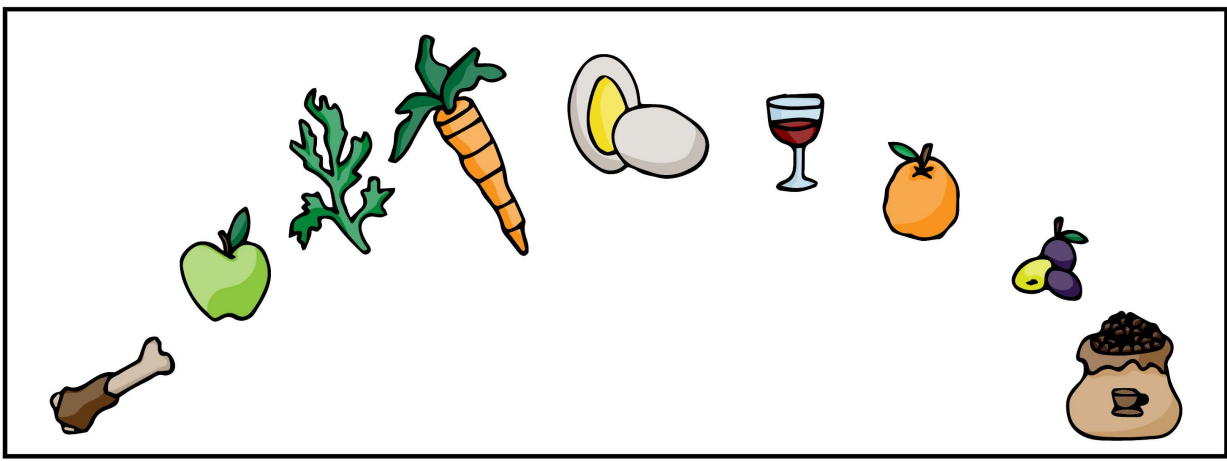


THE JEWISH DEMOCRATIC INITIATIVE

2023/5783

**THE
DEMOCRATIC
HAGGADAH**





WHY ANOTHER HAGGADAH?

The seder itself is symbolically and practically a time of Jewish solidarity, togetherness and tradition. We connect to our family and friends, to our ancestors and to Jews around the Globe who are all celebrating Pesach and singing from the same hymn sheet all on the same day.

The Seder is a Big Deal.

Which is why this Pesach 5786, JDI presents this Haggadah in the spirit of Jewish solidarity with the past, present and future. In an effort to promote Jewish Unity, in a time when we need it so desperately.

Evolving from around the 2nd c CE, the tradition of the Seder is a relatively new in Jewish Time. The style and some symbols are borrowings from surrounding cultures particularly Graeco-Roman symposia where participants reclined and feasted while engaged in discussion. To maintain resonance with our times, it is therefore appropriate to update the rituals and symbols, add relevance and give permission for coming generations to make appropriate adjustments. We participate in the centuries-long history of transformation and adaptation - embracing changing traditions and making them new.

Of course, it is by no means revolutionary to update the Haggadah. In the recent past we recall the issue of discrimination against Soviet Jewry becoming a feature of seders across the Jewish world. Today the Seder's narrative of liberation from oppression has been expanded to ritually include formerly marginalised community members.

Our Haggadah includes symbols acknowledging and welcoming women and LGBTI+ community. Furthermore, we expand our desire for a peaceful world beyond Jewish borders to include all peoples who suffer oppression and discrimination. Still recovering from the COVID-19 pandemic we have learnt the incredible importance of community in times of crises. Our lives were disrupted and - tragically far too many - ended.

Our Haggadah acknowledges the loss and the hope.

We re-examine the traditional symbols so that they provide personal worth. Handle your matzot with kavanah – with intention and meaning - so they become more significant than a slice of edible cardboard. Engage with the new symbols to raise awareness and authenticate modern aspiration.

We hope that you find this Haggadah more than simply a user's manual for your Seder. May it provide a source of connection to a deeper understanding of our Jewish place in the wider world and our moral and religious duty to make the world a better place for all who live in it.

Pesach is a cry against indifference - a cry for compassion. The Seder is, above all, a story. Our story. It belongs to all of us.

Yours sincerely,

The Jewish Democratic Initiative Steering Committee 2023

HOW THIS HAGGADAH SUPPLEMENT WORKS

This is a supplement to be used alongside your usual Haggadah. It is not a full Haggadah. However, if you would like the full Haggadah version, please visit our website: <https://www.jdisa.org/the-democratic-haggadah>. The headings correspond with the traditional steps of the seder so that you know where to insert these supplementary texts.

If the Seder is too long, choose those parts which you connect with most. These parts serve as a reminder of the story of the Jewish people, and as lessons for the modern world.

As democratically committed Jews, we believe that leadership abilities are possessed by each and every member of our community. In this Haggadah, we use the term “a leader” as opposed to “the leader”. Allow each participant to be a leader, and in this way, we begin the process of collective responsibility.

This Haggadah supplement is a work in progress, and we therefore encourage you to write, doodle, colour, scribble and notate as you see fit.

INTRODUCTION AND PREPARATION

In preparation for the seder, we arrange a plate with the following items as per tradition:

The Seder plate, which contains, in clockwise order:

- Shank bone – zeroa – lamb or roasted chicken leg bone (a roasted beet is a vegetarian alternative).
- Charoset – a mixture of nuts, fruit, wine, and spices.
- Bitter herbs – maror – typically red or white horseradish (some people prefer raw horseradish).
- Vegetable – karpas – parsley or any other vegetable, such as potatoes
- Egg – beitzah – a roasted hard-boiled egg

A covered plate that holds three pieces of matzah.

A bowl of salt water.

A wine glass for each person.

An extra wine glass for Elijah the Prophet and the Prophetess Miriam.

In addition, as Jews committed to equality and tikkun olam, we include the following items for the following reasons:

- Orange Peel – Susannah Heschel, a renowned Jewish feminist scholar, was searching for feminist and LGBT+ items for the Pesach Seder. The orange peel, now part of many Seder tables and Haggadot, symbolizes the inclusion of women and LGBT+ people who are often marginalised in Judaism. It is symbolic of the fruitfulness of all Jewish life.
- Coffee Beans – Represent the bitterness of modern refugees, slavery and oppression.
- Olives – Represent the current and future attempts at peace and solidarity between Jews and Palestinians.

In the Passover story, we hear many times that Pharaoh's heart was hardened. Pharaoh's hardened heart made it impossible for him to act with empathy, understanding or justice. With everything that is happening in our world it is easy for us to fall into the habit of hardening our hearts. Anger, fear, frustration, disappointment and despair can cause us to close down and turn away. As we do, it becomes more difficult for us to respond to each other with patience, understanding and compassion. As we begin the Passover Seder, we set an intention to engage in *Tikkun HaLev*, to soften our hearts in order to heal them. We do this for our own sake and for the sake of each other, to bring us back into loving relationship with each other and the world. Let us learn from our escape from slavery and not replicate or perpetuate oppression today.



LIGHTING THE CANDLES

It is tradition to start each Shabbat and Jewish holiday with the prayer over the candles. We invite people of any gender to participate in the lighting and blessing of the candles. Use this time to prepare yourself for and to set your intentions for your Pesach experience.

KADESH



קַדֵּשׁ



FIRST CUP OF WINE

Each cup of wine in this *Haggadah* represents something greater than us. With this first cup, we remember those who have passed out of this world and those with whom we cannot be tonight. We also remember those who have passed as a result of conflict and war. As we say the prayer, keep those names and people in your mind.

URGHATZ זרחתי

To begin the seder, each guest, or in some cases a leader of the seder, washes their hands by pouring water over each hand three times, alternating each pour. No blessing is recited.

Previously, the act of washing one's hands was mundane. In these times of the Covid-19 Pandemic, we gain new meaning in the act of washing our hands. Though no blessing is recited over the washing of hands, we take a minute now to recite *Mi Sheberach*, the prayer for healing, for all those suffering from Covid-19.

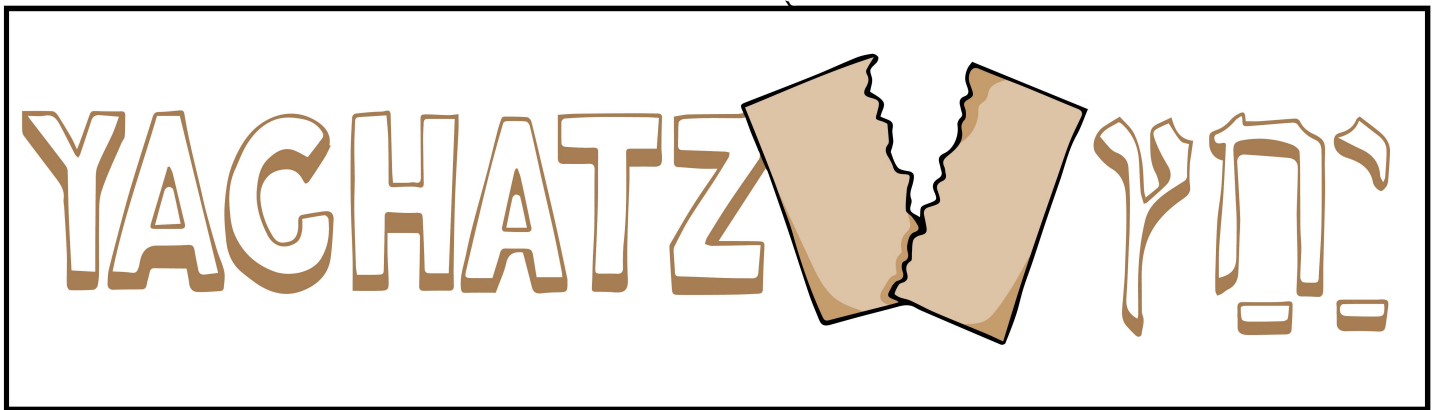
KARPAS כרפס

Parsley, or any other vegetable, is now dipped in salt water, and then eaten. The vegetable is symbolic of spring time, which starts at this time in the northern hemisphere, as well as the rebirth of the Jews following our emancipation from slavery. The salt water symbolizes our tears during slavery.

HIAS explains how, "Centuries ago, only those who were free enjoyed the luxury of dipping their food to begin a meal. In celebration of our people's freedom, tonight, we, too, start our meal by dipping green vegetables. However, we also remember that our freedom came after tremendous struggle. We recognize that, today, there are more than 70 million people still making these treacherous journeys away from persecution and violence in their homelands. As we dip the karpas into salt water tonight, we bring to mind those who have risked and sometimes lost their lives in pursuit of safety and liberty."

THE OLIVE

The olive represents the desire for and movement towards peace between Israelis and Palestinians. As Jews committed to peace, we know that Jews everywhere are not safe or free until our Palestinian brothers and sisters are free. The 56-year-long occupation of the West Bank, and the blockade of Gaza, are not only issues for us as Jews, who are seen to be represented by the actions of Israel, but also for us as socially conscious South Africans who know full well the long-lasting impacts of persecution on the basis of race and ethnicity. The Occupation is the greatest security threat facing the Jewish homeland, and we condemn strongly its breaches of international law. We are witnessing history - the current, unprecedented, wave of Israeli mass mobilisation and uprising presents us with a unique opportunity to reimagine the future. A future that respects the dignity and value of every human. It is time to end the Occupation, and begin negotiations for a peace agreement. As we eat the olive, we give praise to all those committed to ending this conflict and pray that more people join the movement for democracy for all.

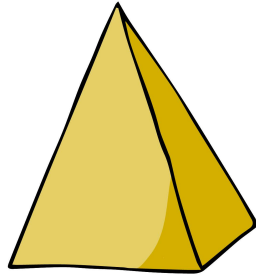


Take the middle matzah from your Seder plate, break it in two, and wrap the larger piece in a napkin for the afikomen search later. Hold up the smaller, remaining, piece, and recite:

We now hold up this broken matzah, which so clearly can never be repaired. We eat the smaller part while the larger half remains out of sight for now. We begin by eating this bread of affliction and, then, only after we have relived the journey through slavery and the exodus from Egypt, do we eat the afikomen, the bread of our liberation. In South Africa, we know that racial equality is still an ongoing movement. The perils of Apartheid, American segregation, and many other systems of racial hierarchy are deeply rooted in our communities and societies, though we are committed to their demise. As Arthur Chaskalson, First Chief Justice of the Constitutional Court stated, "Apartheid cannot simply be brushed aside as an aberration of the past with no relevance to the present or the future. It was an ideology which institutionalised racism and impinged on all aspects of life in South Africa ... The challenge facing us as a nation is to develop our country and its human and material resources to make the achievement of the goals [in the Interim Constitution] possible. We have started the process. But we have a long way to go."

Let us use this smaller piece of matzah to remind us of the persistent relevance of racial justice.

MAGGID



מגיד

It is now time for the telling of the Pesach story. A reminder that this story is not only a recollection of the story of the Jewish people, but equally a collection of lessons about the modern world. Take time to find the ways in which this story applies to your life and context.

HA-LACHMA

Ha lachma anya—this is the bread of affliction. At the seder we begin as slaves. We eat matzah, the bread of affliction, which leaves us hungry and longing for redemption. It reminds us of a time when we couldn't control what food was available to us, but ate what we could out of necessity. The matzah enables us to taste slavery—to imagine what it means to be denied our right to live free and healthy lives. But, while we will soon enjoy a large meal and end the seder night as free people, millions of people around the world cannot leave the affliction of hunger behind. Let us awaken to their cries and declare: *Kol dichfin yeitei v'yeichol*—let all who are hungry, come and eat. As we sit at our seder and contemplate our people's transition from slavery to freedom, let us hope for a time when all who are hungry will eat as free people: Let all people gain autonomy over their sources of sustenance. Let local farms flourish and local economies strengthen. Let exploitation of natural resources cease so that the land may nourish its inhabitants. Let communities bolster themselves against the destruction wrought by flood and drought. The Passover seder inspires us to take action and commit ourselves to working toward these and other sustainable changes. As the seder guides us from scarcity to plenty, let us empower others on their paths to sustenance. This year, hunger and malnutrition are still the greatest risks to good health around the world. Next year, may the bread of affliction be simply a symbol, and may all people enjoy the bread of plenty, the bread of freedom.

We add to or replace the above with: This is the bread of survival that our ancestors made and ate in the land of Egypt. Anyone who connects to its message is welcome in our home. This year, Israel and her people are engaged in conflict, next year we will see peace. This year, South Africans struggle with the repercussions of Apartheid, next year we will be liberated. This year, Jews are divided, next year, united. This year, people will go hungry, next year we will feast together. This year people are dying of Covid, next year, we will be healthy. This year people are oppressed for their identities, next year we shall all be free.



SECOND CUP OF WINE

The second glass of wine is now poured but not drunk.

With this cup of wine, we reflect on our responsibility and commitment to the Jewish value of *Tikkun Olam* - healing the world. But our world - our Earth - is crying. Today, we face multiple environmental crises that threaten our life-source, the foundation of life for all living beings. We pray for our life-sustaining and nurturing Earth - that loves and supports all creation. Mother Earth, in gratitude we commit to do our part in helping you heal as we strive to live in connection with you and all life.

FOUR QUESTIONS: MAH NISHTANA

These are the four questions that our ancestors asked, but what are the questions facing us today? How is this Pesach different from all other Pesachs? How is this year different from all other years? Perhaps most importantly: how will next year be different from this year? Take a moment to discuss these questions or others that your community faces.

THE FOUR CHILDREN

The Four Children are said to teach us four lessons about our understanding of Pesach. Below you can find a contemporary adaptation, or you may retell the traditional Hebrew.

The one who ignores . . . They turn off the news, close the newspaper and choose to be ignorant of the problems of the world. They do this not out of fear, but out of disinterest. They wonder, 'How could the problems of the world be so bad?'

The one who deflects . . . They want to be engaged in the world, and address the problems of their society, but they allow these issues to be secondary to their daily demands and priorities. They wonder, 'How could the problems of the world be worse than mine?'

The one who abandons . . . They know their Jewish, and democratic responsibility to do good and treat thy neighbour with respect and dignity, but they do not commit to justice long enough to make good. They wonder, 'How is this my responsibility, surely people can help themselves?'

The ones who understand . . . They see that the story of Pesach may have ended for some Jews, but not for many others in society and devote themselves, in whatever capacity, to acting on their democratic values. While they know they cannot complete the work alone, they do not ignore, deflect or abandon the work. They contemplate, 'We used to help Jews because we were oppressed, now we must help the oppressed because we are Jews.'

At some point we have heard within ourselves the voices of any or all of these children. In which ways do you display the behaviour of all four children? How can you do better?

The telling of the story continues:

A leader: The heart of the Passover Seder tells the story of the Jewish people's exodus from slavery in Egypt. During the retelling of this story, we say the words, *(Arami oved avi)*. This phrase is sometimes translated as "My father was a wandering Aramean" and other times as "An Aramean sought to destroy my father." Somewhere between the two translations lies the essence of the Jewish experience: a rootless people who have fled persecution time and time again.

The group: When we recite the words "Arami oved avi," we acknowledge that we have stood in the shoes of the refugee. Today, as we celebrate our freedom, we commit ourselves to continuing to stand with contemporary refugees and asylum seekers. In honor of this commitment, we place a pair of shoes on the doorstep of our home to acknowledge that none of us is free until all of us are free and to pledge to stand in support of welcoming those who do not yet have a place to call home.

OUR STORIES OF LIBERATION

Though it is tradition to read the original Pesach story in Hebrew, our Haggadah gives three stories of Jewish liberation from the post-biblical world. These three stories can be read by themselves, or in conjunction to the traditional story of Pesach.

Warsaw Ghetto Uprising

The first attempts to establish armed resistance took place even before the deportations. The "anti-Fascist bloc" was established between March-April 1942, based on a communist cell in the ghetto. However, the Gestapo discovered, arrested and killed the leaders.

On July 22, 1942, on the eve of the Ninth of Av in the Jewish calendar, the Germans began the mass deportations from the Warsaw ghetto. By the time they ended on September 21, Yom Kippur, some 265,000 inhabitants of the ghetto had been deported to the Treblinka extermination camp. After the deportations to Treblinka between 55,000 to 60,000 Jews remained in the Warsaw ghetto and they were concentrated in a few building blocs.

A sense of bitterness settled upon those who remained in the ghetto, the majority of whom were teenagers. Many blamed themselves for not resisting and for allowing their families to be deported. It was clear to them that they would share the same fate. Thus, they resumed the attempts at establishing a fighting underground organization.

Representatives of three Zionist youth movements ("Hashomer Hatzair," "Dror," and "Akiva") established the new organization. In January 1943, the Germans launched another operation. The underground leadership, believing it to be the onset of the final deportation, ordered its forces to respond with arms. Upon discovering the resistance the Germans decided to halt the operation. This incident marked a turning point for most of the ghetto population, which from then on prepared for mass resistance and for hiding underground.

The final operation began in April 1943, the eve of Passover. The fighting groups and ghetto inhabitants barricaded themselves, their demonstrations of resistance taking the Germans by surprise. The Jews fought valiantly for a month until the Germans took over the focal points of resistance. It was the first popular uprising in a city in Nazi-occupied Europe. The Warsaw Ghetto Uprising became an example for Jews in other ghettos and camps.

Persian Jews

The story of the Jews of Persia, now modern-day Iran, is the story of one of the oldest, and most consistently subjugated Jewish populations. The relationship of Jews and Persians dates back to the 6th century BCE, the time of the first temple. During the 19th century, Jews faced great discrimination and persecution, including forced conversion of whole communities. As modern, political Zionism grew, the desire and enactment of that desire to immigrate to Israel increased.

After the Islamic Revolution in 1979, members of the Jewish community feared for their lives, afraid that they would be murdered or expelled by the new Iranian regime. After the execution of a prominent Jewish businessman in May 1979, was publicized in local news outlets, the leaders of the Jewish community in Iran knew that they had to act fast in order to guarantee the safety of all Iranian Jews.

Today, Iran's Jewish population is the second largest in the Middle East, after Israel. Although there are active Jewish communities all around the country, Tehran's community is the most significant. Reports vary as to the condition and treatment of the small, tight-knit community, and the population of Iranian Jews can only be estimated due to the community's isolation from world Jewry. In 2019 the Jewish Population of Iran was estimated to be 8,300. Despite the official distinction between "Jews," "Zionists," and "Israel," the most common accusation against Jews is that of maintaining Zionism.

However, Iranian Jews all over the world have maintained Persian-Jewish culture through literature, political involvement, educational institutions and culture. Today, there are over 130,000 Iranian Jews in Israel, and over 80,000 in the United States.

Beta Israel - The Ethiopian Jews

Jews have lived in Ethiopia for over 2000 years. The Jews maintained their independence for over 1000 years in spite of continuous massacres, religious persecution, enslavement, and forced conversions. For centuries, Ethiopian Jews have simultaneously been persecuted on the basis of their Judaism and have maintained strong cultural and religious affiliation and practices.

Prior to 1975, Ethiopian Jews were not allowed to immigrate to Israel. Some supporters in Israel who recognized their Jewishness decided to assist them. Towards the mid-1980s, Ethiopia underwent a series of famines, exacerbated by adverse geopolitics and civil wars, which eventually resulted in the deaths of hundreds of thousands. Concern for the fate of the Ethiopian Jews contributed eventually to the Israeli government's official recognition of the Beta Israel community as Jews in 1975, for the purpose of the Law of Return. Civil war in Ethiopia prompted the Israeli government to airlift most of the Beta Israel population in Ethiopia to Israel from the 1980s until 1990s.

Similarly to other groups of immigrant Jews who made aliyah to Israel, the Ethiopian Jews have had to overcome obstacles to integrate into Israeli society including communication difficulties, and discrimination, including racism. They remain, on average, on a lower economic and educational level than average Israelis. A survey found that 57% of Israelis consider a daughter marrying an Ethiopian unacceptable and 39% consider a son marrying an Ethiopian to be unacceptable. A 2011 study showed that only 13% of high school students of Ethiopian origin felt "fully Israeli".

IS IT DAYENU?

In singing Dayenu we effectively acknowledge that the bringing of Jews to the promised land was enough, but we know this not to be true. It is not “dayenu” – it is not enough for us – to sing joyfully of the Israelites entrance into the Promised Land without noting that this promise came, in modern times, at the expense of Palestinians. As modern Jews, it is our task to take from the Torah those lessons which we find most appropriate for our times. At Pesach time, we are given a choice: obey by the laws which encourage dispossession, deprivation and prejudice, or obey by the laws which encourage neighbourliness (Ve'Ahavta Le'Recha), Tikkun Olam and Pikuach Nefesh (Saving a life)? The story of Pesach is one of liberation, how then can we continue with our Seder if we do not honestly, and directly, face - and disavow - the injustices that occur both in, and not in, our names? Can we say Dayenu?

Can we transform the dream of a Promised Land into the reality of a land that is truly promised to all?

PESACH, MATZAH, MAROR

Rabbi Gamliel, the head of the Sanhedrin (rabbinical court) near of the end of the Second Temple Period (first century CE), said one must discuss the three symbols of Passover as part of the Seder:

Pesach: The Passover sacrifice represented by the shank bone (or a roasted beet). The Pesach sacrifice reminds us that God passed over the Israelite houses when the tenth plague was visited upon the Egyptians after the Israelites offered the Passover sacrifice. Today, the Pesach sacrifice represents those people who make tremendous sacrifices for the attainment of rights for themselves and others.

Matzah: The unleavened bread. The matzah represents the hurried Exodus from Egypt wherein the Israelites left so quickly that their dough did not have time to rise. Today, the matzah represents those dreams that are left behind by those seeking better lives.

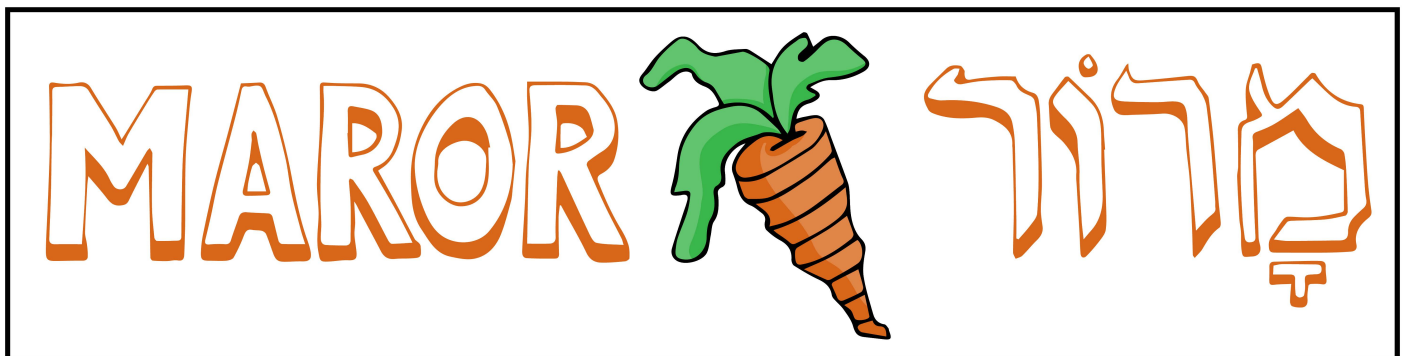
Maror: The bitter herbs. The maror reminds us of the bitter pain and suffering the Israelites went through as slaves to the Egyptians. Today, the maror represents the bitterness of all who continue to suffer oppression, populism, authoritarianism and conservatism.



As we go through the seder, the matzah will be transformed. It will cease to be the bread of affliction and it will become the bread of hope, courage and faith. Each participant washes each hand three times, alternating each pour.

Each person is invited to hold a piece of matzah. Resting the matzah on our open palms, we remember that the Passover story teaches that oppression and suffering result from fear and the unwillingness to open one's heart to the pain and the experiences of others. As Jews committed to justice, we acknowledge both the long-lasting effects Apartheid has had on our society and we acknowledge the continued suffering of the Palestinian people at the hands of the Israeli government, and recommit ourselves to ending the Occupation of the West Bank, and the blockade of Gaza.

It was fear and hatred that brought about the enslavement of the Israelites, people of colour in South Africa, and the Palestinians in Israel and the Occupied Territories. From fear comes conflict, but from love comes peace.



With the taste of bitterness just before our lips, we remind ourselves of the bitterness that led to the enslavement of our ancestors in Egypt. Tonight, we force ourselves to experience the stinging pain of the maror so that we should remember that, appallingly, even centuries later, the bitterness of xenophobia still oppresses millions of people. We vow not to let words of hatred pass through our own lips and to root out intolerant speech wherever we may hear it, so that no one should fall victim to baseless hatred.

COFFEE BEANS

We place coffee beans on the Seder plate, and acknowledge their presence at this point. The coffee beans are a reminder of the bitterness of modern slavery, oppression, servitude, poverty and suffering. Take a moment to think about the ways in which people are enslaved, physically, psychologically and emotionally, in our society today. What is our responsibility, as a nation who overcame and were emancipated from slavery, towards those who continue to suffer? How does our past inform our future?

KORECH



כּוֹרֵךְ

As the bitterness of the Maror lingers in our mouths, and the bitterness of the knowledge that others continue to suffer lingers in our minds, we must take comfort in knowing that there is an answer to hatred. Harvey Milk, a Jewish gay-rights activist, once said, “I have tasted freedom. I will not give up that which I have tasted.” Let us take these words, and our own memories of the taste of freedom, and pledge to say “dayenu- it is enough” to the plight of hatred.

BARECH



בְּרַךְ

At this point we make space for those who want to say the full birkat ha'mazon from a bencher or prayer book of your choosing. A shorter version can be found below, as well as alternative texts of thanks and praise.

ALTERNATIVE TEXTS OF THANKS

From “When you Believe”, Prince of Egypt. Original text from Exodus, 15:1-13.

אֲשִׁירָה לַיהוָה כִּי־גָאָה	<i>Ashira ladonai ki ga'oh ga'ah.</i>
גָּאָה. מִי־כַמְכָּה בְּאֵלֶם	<i>Mi'chamocho be'elam Adonai,</i>
יְהוָה מִי־כַמְכָּה וְאֶדָר	<i>mi'chamocho ne'edar</i>
בִּקְדֹשׁ. נַחִיַּת בְּחַסְדֶּךָ	<i>bakodesh. Nachiat</i>
עַם־זוֹן גְּאֵלְתָּ נַחִיַּת	<i>be'chasdecha amzu gealtah</i>
בְּחַסְדֶּךָ עַם־זוֹן גְּאֵלְתָּ	<i>Nachiat be'chasdecha amzu</i>
אֲשִׁירָה, אֲשִׁירָה, אֲשִׁירָה	<i>gealtah Ashira, Ashira, Ashira.</i>

I will sing to the Lord for he has triumphed gloriously, Who is like You, O LORD, among the celestials; Who is like You, majestic in holiness! In Your love You lead the people You redeemed. I sing, I sing, I sing.

Maya Angelou, *Prayer*:

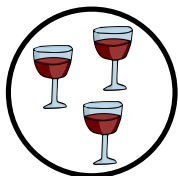
Father, Mother, God,
Thank you for your presence
during the hard and mean days.
For then we have you to lean upon.
Thank you for your presence
during the bright and sunny days,
for then we can share that which we have
with those who have less.
And thank you for your presence
during the Holy Days, for then we are able
to celebrate you and our families
and our friends.
For those who have no voice,
we ask you to speak.
For those who feel unworthy,
we ask you to pour your love out
in waterfalls of tenderness.
For those who live in pain,
we ask you to bathe them
in the river of your healing.
For those who are lonely, we ask
you to keep them company.
For those who are depressed,
we ask you to shower upon them
the light of hope.
Dear Creator, You, the borderless
sea of substance, we ask you to give to all the
world that which we need most—Peace.

Blessed is the light in the world.
Blessed is the light within humanity.
Blessed is the light of Pesach.

Barukh ha-or ba-olam
Barukh ha-or ba-adam
Brukh ha-or ba-Pesakh

Tears of outrage at disasters, inequality and injustice.
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.



THIRD CUP OF WINE

Pour the third cup of wine, while leaning to the left, and recite:

As we bless and drink the third cup of wine, we contemplate on the gratitude we have in our lives. We give thanks for the blessings in our lives. We give thanks for the people whom we love and who love us. We give thanks for the gifts we receive and are able to give. We give thanks for the bounty we enjoy and the opportunities we have.

An additional glass of wine is poured for Elijah, (Eliyahu) the prophet. We open the door for Elijah's entrance into our Seder.

In addition, we acknowledge, and pour a cup of water for, Miriam, our foremother whose story of leadership and fight for freedom inspires us still today. Miriam's cup is a symbol of Miriam's Well, the source of water that nourished the Israelites as they wandered in the desert, and draws attention to the women of the Exodus story. As the Passover story begins we read that a new king arose over Egypt — a king who did not know Joseph.

As this new king took power, there also arose strong courageous women who would not be intimidated by his threats and brutality.

The midwives, Shifra and Puah, were instructed by the Pharaoh to kill all the male children born to Hebrew women. Risking their lives, the midwives defied these orders and made sure the children lived. The daughter of Pharaoh, refusing to let hatred or fear determine her actions, saved the life of a young Hebrew boy and raised him to adulthood. Miriam, not letting herself be intimidated into submission by oppressive laws, stood on the shores of the sea and made sure that her younger brother would be safe from harm.

Let us raise our cups and honor all women whose strength, courage and love changed us and the world.

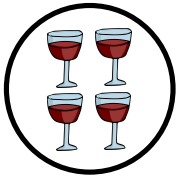
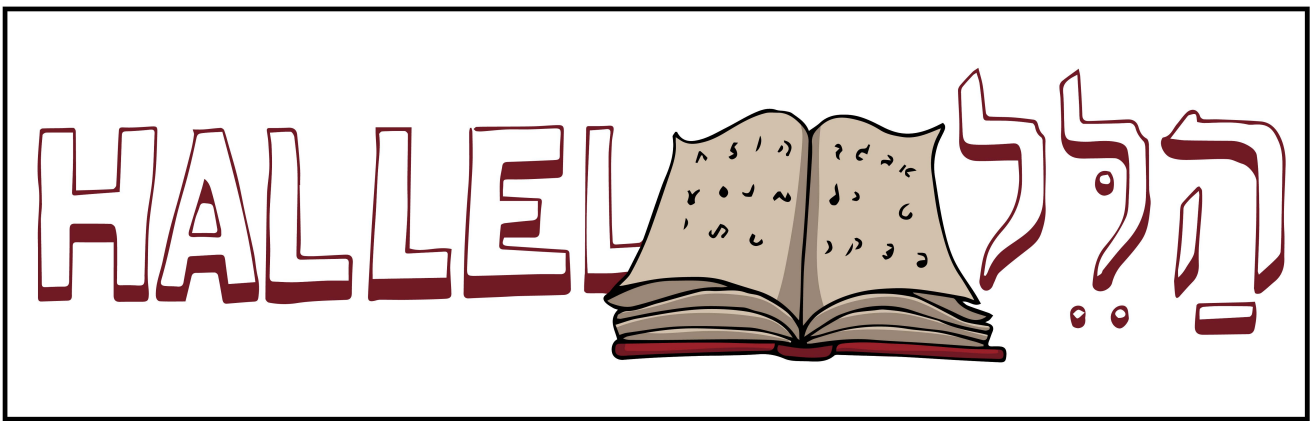
Place Elijah and Miriam's cups down, untasted. We sing or recite:

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ
הַתְּשֻׁבִי, אֱלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה יָבוֹא אֵלֵינוּ עִם
מָשִׁיחַ בֶּן דָּוִד *Eliyahu Hanavi, Eliyahu
Hatishbi, Eliyahu Hagiladi,
Bimheirah Yavo Eileinu Im
Mashiach Ben David.*

Elijah the Prophet, Elijah the
Tishbite, Elijah the Giladite, may
he come speedily to us along with
Messiah the son of David.

זוֹט קוֹס מִרְיָם, כּוֹס מַיִם
חַיִּים. זֵיכֶר לְיִצְחִיאֵת
מִצְרַיִם *Zot Kos Miryam, kos mayim
hayim. Zeikher l'yitziat
Mitztrayim.*

This is the Cup of Miriam, the cup
of living waters. Let us remember
the Exodus from Egypt.



FOURTH CUP OF WINE

Though the story of Pesach can be bitter-sweet, the Haggadah also commands us to acknowledge the good in our lives. As we lift the fourth cup, we share stories of goodness. We share acts of kindness we have witnessed. We relate instances of people coming together for justice. We share inspiring moments and encounters that bring us strength.

We complete the Hallel by drawing on a quote from Esther Perel:

“As a dispersed people Jews have always felt a sense of interdependence across time and space. What happens to a Jew in one place affects Jews in all places. What happened yesterday [Pittsburgh Synagogue shooting] is not just a matter of targeting Jews or minorities – the stranger in our midst. It’s an attack on all humanity. When we do not speak out for one, we speak out for none.”



THE FIFTH, EMPTY CUP FOR JUSTICE

As stated at the start of the Seder, a fifth, empty cup is now passed around and each person adds a small bit of wine to it. We recall at this point all those who are unable to be with us tonight, either because they are no longer with us, or because they are unable to attend.

In addition, and in memory of those who are missing, we all commit to enacting greater justice in our lives, and in the lives of other. Once the cup is full, raise it up in honour of the powerful impact we can have when we all do justice together.

NEXT YEAR, IN A MORE JUST WORLD!

לשנה הבאה, בעולם צודק יותר!

Next year, in a more just world!
L'Shana haba'ah be'olam tzodek yoter!

בשנה הבאה, בחופש!

Next year, in freedom!
L'shanah haba'ah b'cheirut!

לשנה הבאה בירושלים הבנויה!

L'shana ha'ba'ah b'Yirushalayim habnuyah!
Next year, let us be in the built Jerusalem!