

A group of women, likely from a Southeast Asian ethnic group, are gathered outdoors in a scenic area with a lake and mountains in the background. They are all smiling and have their arms raised in a gesture of celebration or joy. The women are wearing traditional, colorful clothing, including blue, orange, and purple garments. The overall atmosphere is one of happiness and community.

NEXT YEAR IN A JUST WORLD

A GLOBAL JUSTICE HAGGADAH

AMERICAN
JEWISH
WORLD
SERVICE

NEXT YEAR IN A JUST WORLD

A Global Justice Haggadah

2nd edition



Dear Friends,

The Passover Seder takes us on a journey.

As we turn the pages of the Haggadah, we are transported backwards in time to witness our people's exodus from Egypt and their long walk toward freedom. The text prompts us to internalize this journey—to go beyond empathy with our ancestors' suffering and imagine that we ourselves are experiencing the shackles of slavery and the profound release of freedom.

The American Jewish World Service Haggadah—**Next Year in a Just World**—extends the journey further: into the 21st century and around the globe. On Seder night, as we taste tears in the salt water, eat the bitter herbs and recount the plagues, we connect our story with those of people who suffer from a range of issues that matter deeply today: refugee crises and genocide, global hunger, poverty, violence against women and LGBT people, and the persecution of minorities.

As we drink four cups of wine and raise our voices in song with our friends and loved ones, we stand in solidarity with our brothers and sisters around the world and join in the global fight for freedom and justice. This connection makes the Passover story, our journey from slavery to freedom, as relevant now as it has ever been.

The title of this book—a variation on the traditional incantation “next year in Jerusalem”—embodies our aspiration for a better future. In our reflections on Seder night and in our hope and actions every single day, we strive to build a more just world so that next year, all people can experience the joy of freedom.

Robert Bank

A handwritten signature in black ink that reads "Robert Bank". The signature is fluid and cursive, with the first letters of "Robert" and "Bank" being capitalized and prominent.

President and CEO





CANDLE LIGHTING

Bringing light into the darkness

ברוך אתה יי, אלהינו מלך העולם, אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.

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.

As we light the candles and welcome the glow of Passover into our homes, we pray that all those suffering around the world find light in the darkness.

We pray that our experience tonight helps us to ignite the spark of justice within each of us.

We pray that we have the strength to carry forth this light into the world, creating a beautiful and bold flame that inspires others to work by our sides to pursue freedom and justice for all people.



THE FIRST CUP

Awakening

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.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִיַּמְנוּ 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.

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, too, begins with an awakening: May this first cup of wine rouse each of us to the injustice that persists in our world today. May we recognize our own capacity to make a difference and commit ourselves to building a better world.

Question for Discussion:

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



URCHATZ: RITUAL WASHING OF THE HANDS

Dedication

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



KARPAS: DIPPING A VEGETABLE IN SALT WATER

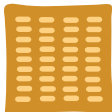
Struggle and aspiration

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.

When we dip the karpas into the salt water, we see the tears of all who suffer injustice mingling with our hopes for life, rebirth and new possibilities for justice.



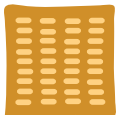
YACHATZ: BREAKING THE MIDDLE MATZAH

Brokenness and repair

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

OPPOSITE: When Ebola struck Liberia in 2014, AJWS supported local efforts to halt the epidemic. This schoolgirl is one of 40,000 people in communities and schools who received sanitation supplies from an AJWS grantee called BAWODA. Today, she is healthy and still learning.

Photo by Jonathan Torgovnik



HA LACHMA ANYA

The bread of affliction

הָא לַחְמָא עֲנִיָּא

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. The matzah enables us to imagine what it was like to have only poor bread to eat, 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, 795 million people around the world live with the daily reality of hunger. Let us awaken to their cries and declare:

כָּל דַּכְפִּין יִתֵּי יַיִכּוּל

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

Let us work toward a time when all who are hungry will eat as free people.

Let all people have access to sustenance. 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 and put an end to hunger. Let us support the communities of the world on their paths to sustenance.

הַשְּׁתָּא עֲבָדֵי לְשָׁנָה הַבְּאָה 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, hunger and malnutrition are among the greatest risks to 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.

“The Haggadah tells us that we should invite all who are in need to share the hope of Passover. Our faith asks us to take action to help the oppressed, so that all may enjoy the blessings of freedom.”

—U.S. REPRESENTATIVE JAN SCHAKOWSKY,
AJWS PASSOVER ESSAY 2014



MAH NISHTANAH: THE FOUR QUESTIONS

Transforming questions into action

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבֶּחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמִץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה.

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.

שֶׁבֶּחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת. הַלַּיְלָה הַזֶּה מָרוֹר.

Shebechol haleilot anu ochlin she-ar yirakot. Halaila hazeh maror.

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

שֶׁבֶּחַל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֲפִילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

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

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

Tonight we do it twice.

שֶׁבֶּחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Shebechol haleilot anu ochlin bein yoshevin uvein mesubin. Halaila hazeh kulanu mesubin.

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

On most other nights, we allow the news of tragedy in distant places to pass us by. We succumb to compassion fatigue—aware that we cannot possibly respond to every injustice that arises around the world. On this night, we are reminded that our legacy as the descendants of slaves creates in us a different kind of responsibility—we must protect the stranger because we were strangers in the land of Egypt.

Let us add a fifth question to this year's Seder. Let us ask ourselves:

How can we make this year different from all other years?

This year, let us recommit to our sacred responsibility to protect the stranger, the poor and the vulnerable:

- When tasting the matzah, the bread of poverty, let us find ways to help the poor and the hungry.
- When eating the maror, the bitter herbs, let us commit to help those whose lives are embittered by discrimination, persecution and hate.
- When spilling wine from our glasses to mourn the Egyptians' suffering during the 10 plagues, let us pledge to aid those who suffer from modern afflictions—from HIV/AIDS to Ebola.
- When reclining in celebration of our freedom, let us seek opportunities to help those who are still oppressed today.





THE FOUR CHILDREN

Teaching the next generation

At Passover each year, we read the story of our ancestors' pursuit of liberation from oppression. When confronting this history, how do we answer our children when they ask us how to pursue justice in our time?

What does the activist child ask?

"The Torah tells me, 'Justice, justice you shall pursue,' but how can I pursue justice?"

Empower her always to seek pathways to advocate for the vulnerable. As Proverbs teaches, "Speak up for the mute, for the rights of the unfortunate. Speak up, judge righteously, champion the poor and the needy."

What does the skeptical child ask?

"How can I solve problems of such enormity?"

Encourage him by explaining that he need not solve the problems, he must only do what he is capable of doing. 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."

What does the indifferent child say?

"It's not my responsibility."

Persuade her that responsibility cannot be shirked. As Rabbi Abraham Joshua Heschel writes, "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."

Children, Cambodia
Photo by Christine Han

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

Prompt him to see himself as an inheritor of our people's legacy. As it says in Deuteronomy, "You must befriend the stranger, for you were strangers in the land of Egypt."

At this season of liberation, let us work toward the liberation of all people.

Let us respond to our children's questions with action and justice.

"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 2015



MAGID: THE PASSOVER STORY

From slavery to freedom

עבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם - עַתָּה בְּנֵי חוֹרֵין.

Avadim hayinu lepharo bemitzrayim—ata benei chorin.

We were slaves to Pharaoh in Egypt—now we are free.

The Passover story chronicles the Israelites' exodus from slavery in Egypt. It celebrates the movement from oppression to liberation and our belief that tyranny can be thwarted and justice can prevail.

Around the world today, courageous people are making similar journeys—leaving behind violence, poverty and persecution and seeking security, freedom, prosperity and peace.

Questions for Discussion:

Read the stories on the following pages.

What do these changemakers have in common?

What other stories can you tell that give hope for the year ahead?

Stories of Freedom from Around the World

HAITI

When Hurricane Matthew struck Haiti in October of 2016, the ferocious wind and waves took everything Françoise Inocent had. She lost her home and all her belongings, but did not despair. Françoise began to help others, volunteering with Solidarite Fanm Aysisyèn (SOFA), a local women's empowerment group. Working tirelessly, she helped rebuild homes, organize a mobile clinic to tend to dozens of wounded and sick, and distribute hygiene kits to prevent cholera. Today, Françoise is beginning to recover from her own loss—and she keeps serving as a beacon of hope to others.

BURMA

Khun Khit San is a member of the Shan ethnic group—a minority in Burma. His people have faced persecution because of their ethnic heritage and identity, suffering years of violent attacks by the military. Although Burma has taken steps toward freedom and democracy in recent years, the army continues to persecute minorities like the Shan, Kachin, Karen, Ta'ang and Rohingya—by torturing civilians and displacing people from their homes. Khit San is just 27, but he has already dedicated his life to stopping this violence. In 2010, he co-founded Kaung Rwai Social Action Network (KSAN), which now works in 25 villages mobilizing youth to become activists, community leaders and human rights educators. They have garnered national media attention for their cause and are inspiring a new generation to fight for justice, equality and peace.

GUATEMALA

Covering their faces with scarves to maintain their anonymity, 15 Guatemalan women courageously testified in 2016 before a war crimes tribunal about their harrowing experiences of abuse at the hands of soldiers during Guatemala's 36-year civil war. They faced intimidation and threats for telling their stories, but persevered, saying: "We are telling the truth. We want to be heard. And we want justice." Ultimately, they got the justice they sought. In an unprecedented victory, the two military officials were sentenced to a total of 360 years in prison.

When visiting AJWS grantees in Cambodia last March, I met an elderly woman who calls herself “Mama.” Mama was evicted from her home by a Chinese company seeking to build a shopping center. Along with hundreds of other villagers, she was forced to relocate to a slum outside of Phnom Penh with no running water. Yet she fought back with the help of AJWS grantee Community Legal Education Center. She didn’t just fight for herself; she fought for others and gave them the courage to protest—even after being seriously wounded when a rock was thrown at her head.

As a result of Mama’s tenacity and the courage of others like her, more than 650 families have succeeded in obtaining titles to the land that was taken from them. Mama is a force for justice. She is a great reminder that with hard work, vision and resilience, we do make change.

—**ROBERT BANK,**
AJWS PRESIDENT AND CEO



Cambodian activist “Mama” risked her life to defend her community’s land. *Photo by Christine Han*

INDIA

Sunita Jaiswal was 15 when she first got married and 17 when she gave birth to her first child. Her husband drank heavily and beat her. Her parents encouraged her to be patient—and she had no choice because she couldn't support herself alone. But she soon found a way to change her story. She discovered Azad Foundation, an AJWS grantee that trains low-income women to become professional drivers. Azad taught her to drive and gave her lessons in self-defense and human rights. With their support, she filed for divorce and reported her husband to the police.

Today Sunita works as a private chauffeur and is able to support herself and keep her children and younger siblings in school. She also made a new friend—whom she later chose, of her own will, to marry. Her new husband supports her career fully. “This is what I liked the most about him,” Sunita says. “There are very few people who actually support us and help us go forward in life.”

DEMOCRATIC REPUBLIC OF CONGO

Julienne Lusenge was a radio broadcaster in the late '90s at the beginning of Congo's brutal civil war. When women from around the country began calling in to her radio show describing horrific violence and rape, she decided it must be stopped. Julienne founded an organization called Female Solidarity for Integrated Peace and Development (SOFEPADI) and started training girls and women to stand up to their attackers. She provided trauma counseling to survivors and dispelled stigma that left so many survivors isolated and alone. Today, Julienne and SOFEPADI are defending thousands of women in Congolese courts and are winning hundreds of cases—bringing hope that rule of law and justice can return.



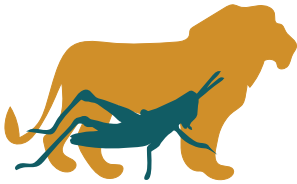
Several months ago, I felt the power of the Passover story as palpably as I ever have when I travelled with AJWS to Cambodia. My sense of what it means for a people to go from slavery to freedom deepened when I spent time listening to the modern-day narratives of Cambodians who live in the shadow of a genocide that claimed 2 million lives. They are recovering from their traumas through the sheer force of will—and, today, continue to fight oppression and lay the foundation for democracy, equality and freedom for all Cambodians.

This juxtaposition between the deepest injustice and the most transcendent hope reminds me of our own people's transformations—from slaves in Egypt to a free people at Sinai; from those Jews who did whatever they could to resist the genocide perpetrated against us, to Jews today who find meaning in that tragic chapter of our history by standing up for freedom for others in the new millennium.

—**MANDY PATINKIN**,
ACTOR AND RECORDING ARTIST
AJWS PASSOVER ESSAY 2016



Mandy Patinkin with Cambodian activist Ramy Chan from Youth Resource Development Program in 2016. *Photo by Christine Han*



THE 10 PLAGUES

Suffering and affliction

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.

צְפַרְדֵּי

Tzfardeiya—Frogs

We protest the proliferation of violence.

כְּנִים

Kinim—Lice

We stop 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 tend to those who suffer from disease.

בָּרָד

Barad—Hail

We respond to storms and disasters that claim lives.

אַרְבֵּה

Arbeh—Locusts

We fill the air with voices for change.

חֹשֶׁךְ

Choshech—Darkness

We bring light to those who live in the shadows.

מִכַּת בְּכוֹרוֹת

Makat B'chorot—
Death of the Firstborn

*We inspire the next generation to carry on the struggle
for a better world.*



DAYENU

Supporting the long journey to freedom

אלו הוציאנו ממצרים, דינו.

Ilu hotzianu mi mitzrayim, dayeinu!

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 all of these steps were necessary to achieve full freedom. Had the journey ended with the leaving of Egypt, we would not be free people.

As today’s freedom-seekers depart their own Egypts, they contend with obstacles as formidable as the raging sea and find the strength to persevere through the challenges that lie ahead. We stand with them proudly, as Jews, through the duration of their journeys.

It is critical that we support survivors of disasters, wars and conflicts 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 LGBT people until true equality is achieved. And we must persevere in defending the precious natural resources that sustain our world.

Just as the Israelites needed support at each step of their journey, so too do those around the world who persist in lifting the shadow of suffering and oppression.

If the world hears the cries of the oppressed, but does not come to their aid ...
It will not be enough.

If we empower our brothers and sisters to escape violence, but fail to offer them
refuge ...
It will not be enough.

If our generosity supports the needs of today, but forsakes the needs of tomorrow ...
It will not be enough.

However, if we persevere until stability, peace and justice have been attained ...

Dayenu! Then it will be enough.



THE SECOND CUP

Solidarity

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.

בְּרוּךְ 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.*

Questions for Discussion:

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

How can you deepen those relationships?





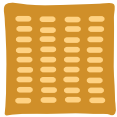
RACHTZAH

Ritual hand washing with a blessing

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'emitzvotav, v'etzivanu 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

בְּרוּךְ 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.

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

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





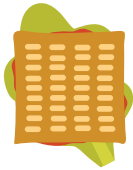
MAROR

Blessing and eating the bitter herbs

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ עַל אֲכִילַת מָרוֹר.

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

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 of tastes and flavors 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.



SHULCHAN ORECH: *A festive meal honoring freedom-seekers around the world*

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.



TZAFUN: AFIKOMAN *Eating the broken matzah*

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

May the lingering taste of the bread of affliction in our mouths inspire us to never cease our hunger for freedom.



BARECH: BIRKAT HAMAZON

Gratitude

After eating this meal, we express 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, הַזֵּן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ, בְּחֶן, בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכֹל בְּשָׂר׃ כִּי לְעוֹלָם חֶסֶד. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחְסַר לָנוּ מִזֶּן לְעוֹלָם וָעֶד, בְּעֶבֶר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמְפַרְנֵס לְכֹל וּמְטִיב לְכֹל וּמְכִין מִזֶּן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי, הַזֵּן אֶת הַכֹּל.

Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo betuvo, bechein, bechessed uv-rachamim. Hu notein lechem lechol basar ki leolam chasdo. Uv-tuvo hagadol tamid lo chasar lanu, ve-al yechar 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.



THE THIRD CUP

Action

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.

בְּרוּךְ 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.

Question for Discussion:

What is one commitment that you're making this year to advance justice?



HALLEL

Praise

מִן הַמְצַר קָרָאתִי יְהוָה, עָנְנִי בְמִרְחֵב יָהּ.

Min hameitzar karati ya, 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 friends and allies who call for justice by our side.

Praise for the incremental victories that have brought protections, rights and civil liberties to the vulnerable.

Praise for our relentless belief that justice will triumph—and for our will to make it so.



CUPS OF ELIJAH AND MIRIAM

Redemption & Sustenance

We fill a cup of wine for Elijah, the prophet who announces that redemption is on its way. We also add a cup of water for the prophet Miriam, who sustained the Israelites during their years in the desert by calling forth a flowing well to quench their thirst. As we work to perfect our world in pursuit of the redemption promised by Elijah, we turn to Miriam's well for the sustenance to do this work.



THE FOURTH CUP

Freedom

We fill the final cup of wine and open the door for Elijah. 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.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

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

Question for Discussion:

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 bring freedom to all?

NIRTZAH: NEXT YEAR IN A JUST WORLD

The traditional aspiration, “Next Year in Jerusalem,” is our 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.

AMERICAN JEWISH WORLD SERVICE

Working together to build a more just and equitable world

\$28.5 MILLION INVESTED ANNUALLY

to promote human rights in the developing world

450 GRANTEES

changing lives and building movements for justice

19 COUNTRIES:

Africa: Côte d'Ivoire, Democratic Republic of Congo, Kenya, Liberia, Senegal, Uganda

Asia: Burma, Cambodia, India, Nepal, Sri Lanka, Thailand

Latin America and the Caribbean:

Dominican Republic, El Salvador, Guatemala, Haiti, Honduras, Mexico, Nicaragua

4 ISSUE AREAS:

Sexual Health and Rights, Civil and Political Rights,
Land Rights and Climate Justice, Disaster Response

150,000 SUPPORTERS


from 50 states

\$316 MILLION TOTAL GRANTED SINCE OUR FOUNDING IN 1985

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Created by:

Leah Kaplan Robins, *Director of Publications and Messaging*

Kristen Kendrick, *Graphic Designer*

Joseph Gindi, *Program Officer for International Education and Jewish Engagement*

Produced with support from Elizabeth Leih, Angela Cave, Lilach Shafir,
Andrew Blossom, Alana Harper and Stuart Schear.

Translation and transliteration adapted from:

“The Wandering Is Over Haggadah”—a publication of *Jewish Boston Weekly*

Inspired by the Jewish commitment to justice, **American Jewish World Service (AJWS)** works to realize human rights and end poverty in the developing world. AJWS defends civil and political rights, advances sexual health and rights, promotes climate justice, and aids communities in the aftermath of disasters. We pursue lasting change by supporting grassroots and global human rights organizations in Africa, Asia, Latin America and the Caribbean, and by advocating for U.S. and international policies for justice and equality worldwide.

To learn more visit www.ajws.org



45 West 36th Street
New York, NY 10018

212.792.2900 • 800.889.7146
ajws.org • ajws@ajws.org

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