

A Feminist's Haggadah

By Anna Rajagopal



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INTRODUCTION

Introduction to Reproductive Rights Four Cups Insert

by [Religious Action Center](#)

Source : Reproductive Justice Seder Insert

From Oppression to Liberation: For the Pursuit of Reproductive Justice in this Generation

The four cups of wine we drink this evening are symbols of our freedom and God's presence in our lives.

But,

as the seder ritual reminds us, freedom is an ongoing journey. True freedom can only be enjoyed when all our

sisters, brothers and others are freed of the many burdens that would delay or deny their inherent dignity.

As women, we still know the shackles of oppression all too well. In modern society, we still experience the exploitation of women and girls in our workplaces, medical facilities, and even governing bodies. By allowing this oppression to continue, we fail to recognize the holiness and moral agency present in all of God's

children.

Tonight, we retell the story of the Exodus and consider how it applies to our lives today. We are reminded that

there is still bitterness in the world and iniquity in our homes and communities: politicians seeking to control

women's reproductive destinies; perpetrators of domestic and sexual violence seeking to control women's bodies; and societal barriers seeking, perhaps inadvertently, to limit a woman's ability to recognize her full potential. These examples and others are today's plagues; they remind us of the constraints Pharaoh placed

on our Israelite ancestors.

At tonight's seder, instead of feeling despair, we envision - and commit to achieving - a society in which every

person exerts full autonomy over their own reproductive and sexual life. At tonight's seder, we celebrate the

values that lead us to work toward reproductive justice. This expanded social justice framework acknowledges

the different systems of oppression that impact our lives and impede our ability to truly make our own decisions about our reproductive and sexual health. We renew our commitment to not only safeguard our legal rights to access the care we need but to go further, ensuring every person's ability to meaningfully do so

regardless of gender, sexual orientation, race, income and other unique life circumstances. We pledge to leave

the next generation a society in which reproductive freedom has truly been reached.

The readings in this resource packet seek to inspire our commitment to reproductive justice. They are designed to be read before you drink each of the four cups of wine.

Let us tonight honor those who are working tirelessly to bring us out of this metaphoric Egypt and pledge to renew our own fight toward achieving justice and freedom for all.

Chag Sameach!

Coordinated by the following: Jewish Women International, National Council of Jewish Women, Religious Action Center of Reform Judaism in association with Women of Reform Judaism, and Religious Coalition for Reproductive Choice.

For more information on reproductive justice, please visit www.rac.org/reproductive-rights-and-womens-health.

For all Religious Action Center of Reform Judaism resources, please visit rac.org/Passover.

INTRODUCTION

Hinei Mah Tov (Hebrew and transliteration)

by [Rick Lupert](#)

Source : Wikipedia

Hinei Mah tov u-ma nayim הִנֵּה מַה טוֹב וַיְמָה נְעִימִים

Shevet achim gam yachad שֵׁבֶת אָחִים גַּם יַחַד

Behold how good and how pleasant it is for people to dwell together.

INTRODUCTION

Lighting the Candles

by [Linda Schneider](#)

Source :

The seder officially begins with a physical act: lighting the candles. In Jewish tradition, lighting candles and saying a blessing over them marks a time of transition, from the day that is ending to the one that is beginning, from ordinary time to sacred time. Lighting the candles is an important part of our Passover celebration because their flickering light reminds us of the importance of keeping the fragile flame of freedom alive in the world.

Baruch Atah Adonai Eloheinu melech ha'olam asher kid'shanu b'mitzvotav, v'tzivanu l'hadlik ner shel Yom Tov.

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us with laws and commanded us to light the festival lights.

As we light the festival candles, we acknowledge that as they brighten our Passover table, good thoughts, good words, and good deeds brighten our days.

KADESH

Kadesh

by JewishBoston.com

Source : The Wandering is Over Haggadah, JewishBoston.com

All Jewish celebrations, from holidays to weddings, include wine as a symbol of our joy – not to mention a practical way to increase that joy. The seder starts with wine and then gives us three more opportunities to refill our cup and drink.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

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

We praise God, Ruler of Everything, who chose us from all peoples and languages, and sanctified us with commandments, and lovingly gave to us special times for happiness, holidays and this time of celebrating the Holiday of Matzah, the time of liberation, reading our sacred stories, and remembering the Exodus from Egypt. For you chose us and sanctified us among all peoples. And you have given us joyful holidays. We praise God, who sanctifies the people of Israel and the holidays.

**בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחִיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה**

Baruch Atah Adonai, Eloheinu Melech ha-olam,
she-hechyanu v'key'manu v'higiyanu lazman hazeh.

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

Drink the first glass of wine!

KADESH

On Account of the Righteous Women

by [Jennifer Kolker](#)

Source : Aviva Cantor, The Egalitarian Hagada

As we remember this struggle, we honor the midwives who were the first Jews to resist the Pharaoh. Our legends tell us that Pharaoh, behaving in a way common to oppressors, tried to get Jews to collaborate in murdering their own people. He summoned the two chief midwives, Shifra and Pu'ah, and commanded them to kill newborn Jewish males at birth. He threatened the midwives with death by fire if they failed to follow his commands.

But the midwives did not follow orders. Instead of murdering the infants, they took special care of them and their mothers. When Pharaoh asked them to account for all the living children, they made up the excuse that Jewish women gave birth too fast to summon midwives in time.

The midwives' acts of civil disobedience were the first stirrings of resistance among the Jewish slaves. The actions of the midwives gave the people courage both to withstand their oppression and to envision how to overcome it. It became the forerunner of the later resistance. Thus Shifra and Pu'ah were not only midwives to the children they delivered, but also to the entire Jewish nation, in its deliverance from slavery.

URCHATZ

Urchatz - Wash Your Hands To Prepare for the Seder

by [JewishBoston .com](http://JewishBoston.com)

Source : The Wandering is Over Haggadah, JewishBoston.com

Water is refreshing, cleansing, and clear, so it's easy to understand why so many cultures and religions use water for symbolic purification. We will wash our hands twice during our seder: now, with no blessing, to get us ready for the rituals to come; and then again later, we'll wash again with a blessing, preparing us for the meal, which Judaism thinks of as a ritual in itself. (The Jewish obsession with food is older than you thought!)

To wash your hands, you don't need soap, but you do need a cup to pour water over your hands. Pour water on each of your hands three times, alternating between your hands. If the people around your table don't want to get up to walk all the way over to the sink, you could pass a pitcher and a bowl around so everyone can wash at their seats... just be careful not to spill!

Too often during our daily lives we don't stop and take the moment to prepare for whatever it is we're about to do.

Let's pause to consider what we hope to get out of our evening together tonight. Go around the table and share one hope or expectation you have for tonight's *seder*.

URCHATZ

Urchatz – Access to Clean Water

by Smith College Jewish Community

Source :

This symbolic washing of the hands recalls the story of Miriam's Well. Legend tells us that this well followed Miriam, sister of Moses, through the desert, sustaining the Jews in their wanderings. Filled with mayim chayim, waters of life, the well was a source of strength and renewal to all who drew from it. One drink from its waters was said to alert the heart, mind and soul, and make the meaning of Torah become alive.

As we prepare to wash our hands, we must remember that...many in the United States and around the world do not have access to clean water. Clean water is not a privilege; it is a basic human right. One in ten people currently lack access to clean water. That's nearly 1 billion people in the world without clean, safe drinking water. Almost 3.5 million people die every year because of inadequate water supply.

In Hebrew, urchatz means "washing" or "cleansing." In Aramaic, sister language to Hebrew, urchatz means "trusting." As we wash each others' hands, let us rejoice in this act of trust, while remembering the lack of trust between those in Flint, California and Cochabamba and those who supply and control their access to mayim chayim - living waters.

Pass the bowl & pitcher around the table, pouring a few drops of water onto your neighbor's hands. Alternately, symbolize the uplifting of cleansed hands by raising hands into the air. (Velveteen Rabbi's Haggadah, the Religious Action Center's Earth Justice Haggadah, and the SCJC)

Optional chant for handwashing:

תַּיִּים יִם מַ / מַיִם לֵא מֵ אֱלֹהִים פֶּלֶג

Peleg elohim, malei mayyim /Mayyim chayyim

Fountain of God, full of water /waters of life!

—Rabbi Shefa Gold

KARPAS

Karpas

by JewishBoston.com

Source : The Wandering is Over Haggadah, JewishBoston.com

Passover, like many of our holidays, combines the celebration of an event from our Jewish memory with a recognition of the cycles of nature. As we remember the liberation from Egypt, we also recognize the stirrings of spring and rebirth happening in the world around us. The symbols on our table bring together elements of both kinds of celebration.

We now take a vegetable, representing our joy at the dawning of spring after our long, cold winter. Most families use a green vegetable, such as parsley or celery, but some families from Eastern Europe have a tradition of using a boiled potato since greens were hard to come by at Passover time. Whatever symbol of spring and sustenance we're using, we now dip it into salt water, a symbol of the tears our ancestors shed as slaves. Before we eat it, we recite a short blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

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

We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

-

We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What has this winter taught us? What elements of our own lives do we hope to revive this spring?

YACHATZ

Yachatz - Breaking the Middle Matzah

by JewishBoston.com

Source : The Wandering is Over Haggadah, JewishBoston.com

There are three pieces of matzah stacked on the table. We now break the middle matzah into two pieces. The host should wrap up the larger of the pieces and, at some point between now and the end of dinner, hide it. This piece is called the afikomen, literally "dessert" in Greek. After dinner, the guests will have to hunt for the afikomen in order to wrap up the meal... and win a prize.

We eat matzah in memory of the quick flight of our ancestors from Egypt. As slaves, they had faced many

false starts before finally being let go. So when the word of their freedom came, they took whatever dough they had and ran with it before it had the chance to rise, leaving it looking something like matzah.

Uncover and hold up the three pieces of matzah and say:

This is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. This year we are here; next year we will be in Israel. This year we are slaves; next year we will be free.

These days, matzah is a special food and we look forward to eating it on Passover. Imagine eating only matzah, or being one of the countless people around the world who don't have enough to eat.

What does the symbol of matzah say to us about oppression in the world, both people literally enslaved and the many ways in which each of us is held down by forces beyond our control? How does this resonate with events happening now?

YACHATZ

Oppression

by [Anna Rajagopal](#)

Source :

"Part of the racialized sexism wants everyone to think that a 15-year old Mexican is not a girl, she's a woman. We know she's a girl. We can never emphasize this enough, because this is the fate of colored girls globally right now: the denial of their girlhood, the denial of their childhood, and the constant state of risk and danger they are living in."

- Bell Hooks, Homegrown: Engaged Cultural Criticism

MAGGID - BEGINNING

Arundhati Roy on the "Voiceless"

by [Haggadot](#)

Source : Arundhati Roy Quote, Design by Haggadot.com

There's really no such
thing as the 'voiceless'.
*There are only the
deliberately silenced,
or the preferably unheard.*

—
ARUNDHATI ROY

-- FOUR QUESTIONS

The Four Questions

by [JewishBoston .com](http://JewishBoston.com)

Source : JewishBoston.com

The formal telling of the story of Passover is framed as a discussion with lots of questions and answers. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the seder. The rabbis who created the set format for the seder gave us the Four Questions to help break the ice in case no one had their own questions. Asking questions is a core tradition in Jewish life. If everyone at your seder is around the same age, perhaps the person with the least seder experience can ask them – or everyone can sing them all together.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וַיִּמְצָה הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה

Shebichol 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.

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שֵׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מְרוֹר

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.

שְׁבִיחַל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ פְּעַם אַחַת הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

On all other nights we aren't expected to dip our vegetables one time. Tonight we do it twice.

שְׁבִיחַל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסֻבִּין

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

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

-- FOUR QUESTIONS

Four Questions: Human Trafficking

by [Aviel Dardashti](#)

Source :

(1) How big of a problem is this?

According to the U.S. department of state, there are over 12 million slaves around the world.

(2) What is being done about the problem?

The U.S. Department of Health and Human Services assists victims of trafficking in the United States by funding service programs and through public information campaigns.

(3) Why isn't more being done?

Money doesn't grow on trees (and politics).

(4) What can you do to help?

Go to this government website to see what you can do <http://www.state.gov/j/tip/id/help/>.

-- FOUR QUESTIONS

Four Questions: Worker's Rights

by [Alex Sabo](#)

Source :

Four Questions:

Why should we be conscious of the people who we consider strangers?

Why are human beings treated as if they are disposable based on their living circumstances?

Why is it important to reach out to individuals who don't have the same rights as us?

Despite what we hear about the working conditions, why do we still support the industries?

-- FOUR CHILDREN

5th Question

by [Elliott Shadgoo](#)

Source :

The Fifth Question: What can we do to help alleviate poverty?

There are numerous charities which aim to get donations to end poverty. It is important to make food and money to these various charities to help others. We must remember that we were once "strangers in the land of Egypt" (Exodus 23:9). This quote appears numerous times in the Torah and explains to us to have sympathy for others because we were once abused and manipulated so we should consider to help others.

-- FOUR CHILDREN

The Four Voices of Sexual Injustice

by [Hannah Litman and Rachel Novick](#)

Source : www.goshen.edu, www.wegiveadamn.org, www.stophumantraffickingny.wordpress.com, www.keshet.org

The Voice of a Sexual Assault Survivor

What I do remember is waking up the next morning in a strange room, alone, cold, mostly naked and confused. In a panic I got my clothes together. My heart sank into my stomach as I looked down at the blood-stained sheets. I was so frightened I didn't know what to do. I was hurriedly "pushed" out the door by the guy who lived in the room. Not much was said.

The Voice of the Real Me

My dad was standing in the kitchen, fighting a laugh. My mom was crying. Like ugly crying. She slapped me in the way that only mothers can. The kind of slap that conveys love and somehow brings you in for a hug simultaneously. She kept repeating between sobs that I didn't "look gay" and how people were so mean to gay people and she didn't want people to be mean to her oldest daughter.

The Voice of a Former Sex Slave

In 1995, I fell in love with a military man, who persuaded me to move with him to an undisclosed remote area. There, I was raped and beat continually while handcuffed to a door of an abandoned house. Eventually, through circumstances, I made my escape, but not before he had confiscated my naturalization papers, driver's license and social security card. With no proof of my identity, I could not acquire adequate shelter. I felt like an animal that has been cast into the street. My life became a scenario of sojourning from one homeless shelter to another.

The Voice of an Ally

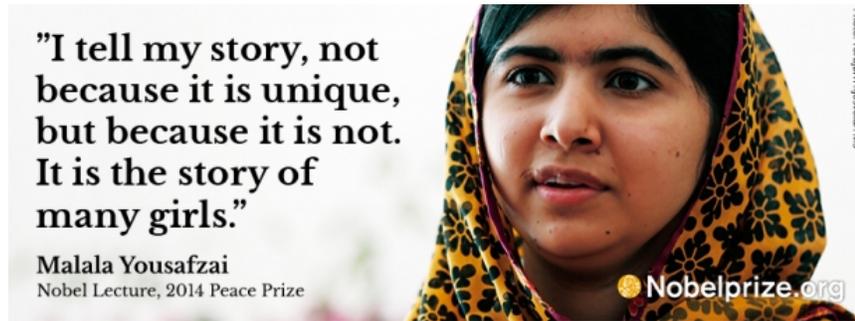
The first step in advocating on behalf of others is to take a curious, humble, and open approach. An ally is open to learning new things and challenging their own assumptions. The lives of people we care about, our friends, family, and colleagues can be powerful catalysts for action. When we speak out against injustice because it's the right thing to do, regardless if someone we know and care about is affected, we act on behalf of our core values. As allies, we are often insulated from the vulnerabilities that people face in the world. We must be willing to take a risk in becoming an ally on behalf of the values and people we care about.

-- FOUR CHILDREN

"I Am Malala"

by [Leora Falk](#)

Source : http://www.nobelprize.org/nobel_prizes/peace/laureates/2014/yousafzai-lecture_en.html



On the afternoon of 9 October 2012, Malala Yousafzai—who had already gained a reputation for advocating for girls' education in the face of the Taliban shutting down girls' schools in her town—boarded her school bus in the northwest Pakistani district of Swat. A gunman asked for her by name, then pointed a pistol at her and fired three shots. One bullet hit the left side of Yousafzai's forehead, travelled under her skin through the length of her face, and then went into her shoulder.

After she recovered, she continued to advocate for girls' education in Pakistan, and, in 2014, she won the Noble Peace Prize. During her speech she said,

The terrorists tried to stop us and attacked me and my friends who are here today, on our school bus in 2012, but neither their ideas nor their bullets could win.

We survived. And since that day, our voices have grown louder and louder.

I tell my story, not because it is unique, but because it is not.

It is the story of many girls.

Today, I tell their stories too. I have brought with me some of my sisters from Pakistan, from Nigeria and from Syria, who share this story. My brave sisters Shazia and Kainat who were also shot that day on our school bus. But they have not stopped learning. And my brave sister Kainat Soomro who went through severe abuse and extreme violence, even her brother was killed, but she did not succumb.... Though I appear as one girl, though I appear as one girl, one person, who is 5 foot 2 inches tall, if you include my high heels. (It means I am 5 foot only) I am not a lone voice, I am not a lone voice, I am many.... I am Malala. But I am also Shazia.... I am those 66 million girls who are deprived of education. And today I am not raising my voice, it is the voice of those 66 million girls.

Malala is giving voice to the voiceless, literally speaking for those who do not know how to ask because they never had a chance to go to school. The haggadah has a central message about teaching and learning. We may not have the strength of Malala, who was 15 when she was shot in the face, and 17 when she became the youngest person to win the Peace Prize. What can we do to make sure education and the promotion of education is a value we promote year round?

Nobel Lecture by Malala Yousafzai

December 10, 2014.

Bismillah hir rahman ir rahim.

In the name of God, the most merciful, the most beneficent.

Your Majesties, Your royal highnesses, distinguished members of the Norwegian Nobel Committee, Dear sisters and brothers, today is a day of great happiness for me. I am humbled that the Nobel Committee has selected me for this precious award.

Thank you to everyone for your continued support and love. Thank you for the letters and cards that I still receive from all around the world. Your kind and encouraging words strengthens and inspires me.

I would like to thank my parents for their unconditional love. Thank you to my father for not clipping my wings and for letting me fly. Thank you to my mother for inspiring me to be patient and to always speak the truth- which we strongly believe is the true message of Islam. And also thank you to all my wonderful teachers, who inspired me to believe in myself and be brave.

I am proud, well in fact, I am very proud to be the first Pashtun, the first Pakistani, and the youngest person to receive this award. Along with that, along with that, I am pretty certain that I am also the first recipient of the Nobel Peace Prize who still fights with her younger brothers. I want there to be peace everywhere, but my brothers and I are still working on that.

I am also honoured to receive this award together with Kailash Satyarthi, who has been a champion for children's rights for a long time. Twice as long, in fact, than I have been alive. I am proud that we can work together, we can work together and show the world that an Indian and a Pakistani, they can work together and achieve their goals of children's rights.

Dear brothers and sisters, I was named after the inspirational Malalai of Maiwand who is the Pashtun Joan of Arc. The word Malala means "grief stricken", "sad", but in order to lend some happiness to it, my grandfather would always call me Malala – "The happiest girl in the world" and today I am very happy that we are together fighting for an important cause.

This award is not just for me. It is for those forgotten children who want education. It is for those frightened children who want peace. It is for those voiceless children who want change.

I am here to stand up for their rights, to raise their voice... it is not time to pity them. It is not time to pity them. It is time to take action so it becomes the last time, the last time, so it becomes the last time that we see a child deprived of education.

I have found that people describe me in many different ways.

Some people call me the girl who was shot by the Taliban.

And some, the girl who fought for her rights.

Some people, call me a "Nobel Laureate" now.

However, my brothers still call me that annoying bossy sister. As far as I know, I am just a committed and even stubborn person who wants to see every child getting quality education, who wants to see women having equal rights and who wants peace in every corner of the world.

Education is one of the blessings of life—and one of its necessities. That has been my experience during the 17 years of my life. In my paradise home, Swat, I always loved learning and discovering new things. I

remember when my friends and I would decorate our hands with henna on special occasions. And instead of drawing flowers and patterns we would paint our hands with mathematical formulas and equations.

We had a thirst for education, we had a thirst for education because our future was right there in that classroom. We would sit and learn and read together. We loved to wear neat and tidy school uniforms and we would sit there with big dreams in our eyes. We wanted to make our parents proud and prove that we could also excel in our studies and achieve those goals, which some people think only boys can.

But things did not remain the same. When I was in Swat, which was a place of tourism and beauty, suddenly changed into a place of terrorism. I was just ten that more than 400 schools were destroyed. Women were flogged. People were killed. And our beautiful dreams turned into nightmares.

Education went from being a right to being a crime.

Girls were stopped from going to school.

When my world suddenly changed, my priorities changed too.

I had two options. One was to remain silent and wait to be killed. And the second was to speak up and then be killed.

I chose the second one. I decided to speak up.

We could not just stand by and see those injustices of the terrorists denying our rights, ruthlessly killing people and misusing the name of Islam. We decided to raise our voice and tell them: Have you not learnt, have you not learnt that in the Holy Quran Allah says: if you kill one person it is as if you kill the whole humanity?

Do you not know that Mohammad, peace be upon him, the prophet of mercy, he says, do not harm yourself or others".

And do you not knowthat the very first word of the Holy Quran is the word Iqra", which means read"?

The terrorists tried to stop us and attacked me and my friends who are here today, on our school bus in 2012, but neither their ideas nor their bullets could win.

We survived. And since that day, our voices have grown louder and louder.

I tell my story, not because it is unique, but because it is not.

It is the story of many girls.

Today, I tell their stories too. I have brought with me some of my sisters from Pakistan, from Nigeria and from Syria, who share this story. My brave sisters Shazia and Kainat who were also shot that day on our school bus. But they have not stopped learning. And my brave sister Kainat Soomro who went through severe abuse and extreme violence, even her brother was killed, but she did not succumb.

Also my sisters here, whom I have met during my Malala Fund campaign. My 16-year-old courageous sister, Mezon from Syria, who now lives in Jordan as refugee and goes from tent to tent encouraging girls and boys to learn. And my sister Amina, from the North of Nigeria, where Boko Haram threatens, and stops girls and even kidnaps girls, just for wanting to go to school.

Though I appear as one girl, though I appear as one girl, one person, who is 5 foot 2 inches tall, if you

include my high heels. (It means I am 5 foot only) I am not a lone voice, I am not a lone voice, I am many.

I am Malala. But I am also Shazia.

I am Kainat.

I am Kainat Soomro.

I am Mezon.

I am Amina. I am those 66 million girls who are deprived of education. And today I am not raising my voice, it is the voice of those 66 million girls.

Sometimes people like to ask me why should girls go to school, why is it important for them. But I think the more important question is why shouldn't they, why shouldn't they have this right to go to school.

Dear sisters and brothers, today, in half of the world, we see rapid progress and development. However, there are many countries where millions still suffer from the very old problems of war, poverty, and injustice.

We still see conflicts in which innocent people lose their lives and children become orphans. We see many people becoming refugees in Syria, Gaza and Iraq. In Afghanistan, we see families being killed in suicide attacks and bomb blasts.

Many children in Africa do not have access to education because of poverty. And as I said, we still see, we still see girls who have no freedom to go to school in the north of Nigeria.

Many children in countries like Pakistan and India, as Kailash Satyarthi mentioned, many children, especially in India and Pakistan are deprived of their right to education because of social taboos, or they have been forced into child marriage or into child labour.

One of my very good school friends, the same age as me, who had always been a bold and confident girl, dreamed of becoming a doctor. But her dream remained a dream. At the age of 12, she was forced to get married. And then soon she had a son, she had a child when she herself was still a child – only 14. I know that she could have been a very good doctor.

But she couldn't ... because she was a girl.

Her story is why I dedicate the Nobel Peace Prize money to the Malala Fund, to help give girls quality education, everywhere, anywhere in the world and to raise their voices. The first place this funding will go to is where my heart is, to build schools in Pakistan—especially in my home of Swat and Shangla.

In my own village, there is still no secondary school for girls. And it is my wish and my commitment, and now my challenge to build one so that my friends and my sisters can go there to school and get quality education and to get this opportunity to fulfil their dreams.

This is where I will begin, but it is not where I will stop. I will continue this fight until I see every child, every child in school.

Dear brothers and sisters, great people, who brought change, like Martin Luther King and Nelson Mandela, Mother Teresa and Aung San Suu Kyi, once stood here on this stage. I hope the steps that Kailash Satyarthi and I have taken so far and will take on this journey will also bring change – lasting change.

My great hope is that this will be the last time, this will be the last time we must fight for education. Let's solve this once and for all.

We have already taken many steps. Now it is time to take a leap.

It is not time to tell the world leaders to realise how important education is - they already know it - their own children are in good schools. Now it is time to call them to take action for the rest of the world's children.

We ask the world leaders to unite and make education their top priority.

Fifteen years ago, the world leaders decided on a set of global goals, the Millennium Development Goals. In the years that have followed, we have seen some progress. The number of children out of school has been halved, as Kailash Satyarthi said. However, the world focused only on primary education, and progress did not reach everyone.

In year 2015, representatives from all around the world will meet in the United Nations to set the next set of goals, the Sustainable Development Goals. This will set the world's ambition for the next generations.

The world can no longer accept, the world can no longer accept that basic education is enough. Why do leaders accept that for children in developing countries, only basic literacy is sufficient, when their own children do homework in Algebra, Mathematics, Science and Physics?

Leaders must seize this opportunity to guarantee a free, quality, primary and secondary education for every child.

Some will say this is impractical, or too expensive, or too hard. Or maybe even impossible. But it is time the world thinks bigger.

Dear sisters and brothers, the so-called world of adults may understand it, but we children don't. Why is it that countries which we call "strong" are so powerful in creating wars but are so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it, why is it that making tanks is so easy, but building schools is so hard?

We are living in the modern age and we believe that nothing is impossible. We have reached the moon 45 years ago and maybe will soon land on Mars. Then, in this 21st century, we must be able to give every child quality education.

Dear sisters and brothers, dear fellow children, we must work... not wait. Not just the politicians and the world leaders, we all need to contribute. Me. You. We. It is our duty.

Let us become the first generation to decide to be the last, let us become the first generation that decides to be the last that sees empty classrooms, lost childhoods, and wasted potentials.

Let this be the last time that a girl or a boy spends their childhood in a factory.

Let this be the last time that a girl is forced into early child marriage.

Let this be the last time that a child loses life in war.

Let this be the last time that we see a child out of school.

Let this end with us.

Let's begin this ending ... together ... today ... right here, right now. Let's begin this ending now.

Thank you so much.

-- FOUR CHILDREN

The Four Children - A Marxist Approach

by [Sebastian Greenholtz](#)

Source : Adapted from <http://www.haggadot.com/clip/four-children-ajws>

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 or our contacts when they ask us how to pursue justice in our time?

WHAT DOES THE REVOLUTIONARY CHILD ASK?

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

Empower him 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."

Give him readings, invite him to protests and public speeches, and encourage him to learn and to build the revolutionary organization.

WHAT DOES THE SKEPTICAL CHILD ASK?

"How can I solve problems of such enormity?"

Encourage her by explaining that she need not solve the problems, she must only do what she is capable of doing. As we read in Pirke Avot, "It is not your responsibility to complete the work, but neither are you free to desist from it."

Show her the long history of class struggle, the consistency of the working class rising up against the capitalist class and the few examples of success. Let her read about the Russian revolution and see the most backwards capitalist country in its time turn into the most progressive in just a few weeks of socialism. These examples are our guide.

WHAT DOES THE INDIFFERENT CHILD SAY?

"It's not my responsibility."

Persuade him that responsibility cannot be shirked. As 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."

Show how capitalism is destroying the earth so that none of us can live on it. Show how crisis affects people of all classes, not just the most oppressed. Finally, show how the failure to build leadership leads to confusion at best, and bloody reaction at worst.

AND THE UNINFORMED CHILD WHO DOES NOT KNOW HOW TO ASK...

Prompt her to see herself 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."

Tell her about the infinite possibilities of socialism, the promises of the transitional program, and the joyous future we can build under socialism.

-- EXODUS STORY

Exodus Story: Worker's Rights

by [Alex Sabo](#)

Source :

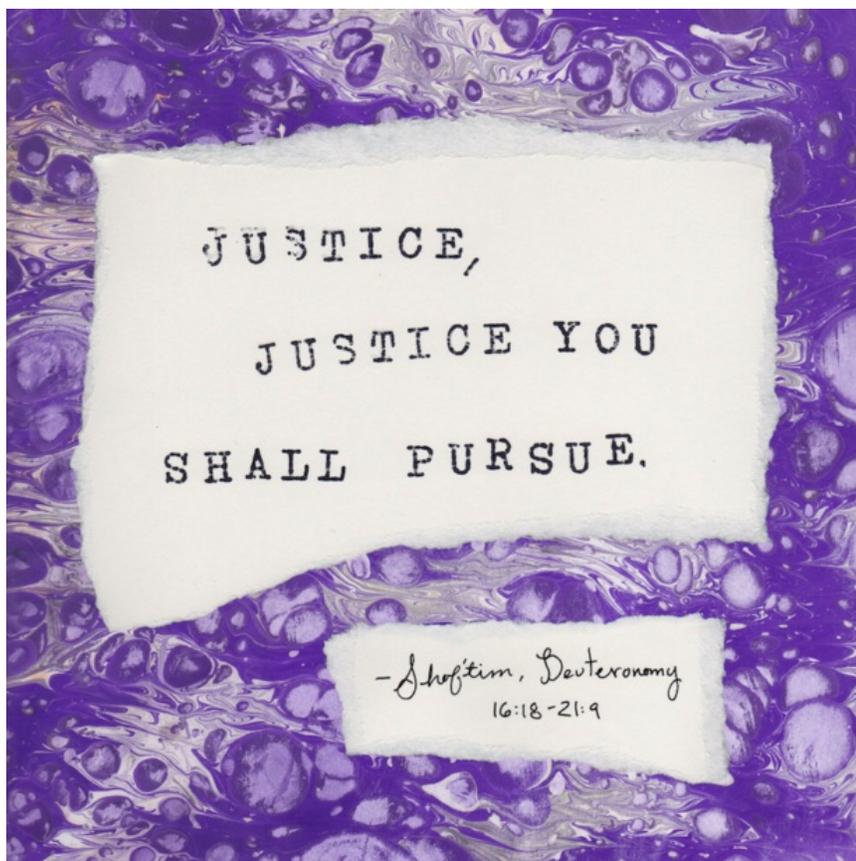
Every year we sit down for the Passover seder to commemorate our Exodus from Egypt. While we were fortunate to have this opportunity, even if it was after many years, there are still those in the world that have not yet had their exodus from oppression. Many people are underpaid and work under inhumane conditions. As we sit here tonight, let us reflect on how we may provide those in need with their exodus, just as God did when we were slaves in Egypt.

-- EXODUS STORY

Justice, Justice You Shall Pursue

by [Haggadot](#)

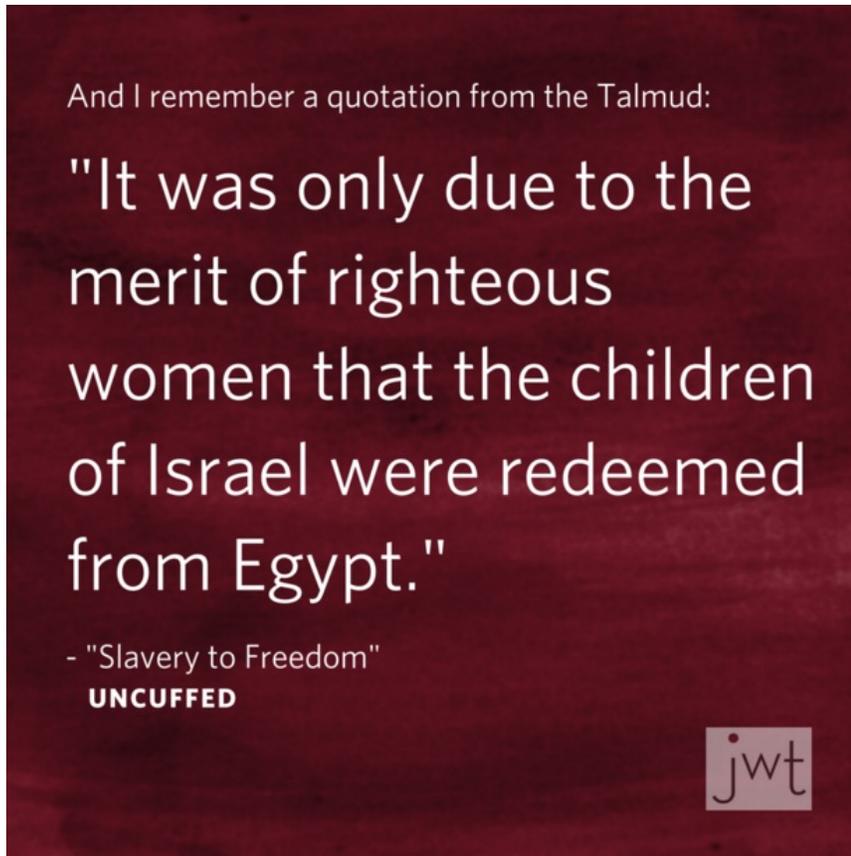
Source : Design by Haggadot.com



-- EXODUS STORY

Due to the merit...

by [Jewish Womens Theatre](#)



-- TEN PLAGUES

The Ten Plagues

by JewishBoston.com

Source : The Wandering is Over Haggadah, JewishBoston.com

As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them.

Dip a finger or a spoon into your wine glass for a drop for each plague.

These are the ten plagues which God brought down on the Egyptians:

Blood | dam | דָּם

Frogs | tzfardeiya | צְפַרְדֵּיָא

Lice | kinim | כִּנִּים

Beasts | arov | אֲרוֹב

Cattle disease | dever | דְּבַר

Boils | sh'chin | שְׁחִין

Hail | barad | בָּרָד

Locusts | arbeh | אַרְבֵּה

Darkness | choshech | חֹשֶׁךְ

Death of the Firstborn | makat b'chorot | מַכַּת בְּכוֹרוֹת

The Egyptians needed ten plagues because after each one they were able to come up with excuses and explanations rather than change their behavior. Could we be making the same mistakes? Make up your own list. What are the plagues in your life? What are the plagues in our world today? What behaviors do we need to change to fix them?

-- TEN PLAGUES

LGBT Stats

by [Jason Azizian](#)

Source :

- 1) 64% felt unsafe at school due to sexual orientation
- 2) 44% felt unsafe at school due to gender identification
- 3) 42% of LGBT youth have experienced cyber bullying
- 4) 42% of LBGT youth say the community in which they live in is not accepting of LGBT people
- 5) Only 77% of LGBT youth say they know things will get better
- 6) 60% LGBT students report feeling unsafe at school because of their sexual orientation
- 7) LGBT youth are 4 times more likely to attempt suicide as their straight peers
- 8) LGBT students are twice as likely to say that they were not planning on completing high school or going on to college
- 9) LGBT youth who reported higher levels of family rejection during adolescence are three times more likely to use illegal drugs
- 10) Half of gay males experience a negative parental reaction when they come out and in 26% of those cases the youth was thrown out of the home

-- TEN PLAGUES

A Seventeen-Year-Old Jewish Feminist's Ten Plagues

by [Emilia Diamant](#)

Source : <http://zeek.forward.com/articles/118165/>

By Avigayil Halpern

Blood: Young girls tuck tampons quickly into backpacks, secret them in purses, hide them in Ugg boots. It's not blue dye that the river is running with, and periods are more trouble than the pamphlet in that goody bag from middle-school health class would leave one to believe. "It's beautiful to be female," we're told, but nobody accounts for cramps and cramps and cramps and bloodied sheets and cramps. We are under no obligation to love our bodies, to delight in the "privilege" of femaleness, not when we are compelled to hide

it.

Frogs: They hear our voices blurred into the high-pitched hum of a summer night, *ribbet ribbet*, like, *ribbet*. We are alive, vibrant, excited, communicating. We speak fast, sentences overlapping, as the men across the Shabbat table snicker at our pace and our tone. If they listened, they would hear us speak of politics. If they listened to our chirping, they would hear us planning our way into every crevice of their world. We will fill it with our voices.

Lice: Squirming, fidgeting, wanting to crawl out of our skin. A teacher detains us in the hall to talk about our thighs – it's supposed to be about the skirt, but the fabric that's there isn't the problem. The heels we wore to that interview hurt our nervous, trembling feet as we talk about our favorite books, our biggest challenges. We feel it, all over, all the time, itching in our souls as we adjust the tight-but-not-too-tight skirt.

Wild Animals: We clutch keys in our hand on the walk home, never feeling safe alone at night. Alone with a trusted male friend, the thought still occurs; after all, so many rapes are committed by those who are close. Who says we'll be the one to avoid it? The numbers mean we're never safe, always wondering, fearing we'll be pounced on.

Cattle Pestilence: Herded into classrooms, desks in straight rows, filling out bubble after bubble with that pencil. We lose our humanity in ID numbers and testing tricks, cattle in high schools on Sunday morning. Do we need an extra calculator? How long is this section? Am I about to ruin my future? Phone rings, scores will be canceled. Don't open the book until we're told. d c a b a b b b b b. Crap, that can't be right.

Boils: Flawed, flawed skin. Primer, concealer, foundation, powder, contour, highlight. Remove with alcohol and oil. Exfoliate. Face wash. Moisturizer. How much does this cost? How much of this is toxic? We work to unlearn the idealization of perfect faces on glossy pages, and still cringe at the dark circles, the and that one zit near our nose. We fill landfills and souls with the garbage from our "beauty" routines, but we're never satisfied, always something more we need to fix our "tainted" skin.

Hail: Fire and ice. Smart or likable. Hot or serious. Sexual or respectable. Mature or excited. Intellectual or fun. Strong or elegant. Choose.

Locusts: They descend on us, pick us bare, for the future of the Jewish people. We don't align with denominations. We don't look good in demographic surveys. We don't care about continuity. We care about meaning, and that scares them. We do not exist to feed the future. We are not here to raise Jewish children. We are here to be Jews in our own right. Consume us, envelop us into your structure. There'll be nothing left.

Darkness: We girls are still not welcomed into the halls of study, into the mazes of letters. We fight for the Talmud, and look blindly at the reading notation over and under the Torah text. We are left in the dark about how to sing those words, in the dark about the culture of Jews interpreting and creating our texts for thousands of years. We bring our flashlights, weaving our way through forms frozen, stagnated by the dark they themselves have created.

Death of the Firstborn: This is not our plague. We are not the firstborn. We are secondary, taken for granted, always in the ensemble but never given a starring role. We have been here for centuries, mothers and sisters and wives of the firstborn. We are the bat mitzvah girls given jewelry where our male friends got books. We are the teenagers given strange looks when we walk into the *beit midrash* and slide a volume of

Talmud from the shelf. We are the stranger, higher voices singing the words of the Torah from the bima. We are reading it. It will be ours.

-- TEN PLAGUES

Ten Modern Plagues

by [Jewish Women's Archive](#)

Source : JWA / Jewish Boston - The Wandering Is Over Haggadah; Including Women's Voices

The traditional Haggadah lists ten plagues that afflicted the Egyptians. We live in a very different world, but Passover is a good time to remember that, even after our liberation from slavery in Egypt, there are still many challenges for us to meet. Here are ten “modern plagues”:

Inequity - Access to affordable housing, quality healthcare, nutritious food, good schools, and higher education is far from equal. The disparity between rich and poor is growing, and opportunities for upward mobility are limited.

Entitlement - Too many people consider themselves entitled to material comfort, economic security, and other privileges of middle-class life without hard work.

Fear - Fear of “the other” produces and reinforces xenophobia, anti-immigrant sentiment, antisemitism, homophobia, and transphobia.

Greed - Profits are a higher priority than the safety of workers or the health of the environment. The top one percent of the American population controls 42% of the country's financial wealth, while corporations send jobs off-shore and American workers' right to organize and bargain collectively is threatened.

Distraction - In this age of constant connectedness, we are easily distracted by an unending barrage of information, much of it meaningless, with no way to discern what is important.

Distortion of reality - The media constructs and society accepts unrealistic expectations, leading to eating disorders and an unhealthy obsession with appearance for both men and women.

Unawareness - It is easy to be unaware of the consequences our consumer choices have for the environment and for workers at home and abroad. Do we know where or how our clothes are made? Where or how our food is produced? The working conditions? The impact on the environment?

Discrimination - While we celebrate our liberation from bondage in Egypt, too many people still suffer from discrimination. For example, blacks in the United States are imprisoned at more than five times the rate of whites, and Hispanics are locked up at nearly double the white rate. Women earn 77 cents for every dollar earned by a man. At 61 cents to the dollar, the disparity is even more shocking in Jewish communal organization.

Silence - Every year, 4.8 million cases of domestic violence against American women are reported. We do not talk about things that are disturbing, such as rape, sex trafficking, child abuse, domestic violence, and elder abuse, even though they happen every day in our own communities.

Feeling overwhelmed and disempowered - When faced with these modern “plagues,” how often do we doubt or question our own ability to make a difference? How often do we feel paralyzed because we do not know what to do to bring about change?

-- TEN PLAGUES

Ten Plagues

by [Kalsman Institute](#)

Source : Chaverim Shel Shalom, JF& CS, Boston

The traditional haggadah speaks of Ten Plagues by which God accomplished our liberation from Egypt. Tonight, we enumerate plagues of psychiatric conditions, which hinder our sense of wholeness, health, and freedom. For each one, our cup of joy is diminished by one drop:

ANXIETY

EATING DISORDERS

IMPULSIVITY

MEDICATIONS

STIGMA

DEPRESSION

FEAR OF DISAPPROVAL

LOSS

MOOD SWINGS

YEARS OF THERAPY

And some say:

LOW SELF-ESTEEM

OBSESSIVE-COMPULSION

PARANOIA

GRANDIOSITY

DISASSOCIATION

ISOLATION

MELANCHOLY

HOPEFULNESS

PSYCHOSIS

SUICIDAL IDEATION

-- CUP #2 & DAYENU

Answering Our Questions

by [JewishBoston.com](#)

Source : The Wandering is Over Haggadah, JewishBoston.com

As all good term papers do, we start with the main idea:

עבדים קיינו קיינו. עמה בני חורין

Avadim hayinu hayinu. Ata b'nei chorin.

We were slaves to Pharaoh in Egypt. Now we are free.

We were slaves to Pharaoh in Egypt, and God took us from there with a strong hand and outstretched arm. Had God not brought our ancestors out of Egypt, then even today we and our children and our grandchildren would still be slaves. Even if we were all wise, knowledgeable scholars and Torah experts, we would still be obligated to tell the story of the exodus from Egypt.

-- CUP #2 & DAYENU

Dayeinu

by JewishBoston.com

Source : The Wandering is Over Haggadah, JewishBoston.com

The plagues and our subsequent redemption from Egypt are but one example of the care God has shown for us in our history. Had God but done any one of these kindnesses, it would have been enough – dayeinu.

אלו הוציאנו ממצרים, דינו

Ilu hotzi- hotzianu, Hotzianu mi-mitzrayim Hotzianu mi-mitzrayim, Dayeinu

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

אלו נתן לנו את התורה, דינו

Ilu natan natan lanu, natan lanu et ha-Torah, Natan lanu et ha-Torah , Dayeinu

If God had only given us the Torah, that would have been enough.

The complete lyrics to Dayeinu tell the entire story of the Exodus from Egypt as a series of miracles God performed for us. (See the Additional Readings if you want to read or sing them all.)

Dayeinu also reminds us that each of our lives is the cumulative result of many blessings, small and large.

-- CUP #2 & DAYENU

The Passover Symbols

by JewishBoston.com

Source : The Wandering is Over Haggadah, JewishBoston.com

We have now told the story of Passover...but wait! We're not quite done. There are still some symbols on our seder plate we haven't talked about yet. Rabban Gamliel would say that whoever didn't explain the shank bone, matzah, and marror (or bitter herbs) hasn't done Passover justice.

The shank bone represents the Pesach, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the pesach, from the Hebrew word meaning "to pass over," because God passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors.

The matzah reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their

dough bake into matzah as they fled.

The bitter herbs provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.

-- CUP #2 & DAYENU

In Every Generation & Second Cup

by JewishBoston.com

Source : The Wandering is Over Haggadah, JewishBoston.com

בְּכָל־דּוֹר וָדוֹר תִּבְּרַח אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim.

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

The seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That's why the Torah says "God brought us out from there in order to lead us to and give us the land promised to our ancestors."

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

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

Drink the second glass of wine!

-- CUP #2 & DAYENU

A Cup to our Teachers

by Smith College Jewish Community

Source :

A Cup to our Teachers: To those we have known and those whose work has inspired us, and made space for our lives. We are grateful to you who did and said things for the first time, who claimed and reclaimed our traditions, who forged new tools. Thank you to the teachers around us of all ages-- the people we encounter everyday--who live out their values in small and simple ways, and who are our most regular and loving reminders of the world we are creating together. (Love and Justice Haggadah)

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We thank a higher power, shaper and maker, who creates the fruit of the vine.

Drink the second glass of wine!

-- CUP #2 & DAYENU

Dayenu - It would and would not have been enough

by [Dvora Ferrell](#)

Source :

From singing Dayenu we learn to celebrate each landmark on our people's journey. Yet we must never confuse these way stations with the goal. Because it is not yet Dayenu. There is still so much to do in our work of tikkun olam, repairing the world.

When governments end the escalating production of devastating weapons, secure in the knowledge that they will not be necessary, Dayenu.

When all women and men are allowed to make their own decisions on matters regarding their own bodies and personal relationships without discrimination or legal consequences, Dayenu.

When children grow up in freedom, without hunger, and with the love and support they need to realize their full potential, Dayenu.

When the air, water, fellow creatures and beautiful world are protected for the benefit and enjoyment of all and given priority over development for the sake of profit, Dayenu.

When people of all ages, sexes, races, religions, sexual orientations, cultures and nations respect and appreciate one another, Dayenu.

When each person can say, "This year, I worked as hard as I could toward improving the world so that all people can experience the joy and freedom I feel sitting here tonight at the seder table," Dayenu v'lo Dayenu - It will and will not be enough.

RACHTZAH

Rachtzah

by [JewishBoston .com](#)

Source : The Wandering is Over Haggadah, JewishBoston.com

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it just as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand.

After you have poured the water over your hands, recite this short blessing.

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

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

MOTZI-MATZAH

The Wandering is Over Haggadah - Motzi Matzah

by [JewishBoston .com](http://JewishBoston.com)

Source : JewishBoston.com

The blessing over the meal and matzah | *motzi matzah* | מוציא מצה

The familiar hamotzi blessing marks the formal start of the meal. Because we are using matzah instead of bread, we add a blessing celebrating this mitzvah.

ברוך אתה יי אלהינו מלך העולם, המוציא לחם מן הארץ:

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

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

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו וצונו על אכילת מצה

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.

Distribute and eat the top and middle matzah for everyone to eat.

MAROR

The Wandering is Over Haggadah - Maror

by [JewishBoston .com](http://JewishBoston.com)

Source : JewishBoston.com

Dipping the bitter herb in sweet charoset | *maror* | מרור

In creating a holiday about the joy of freedom, we turn the story of our bitter history into a sweet celebration. We recognize this by dipping our bitter herbs into the sweet charoset. We don't totally eradicate the taste of the bitter with the taste of the sweet... but doesn't the sweet mean more when it's layered over the bitterness?

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו וצונו על אכילת מרור

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

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

MAROR

Bitter Herbs: Where Does Our Food Come From?

by Religious Action Center

Source : Earth Justice Seder

The bitter herbs serve to remind us of how the Egyptians embittered the lives of the Israelites in servitude. When we eat the bitter herbs, we share in that bitterness of oppression. We must remember that slavery

still exists all across the globe. When you go to the grocery store, where does your food come from? Who picked the sugar cane for your cookie,

or the coffee bean for your morning coffee? We are reminded that people still face the bitterness of oppression, in many forms.

Together, we recite:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו ב מצוותיו, וצונו על אכילת מרור.

Baruch atah, Adonai Eloheinu, Melech haolam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

Blessed are You, Eternal our God, Sovereign of the universe, who has sanctified us with Your commandments and ordained that we should eat bitter herbs.

{ GREENING TIP }

Start a garden in your community and use the produce for synagogue gatherings or donate it to your local food pantry or soup kitchen.

For more information on the environmental justice, please visit rac.org/enviro.

For all Religious Action Center of Reform Judaism resources, please visit rac.org/Passover.

KOREICH

The Wandering is Over Haggadah - Koreich

by JewishBoston.com

Source : JewishBoston.com

Eating a sandwich of matzah and bitter herb | *koreich* | כּוֹרֵיךְ

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery.

KOREICH

Mixing the Bitter and the Sweet

by [Andrea Steinberger](http://AndreaSteinberger.com)

Source : Rabbi Andrea Steinberger

Korech: Mixing the Bitter and the Sweet

One of my favorite moments of the seder comes just before dinner is served. It is called Korech. It is also known as the Hillel sandwich. It is the moment when we eat maror (the bitter herbs) and the charoset (the sweet apple and nut mixture) on a piece of matzah. What a strange custom to eat something so bitter and something so sweet all in one bite. I can taste it now, just thinking about it, and the anticipation is almost too much to bear. I dread it, and I long for it all at the same time. Why do we do such a thing? We do it to tell our story.

The Jewish people tells our story through our observance of Jewish holidays throughout the year. The holidays of Passover, Chanukah and Purim remind us just how close the Jewish people has come to utter destruction and how we now celebrate our strength and our survival with great joy, remembering God's help and our persistence, and our own determination to survive.

We also tell the story throughout our lifetime of Jewish rituals. The breaking of a glass at a Jewish wedding reminds us that even in times of life's greatest joys we remember the sadness of the destruction of the Temple. When we build a home, some Jews leave a part unfinished to remember that even when building something new, we sense the times of tragedy in the Jewish people. And on Passover we mix the sweet charoset with the bitter maror, mixing bitter and sweet of slavery and freedom all in one bite.

Throughout each year and throughout our lifetimes, we challenge ourselves to remember that even in times of strength, it is better to sense our vulnerability, rather than bask in our success. We all have memories of times in which bitter and sweet were mixed in our lives, all in the same bite. Judaism says, sometimes life is like that. We can celebrate and mourn all at the same time. And somehow, everything will be ok. What is your korech moment?

SHULCHAN OREICH

The Wandering is Over Haggadah - Shulchan Oreich

by [JewishBoston .com](http://JewishBoston.com)

Source : JewishBoston.com

Eating the meal! | *shulchan oreich* | שלחן עורבך

Enjoy! But don't forget when you're done we've got a little more seder to go, including the final two cups of wine!

SHULCHAN OREICH

Fourth Cup

by Joseph Slifka Center

Source : Andi Fliegel

We dedicate the fourth cup of wine tonight to our daughters and our dreams for the world in which our daughters will live.

In honor of the fourth cup:

What is your one word prayer for the world

- the world we will build for our daughters and for their daughters?

~~~

**בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן**

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

Blessed are You, Adonai our God, Sovereign of the universe, who creates the fruit of the vine.

*Drink the fourth glass of wine!*

*Go outside to plant your dreams for a freer world!*

~~~

Freedom. It isn't once, to walk out under the Milky Way, feeling the rivers of light, the fields of dark—freedom is daily, prose-bound, routine remembering. Putting together, inch by inch the starry worlds. From all the lost collections.

~~~

**לשנה הבאה בירושלים**

*L'shana haba-ah biy'rushalayim*

NEXT YEAR IN JERUSALEM!

**TZAFUN**

## The Wandering is Over Haggadah - Tzafoon

by [JewishBoston.com](http://JewishBoston.com)

Source : JewishBoston.com

Finding and eating the Afikomen | *tzafoon* | צפון

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. As we eat the afikomen, our last taste of matzah for the evening, we are grateful for moments of silliness and happiness in our lives.

**BAREICH**

## Bareich

by [JewishBoston.com](http://JewishBoston.com)

Source : The Wandering is Over Haggadah, JewishBoston.com

*Refill everyone's wine glass.*

We now say grace after the meal, thanking God for the food we've eaten. On Passover, this becomes something like an extended toast to God, culminating with drinking our third glass of wine for the evening:

We praise God, Ruler of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all. Thanks to You, we need never lack for food; You provide food enough for everyone. We praise God, source of food for everyone.

As it says in the Torah: When you have eaten and are satisfied, give praise to your God who has given you this good earth. We praise God for the earth and for its sustenance.

Renew our spiritual center in our time. We praise God, who centers us.

May the source of peace grant peace to us, to the Jewish people, and to the entire world. Amen.

## The Third Glass of Wine

The blessing over the meal is immediately followed by another blessing over the wine:

ברוך אתה יי, אלהינו מלך העולם, בורא פרי הגפן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.  
We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink the third glass of wine!

**BAREICH**

## Miriam's Cup

by [Haggadot](#)

Source : Original Illustration from Haggadot.com



**BAREICH**

## Prayer After Meal

by [Hillel at The University of Oklahoma](#)

Source :

*Baruch Atah Adonai Eloheinu melech ha'olam, hazan et ha'olam kulo b'tuvo b'chen b'chesed w'rachamin  
Hu noten lechem l'chol basar ki l'olam chasdo. Uv'tuvo hagadol tamid lo chasar lanu v'al yech'sar lanu  
mason l'olam va'ed.*

*Ba'avur sh'mo hagadol ki hu zan um'farnes lakol umetiv lakol umechin mazon l'chol b'riyotav asher bara.  
Baruch Atah Adonai hazan et hakol.*

We praise God, Spirit of Everything, whose goodness sustains the world. You are the origin of love and compassion, the source of bread for all, food for everyone. As it says in the Torah: When you have eaten and are satisfied we thank you for the earth and for its sustenance. Renew our spiritual center in our time. May the source of peace grant peace to us, to the Jewish people, and to the entire world.

Amen.

**HALLEL**

## The Wandering is Over Haggadah - Cup of Elijah

by [JewishBoston.com](http://JewishBoston.com)

Source : JewishBoston.com

### The Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our seder.

In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover seder.

אֱלֹהֵינוּ הַנְּבִיאַ, אֱלֹהֵינוּ הַתְּשׁוּבָה,

אֱלֹהֵינוּ, אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגְּלָעָדִי.

בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ

עַם מְשִׁיחַ בֶּן דָּוִד,

עַם מְשִׁיחַ בֶּן דָּוִד.

Eliyahu hanavi Eliyahu hatishbi Eliyahu, Eliyahu, Eliyahu hagiladi Bimheirah b'yameinu, yavo eileinu Im  
mashiach ben-David, Im mashiach ben-David

Elijah the prophet, the returning, the man of Gilad: return to us speedily, in our days with the messiah, son  
of David.

**HALLEL**

## To Say Nothing But Thank You

by [TAMAR FOX](http://TAMAR FOX)

Source : [http://thesunmagazine.org/issues/401/to\\_say\\_nothing\\_but\\_thank\\_you](http://thesunmagazine.org/issues/401/to_say_nothing_but_thank_you)

by JEANNE LOHMANN

All day I try to say nothing but thank you,  
breathe the syllables in and out with every step I  
take through the rooms of my house and outside into  
a profusion of shaggy-headed dandelions in the garden  
where the tulips' black stamens shake in their crimson cups.

I am saying thank you, yes, to this burgeoning spring  
and to the cold wind of its changes. Gratitude comes easy  
after a hot shower, when my loosened muscles work,  
when eyes and mind begin to clear and even unruly  
hair combs into place.

Dialogue with the invisible can go on every minute,  
and with surprising gaiety I am saying thank you as I  
remember who I am, a woman learning to praise  
something as small as dandelion petals floating on the  
steaming surface of this bowl of vegetable soup,  
my happy, savoring tongue.

**HALLEL**

## **Hinei Ma Tov**

by [Susan Weiner](#)

Source : <http://www.lyricstime.com/shalom-jerusalem-hinei-ma-tov-behold-how-good-lyrics.html>

It is traditional at this point in the seder, to sing songs of praise. This is one of my favorites for this event.

Hinei ma tov umanaim

Shevet achim gam yachad

Hinei ma tov umanaim

Shevet achim gam yachad

Behold how good and

How pleasant it is

For brothers to dwell together

**HALLEL**

## **Bernie Sanders and Civil Rights**

by [Noemie Rosner](#)

Source :



Bernie Sanders, protesting for Civil Rights in Chicago in 1963.

**HALLEL**

## Elijah, Miriam and the Fourth Glass

by [Sara Megan](#)

Source :

As we come to the end of the Seder, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

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

### The Cup of Elijah

We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our Seder. In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions.

Of more recent origin is the custom of placing a second cup on the Seder table for a second unseen but deserving guest - the prophetess, Miriam, sister of Moses and Aaron.

Why Miriam?

It was Miriam, the Prophetess, symbol of all the courageous and worthy women who kept the home fires burning, even when the men became discouraged and despaired of redemption. Who then is more deserving to be "toasted" with wine and saluted for service "above and beyond" than she?

If the Cup of Elijah is one symbolizing hope for future redemption, Miriam's Cup symbolizes redemption realized through the tireless efforts of women. Let us honor her for her heroism, and through her, all the brave, capable, devoted, faithful and loyal women of who have been, and continue to be, the ongoing source of strength.

For the sake of our righteous women were our ancestors redeemed from Egypt. L'Chaim!

## DRINK THE FOURTH GLASS OF WINE

NIRTZAH

### Nirtzah

by [JewishBoston.com](http://JewishBoston.com)

Source : The Wandering is Over Haggadah, JewishBoston.com

*Nirtzah* marks the conclusion of the seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is time for the evening to come to a close. At the end of the seder, we honor the tradition of declaring, "Next year in Jerusalem!"

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with *Klal Yisrael*, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.

Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

In *The Leader's Guide to the Family Participation Haggadah: A Different Night*, Rabbi David Hartman writes: "Passover is the night for reckless dreams; for visions about what a human being can be, what society can be, what people can be, what history may become."

What can *we* do to fulfill our reckless dreams? What will be our legacy for future generations?

Our seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

*L'shana haba-ah biy'rushalayim*

NEXT YEAR IN JERUSALEM!

NIRTZAH

### Fourth Glass of Wine

by [HIAS](http://HIAS)

Source : HIAS Seder Supplement

I will take you to be my people... ...

When we rise up from our Seder tables, let us commit ourselves to stamping out xenophobia and hatred in every place that it persists. Echoing God's words when God said, "I take you to be my people," let us say to those who seek safety in our midst, "we take you to be our people." May we see past difference and dividing lines and remember, instead, that we were all created *b'tzelem Elohim*, in the image of God. May we see welcoming the stranger at our doorstep not as a danger but as an opportunity – to provide safe harbor to those seeking refuge from oppression and tyranny, to enrich the fabric of our country and to live out our Jewish values in action. Blessed are You, Adonai Our God, who has created us all in Your image.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

*Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.*

Blessed are You, Ruler of the Universe, who creates the fruit of the vine.

NIRTZAH

## NEXT YEAR IN... : A Note to my Future Self

by [Sh'ma Journal](#)

Source : Franny Silverman, for the Sh'ma Haggadah supplement

At the end of the seder, it is traditional to say or sing " *Next Year in Jerusalem*". We sometimes think of this as a literal wish, though far fewer of us have actually found ourselves in Jerusalem for seder the following year – congratulations if you have!

But Jerusalem is more than a place, it is a feeling, it is a hope. At this point in the seder, 1/2 or 1/4 sheets of paper should be passed around to each participant, along with an envelope and writing utensil. Folks are invited to write a brief note to their future selves inspired by "next year in Jerusalem." As metaphor: what is our own personal Jerusalem where we hope to see ourselves a year from now?

Everyone seals and addresses their envelope to themselves, and the seder leader, or whoever is leading this exercise takes responsibility for keeping the notes all year and mailing them the following Pesach season.

This exercise can be done formally when everyone sits down to dessert or it can be introduced when the break for the meal happens and people can elect to write the notes at their leisure.

I often have a basket out for people to drop their notes in.

NIRTZAH

## Parting Words

by [Sara Megan](#)

Source :

The traditional aspiration, "*Next Year in Jerusalem*," is our people's millennia-old hope for redemption.

Together, this year, may we help to achieve....

Peace in societies torn by war.

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.

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 more just world."** And through our actions from this Passover to the next, let us make this dream a reality.

#### CONCLUSION

### Conclusion

by [Michele Margolis](#)

Source :

*You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt (Exodus 23:9).*

#### COMMENTARY / READINGS

### The Ten Plagues of Domestic Poverty

by [AVODAH: The Jewish Service Corps](#)

Source : Avodah

Passover is a time for us to reflect on our own freedom and an opportunity to connect our lives with the struggles of others. At AVODAH, we support emerging Jewish leaders as they work to address some of the most pressing issues in the fight against poverty. We study the complex (and often overlapping) systemic issues that impact people in our country, and explore how Jewish tradition calls on us to respond. This year, we've collected stories and insights from members of the AVODAH network to explore ten modern plagues of domestic poverty. Use this resource as a way to bring discussion to your own Seder table about the reasons so many people in America live in poverty today.

The learning we do at AVODAH asks us to question previously-held assumptions, and to challenge ourselves to explore perspectives with which we may not agree. Going into those uncomfortable spaces is often the core of meaningful learning. I encourage you to embrace those difficult moments, should they arise as you study this supplement. The seder is a time for wrestling with deep questions; let our questions be a part of your process.

With blessings for a Passover of learning, joy, and a renewed effort to build a more just world,

Cheryl Cook

Executive Director, AVODAH

### Hunger

By Jenny Waxberg and Erin Butler

**Background:** One of the most common assumptions is that if someone is hungry, that person does not have a job and is living on the streets. What most people don't realize is that circumstances can change and anyone can experience hunger at some point. It could be the family with two incomes that unexpectedly must get by on one income. It could be the household with mounting medical bills that make it difficult to make ends meet at the end of the month. It could be the senior on a fixed income after a lifetime of hard work. Hunger is a silent but growing epidemic.

People live in food insecure homes if they do not always know where to find the next meal. Many citizens turning to soup kitchens and food pantries are employed but their wages cannot keep up with the cost of living.

**Discuss:** What does hunger look like to you?

**A Kavanah/Intention:** May we all answer the Passover call, 'May all who are hungry come eat' by educating ourselves about hunger in America and supporting work to alleviate hunger.

*Jenny Waxberg and Erin Butler were AVODAH Fellows in 2014 and work at City Harvest in New York.*

### **Lack of Affordable Housing**

by Yonah Liberman

**Background:** The plague of unaffordable housing and rampant homelessness is nothing new. The problems facing the tenants I work with – leaky ceilings, no heat or hot water, patch repairs – are problems that people have faced for centuries. What's new is the way intentional neglect has reared its ugly head. As a tenant organizer working with people living in multifamily buildings that are in foreclosure, I've seen firsthand how landlords get away with it. Private equity firms come together and take out enormous mortgages from banks to buy up millions of dollars worth of property. The "business model" revolves around harassing tenants into leaving their homes so landlords can raise the rents and cut maintenance costs. When people refuse to leave their homes, landlords can't raise the rents, and they can't pay back the bank. The bank sells the buildings to the highest bidder, unless tenants get organized and put pressure on it to sell their buildings at a lower price to a responsible investor. That's the goal I and the tenants I work with strive for everyday.

**Discuss:** What does the concept of "housing as a human right" mean to you?

**A Kavanah/Intention:** I intend to fight for the right for all people to housing by holding my elected officials to their promises to build and preserve affordable housing. And if I am living in an urban community, I intend to deepen my understanding of my neighborhood and how I can keep it affordable for my neighbors.

*Yonah Lieberman was an AVODAH corps member in 2013-2014 and worked as a tenant organizer at Urban Homesteading Assistance Board in New York.*

### **Healthcare**

by Emily Unger

**Background:** Last week at work, one of my clients called me. He sounded exhausted and unwell. He had suddenly become very sick, he told me. He thought that he needed to go to the hospital. But he was afraid

because he couldn't afford to pay a huge bill. I counseled him that the most he would have to pay for a short hospitalization was the cost of his insurance deductible, but even this amount – over \$1,000 – was more than his entire monthly income. He had been putting off medical treatment for days out of fear for the cost.

I eventually persuaded my client to see a doctor, but every day, countless others are faced with a similar choice. Thanks to the Affordable Care Act, most Americans who once had no health insurance will now be covered. However, many states still refuse to expand their Medicaid programs, leaving millions of the poorest Americans completely uninsured. Moreover, many barriers – unaffordably high co-pays and deductibles, lack of cultural competency among healthcare providers, inaccessibility of health care facilities to people with disabilities – remain, preventing even those with basic health insurance from receiving needed medical care.

**Discuss:** Share a time when you had to rely on your medical insurance and consider what would have happened had you not been covered.

**A Kavanah/Intention:** May our healthcare system provide the best possible healing to all those in need, and enable our providers to be the best possible healers.

*Emily Unger was an AVODAH corps member in 2013-2014 and worked as an AmeriCorps Paralegal at the New York Legal Assistance Group*

### **The Threat to Voting Rights**

by Amelia van Iwaarden

**Background:** Bend the Arc launched our Voting Rights Campaign to mobilize the Jewish community to support the passage of the Voting Rights Amendment Act (VRAA). This bipartisan bill includes modern protections against discrimination in voting in every part of the country. Last year's U.S. Supreme Court ruling in *Shelby County v. Holder* scrapped the enforcement mechanisms in the landmark 1965 Voting Rights Act, which provided protections against discriminatory voting laws at the state and local levels. Since the Supreme Court's ruling, we have already seen a flurry of state and local efforts that will make it difficult for communities of color, women, first-time voters, the elderly, and those living in poverty to cast their vote. In my work, I am helping to develop leaders – both organizers in diverse religious communities, and Jewish leaders in social justice organizations – who are addressing systemic issues of racial and economic injustice of which voter suppression is a symptom.

**Discuss:** There are some who say that there is no need for Jews to be involved in this work, because most American Jews do not belong to the groups experiencing discrimination. Why is it important for Jews to be in this fight as Jews? What role do you think we can play as Jews in protecting voting rights for all Americans?

**A Kavanah/Intention:** Exodus 22:20 tells us “ You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.” This Passover, as we celebrate our freedom, let us recommit to ending oppression wherever we see it.

*Amelia van Iwaarden was an AVODAH Fellow in 2014, working at Bend the Arc: A Jewish Partnership for Justice*

## **Debt**

by Erika Van Gundy

**Background:** Debt is a primary force that traps individuals in a cycle of deepening poverty. A number of factors contribute to the strong effect that debt has on poverty, including required payments on interest accrued, late fees, predatory products targeted to the short-on-cash, and the inherent insecurity of one's financial future. In the finance world, there is a distinction between "good debt" and "bad debt," one which grows in value and the other which becomes costlier over time, respectively. However, debt (student loan, credit card, medical, or other) is almost universally a stressor for those in its grips and an extra factor in decisions such as where to live, what to eat that day, and how many jobs are needed to pay for the above and more. As a financial counselor for low-income New Yorkers, I see debt in terms of people and control. For my clients, debt is a dozen calls per day from creditors seeking repayment, piles of mail that sit unopened out of fear, and a constant tax on mental, financial, and emotional bandwidth.

**Discuss:** In taking on debt, there is an expectation and hope that your "future self" will be better off than your current self. Reflect on this for a moment. What does this hope mean, and how does it change the way we think about debt and debtors? How can this hope be channeled otherwise as it relates to financial or other aspects of someone's life?

**A Kavanah/Intention:** I intend to speak with people from different parts of my life to better understand their experiences with debt, the situations that led them into debt, and how their subsequent decisions were impacted.

*Erika Van Gundy was an AVODAH Fellow in 2014 and works for the New York City Department of Consumer Affairs Office of Financial Empowerment*

## **Education**

by Laura Taishoff

**Background:** A significant proportion of positive life outcomes depend on the foundation of a quality education. But what does it really mean? We need students to pursue challenging coursework and succeed academically, but education is also about empowerment and building character. It is no secret that the students with the greatest needs are often in the schools with the fewest resources available to meet them. In New Orleans, a city where an overwhelming majority of schools are either private or charter, access to quality education for the city's most at-risk population is a cocktail of school closings, staff changes, and school-based arrests. I am a high school special education teacher working with students who are past the typical age range for their schooling. They are overage for a variety of factors, but one of the most prevalent is that other schools pushed them out. Despite the fact that they have consistently been denied access to a quality education, these are the students who are pursuing a diploma when it would undoubtedly be easier not to. We should simultaneously be inspired by them and ashamed that so many of them exist.

**Discuss:** In your best memories of school, how did you feel? Creative? Boundless? Praised? How would it have felt to be told you were not smart or made to feel as if your school did not want you there?

**A Kavanah/Intention:** I commit to doing my part to create a world in which every student, no matter what neighborhood the student is from, attends a school where students are challenged academically and

empowered to be the future leaders of our world.

*Laura Taishoff is a special education teacher at ReNew Accelerated High School in New Orleans. Laura is an alumna of the AVODAH 2009-2010 New Orleans cohort.*

### **The Decline of Labor Rights**

by Lee M. Leviter

**Background:** For the past several decades, median earnings have been stagnant while hours worked have steadily increased. Why have we been working harder for less and less? Because decreasing union density has led to the disempowerment of workers in all sectors of the economy. Although workers are best able to improve their working conditions when they can make collective demands of their employer, many seek to vilify and weaken collective employee action. Companies like Walmart continue to fight unionization while paying so little that many of their full-time employees qualify for food stamps. Standing together in a union, these workers could negotiate for higher wages. In New York, we have heard calls for a higher minimum wage from workers in the fast-food industry, where pay can be as little as \$8 an hour. It's nearly impossible to survive in New York City at such a wage. As an attorney, I help represent public sector teachers, nurses, and other civil servants in New York City, where the same political and economic pressures threaten public sector employment as a pathway to the middle class

**Discuss:** If you are an employee, what aspects of your job would you change if you could join with your co-workers and ask? If you are an employer, how would you respond if an employee – or a group of employees – asked to change a particular aspect of the job?

**A Kavanah/Intention:** As we celebrate freedom this Passover, let us remember that we empower ourselves to fight oppression by acting together.

*Lee Leviter was an AVODAH Fellow in 2014 and works as an attorney representing several major public-sector unions.*

### **Immigration**

by Merri Nicholson

**Background:** During my AVODAH year at CASA de Maryland, young people (commonly referred to as DREAMers) led the way in utilizing grassroots organizing to successfully pass the Maryland DREAM Act, which expanded access to higher education to students without documentation. These DREAMers also pushed for comprehensive immigration reform that would provide a path to citizenship for the 11 million undocumented people currently living in the United States. Many of these people are the cornerstone of economies from which we all benefit, such as construction and agriculture. They proudly pay taxes and immigrated for the same reasons our families did, to seek a better life or escape violence. Unlike when our families came to the United States, current restrictions make it impossible for most to obtain legal status. Fixing our immigration system will strengthen our communities by keeping families together and lift many out of poverty with expanded access to opportunities such as higher education and quality jobs.

**Discuss:** What caused your family to come to America? If it wasn't recent, would they still have been able to immigrate in today's political climate?

**A Kavanah/Intention:** May we see a Jewish community that fully embraces our immigrant roots by working

for justice in solidarity with those coming to America seeking a better tomorrow.

*Merri Nicholson is a research assistant at Academy Health in Washington, DC. Merri is an alum of the AVODAH 2012-2013 Washington, DC cohort.*

### **Systemic Oppression**

by Emily Saltzman

**Background:** Oppression is largely defined as the use of authority or power in a cruel or unjust manner. Institutional oppression refers to the power of large systems or institutions that determine the cultural or professional standards for our society. Often these systems were developed from a framework, intentionally or not, that propels certain communities towards success, while keeping others from it. There is also an inextricable link between systematic oppression and poverty. For example, transgender communities of color are more likely to experience poverty due to transphobia in a labor force layered with racism in the educational system. This does not mean that individual members of this community cannot break the cycle of poverty, but it does mean that due to systematic oppression, they will have to struggle harder to reach success.

As Jews, we often think about oppression as it relates to our community's historical struggle for religious freedom. This experience with historical oppression gives us a jumping-off point to address issues of systematic oppression with which we may not all have first-hand experience, including racism, classism, homophobia, sexism, ableism, and transphobia. Our ability to tap into our personal experiences with antisemitism in addition to our community's struggle allows us to build solidarity with these communities and adds to our call for tikkun olam —to repair the world—because it is a world we share.

**Discuss:** As Jews, how can we use our experience of oppression to build solidarity with and support communities who are currently experiencing oppression? How might we inadvertently contribute to certain oppressive systems?

**A Kavanah/Intention:** I intend to challenge myself and my family to think more concretely about the ways systematic oppression affects our lives and what we can do individually to question the systems that we work and live in.

*Emily Saltzman is a social worker focusing on comprehensive sexuality education in addition to being a Steering Committee Member of the Undoing Racism Internship Project. Emily is an alumna of the AVODAH 2008-2009 New York City cohort.*

### **Intersecting Oppressions**

by Rabbi Stephanie Ruskey

**Background:** Hunger, healthcare, education, threats to voting rights, systemic oppression, lack of affordable housing, immigration, debt, labor restrictions. For many, these plagues intersect and overlap for people in poverty, increasing the obstacles that they must face. High health care bills can trigger hunger, inability to pay for adequate housing and long-term debt. An insufficient immigration policy can limit educational opportunities. Threats to voting rights limit the ability of individuals and communities to advocate for policies that could alleviate the challenges they face. Each individual plague has the capacity to devastate, and the combination can paralyze.

There are a variety of perspectives on how to address these plagues. We divide ourselves by political affiliation, sure that our policy and perspective is the best way forward. And yet, year after year, there are poor people to invite into our seders. Year after year, we create a set of contemporary plagues to read at our seders, because the society we've constructed is imperfect. We continue to dream of a redeemed and just world, and wonder how to get there.

This Passover, as always, we retell the story of our exodus from slavery to freedom. We remember the Egyptians by spilling a drop of wine for each plague that afflicted them, sacrificing some of the sweetness of the wine to honor the humanity of our enemy. This action reminds us that we were all made in God's image. It compels us to connect even with those whom we consider our foes.

We live in a polarized society and often find ourselves believing the worst about one another. We have different ideas about how a just society looks and how it requires us each to behave. Our sages teach us that we cannot live without a chevruta, someone who challenges our "facts" and demands that we reconsider our opinions. Though we may disagree about how to get there, we must remember that our ultimate goal is to alleviate the intersecting oppressions that foster a system in which many don't have the resources to meet their needs or a path through which they can attain them.

**Discuss:** Can you share a time in which someone (maybe even someone at your seder) inspired you to reconsider and expand your ideas about how to alleviate poverty? What contributed to your ability to think differently (and hopefully even act)?

Having considered this contemporary list of intersecting plagues and oppressions, how might the Jewish community contribute to creating a more just world for all people?

**A Kavanah/Intention:** May we always assume goodwill as we work to pursue justice and may our assumption of goodwill inspire it in others, so that together we bring about more civil discourse among pursuers of justice.

*Rabbi Stephanie Ruskay is AVODAH's Director of Alumni and Community Engagement*

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## SONGS

### The Wandering is Over Haggadah - Who Knows One

by [JewishBoston.com](http://JewishBoston.com)

Source : [JewishBoston.com](http://JewishBoston.com)

Who knows one?

At some seders, people go around the table reading a question and the answers in one breath. Thirteen is hard!

Who knows one?

I know one.

One is our God in Heaven and Earth  
Who knows two?

I know two.

Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows two?

I know two.

Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows four?

I know four.

Four are the matriarchs  
Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows five?

I know five.

Five are the books of the Torah  
Four are the matriarchs  
Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows six?

I know six.

Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs  
Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows seven?

I know seven.

Seven are the days of the week  
Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs  
Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows eight?

I know eight.

Eight are the days for circumcision  
Seven are the days of the week  
Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs  
Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows nine?

I know nine.

Eight are the days for circumcision  
Seven are the days of the week  
Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs  
Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows ten?

I know ten.

Ten are the Words from Sinai  
Nine are the months of childbirth

Eight are the days for circumcision  
Seven are the days of the week  
Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs  
Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows eleven?

I know eleven.

Eleven are the stars  
Ten are the Words from Sinai  
Nine are the months of childbirth  
Eight are the days for circumcision  
Seven are the days of the week  
Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs  
Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows twelve?

I know twelve.

Twelve are the tribes  
Eleven are the stars  
Ten are the Words from Sinai  
Nine are the months of childbirth  
Eight are the days for circumcision  
Seven are the days of the week  
Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs

Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth  
Who knows thirteen?  
I know thirteen  
Thirteen are the attributes of God  
Twelve are the tribes  
Eleven are the stars  
Ten are the Words from Sinai  
Nine are the months of childbirth  
Eight are the days for circumcision  
Seven are the days of the week  
Six are the orders of the Mishnah  
Five are the books of the Torah  
Four are the matriarchs  
Three are the patriarchs  
Two are the tablets of the covenant  
One is our God in Heaven and Earth

#### SONGS

### The Wandering is Over Haggadah - Chad Gadya

by [JewishBoston .com](http://JewishBoston.com)

Source : JewishBoston.com

#### Chad Gadya

חַד גְּדַיָּא, חַד גְּדַיָּא

דִּזְבִּין אַבָּא בִּתְרֵי זֻזֵי,

חַד גְּדַיָּא, חַד גְּדַיָּא.

Chad gadya, chad gadya

Dizabin abah bitrei zuzei

Chad gadya, chad gadya.

One little goat, one little goat:

Which my father brought for two zuzim.

One little goat, one little goat:

The cat came and ate the goat,  
Which my father bought for two zuzim.  
One little goat, one little goat:  
The dog came and bit the cat  
That ate the goat,  
Which my father bought for two zuzim.  
One little goat, one little goat:  
The stick came and beat the dog  
That bit the cat that ate the goat,  
Which my father bought for two zuzim.  
One little goat, one little goat:  
The fire came and burned the stick  
That beat the dog that bit the cat  
That ate the goat,  
Which my father bought for two zuzim.  
One little goat, one little goat:  
The water came and extinguished the  
Fire that burned the stick  
That beat the dog that bit the cat  
That ate the goat,  
Which my father bought for two zuzim.  
One little goat, one little goat:  
The ox came and drank the water  
That extinguished the fire  
That burned the stick that beat the dog That bit the cat that ate the goat,  
Which my father bought for two zuzim.  
One little goat, one little goat:  
The butcher came and killed the ox,  
That drank the water  
That extinguished the fire  
That burned the stick that beat the dog That bit the cat that ate the goat,  
Which my father bought for two zuzim.

One little goat, one little goat:  
The angle of death came and slew  
The butcher who killed the ox,  
That drank the water  
That extinguished the fire  
That burned the stick that beat the dog That bit the cat that ate the goat,  
Which my father bought for two zuzim.

One little goat, one little goat:  
The Holy One, Blessed Be He came and  
Smote the angle of death who slew  
The butcher who killed the ox,  
That drank the water  
That extinguished the fire  
That burned the stick that beat the dog That bit the cat that ate the goat,  
Which my father bought for two zuzim.