

An early morning conversation with my daughter, Lila Rose, age 3 ½:

LR: Why has Elijah not come to our house, Mama?

Me: Elijah is going to come when it is time for a new world to come.

LR: I think we should give Elijah a present when Elijah comes.

Me: What should that be?

LR: Juice.

Me: Ok.

LR: But Elijah is going to be carrying her babies so how is she going to get the juice? Oh! I know, she can carry her babies in a sling and then she can drink the juice and bring a new world.

May she come soon with her babies.

May he come soon surrounded by elders.

May zhe bring us all along. And may we work to make that day happen with open hearts, committed hands, and a willing spirit.

- Rabbi Susan Goldberg, Wiltshire Boulevard Temple, Los Angeles, CA

<i>Eliyahu ha-navi,</i>	אֵלִיָּהוּ הַנָּבִיא
<i>Eliabu ha-Tishbi,</i>	אֵלִיָּהוּ הַתִּשְׁבִּי
<i>Eliabu ha-Giladi.</i>	אֵלִיָּהוּ הַגִּלְעָדִי
<i>Bim'hera veyameinu</i>	בְּמַהֲרָה בְּיָמֵינוּ
<i>yavo eleinu im</i>	יָבֵא אֵלֵינוּ עִם
<i>mashiach ben David.</i>	מְשִׁיחַ בֶּן דָּוִד.

**Elijah the prophet, Elijah the Tishbite,
Elijah the Gileadite.
Soon and in our day, he will come to us
with the Messiah, son of David.**

1. Invite all of the seder guests to walk together to the door, to let Elijah in. What do you see when you look out at the world?
2. When you open the door from this position of struggle (see comment on next page), whom might you invite in? Whom do you reach out to?

Opening the Door for Elijah

Miriam the prophetess is linked with water in a number of ways. She watched over her baby brother Moses in the Nile and sang and danced at the shores of the Reed Sea. Midrash teaches us that when Miriam died, the magical, portable well that had sustained our people dried up.

According to tradition, Elijah will bring Messiah to us and the world will be redeemed. In my lyrics (below), Miriam brings us to the waters of redemption. It will then be our task to enter the waters and together redeem the world.

Instead of pouring out wrath, let us pour forth love, forgiveness and peace – for the soothing and healing of our broken world.

- Rabbi Leila Gal Berner

<i>Miriam ha-neviah,</i>	מִרְיָם הַנְּבִיאָה
<i>oz v'zimra beyada,</i>	עֹז וְזִמְרָה בְּיָדָהּ
<i>Miriam tirkod itanu</i>	מִרְיָם תִּרְקֹד אִתָּנוּ
<i>lebagdil zimrat olam,</i>	לְהַגְדִּיל זִמְרַת עוֹלָם
<i>Miriam tirkod itanu</i>	מִרְיָם תִּרְקֹד אִתָּנוּ
<i>letaken et ha-olam.</i>	לְתַקֵּן אֶת הָעוֹלָם.
<i>Bim'hera veyameinu</i>	בְּמַהֲרָה בְּיָמֵינוּ
<i>hi tevi'enu</i>	הִיא תְּבִיאֵנוּ
<i>el mei ha-yeshua.</i>	אֶל מֵי הַיְשׁוּעָה.

**Miriam, the prophet, strength and
song in her hand,
Miriam will dance with us to strengthen
the world's song,
Miriam will dance with us to heal the world.
Soon and in our time, she will bring us
to the waters of the redemption.**

During my trip to Immokalee, I heard many stories from workers who described the conditions before and after the Fair Food Program. One in particular stands out: “Rosalie” told of an experience of sexual harassment on a farm by a supervisor. This person showed up at her home and threatened her in front of her children and friends.

Because she was working on a farm that participated in the Fair Food Program, she could report the perpetrator to the Fair Foods Council. Within hours, the supervisor was fired and her workplace was safe again. Rosalie’s story reminds me of both the vulnerability of workers in exploitative conditions and of the power of organizing to change those slave-like conditions.

As we lift up Miriam’s cup, a symbol of healing and redemption, let us call out for justice and for change so that all women, and all people, can be afforded dignity and protection in their work.

- Rabbi Lauren Grabelle Herrmann, Kol Tzedek, Philadelphia, PA

RABBIS IN ACTION

After my summer fellowship with T'ruah, I stayed involved with Damayan, the domestic workers' organization where I had interned. I helped them plan a rally at the Philippines consulate in New York, where they were trying to pressure the Philippines' government to provide more support for Filipino/as who had been trafficked, and I wrote an Op-Ed to draw the attention of the Jewish press.

It was a humbling and inspiring experience to join with these workers, who not only overcame their own challenging work environments but went on to organize, empower, and protect fellow domestic workers.

I was honored to partner with Damayan, a worker-run organization of smart, powerful, and capable individuals, and to think about how I, in my role as Jewish clergy, could best move the Jewish community to support their anti-trafficking work.

– Avi Strausberg,
Rabbinical School of Hebrew
College Class of 2015,
T'ruah summer fellowship
alumna

Shfoch Chamat'cha

The authors of the seder chose this moment to express their anger at the dangerous anti-Semitic world they lived in. While such anger may need a new target today, that does not mean it has no place at the table. Rabbi Mishael Zion, Co-Director of the Bronfman Youth Fellowships in Israel, teaches that the seder's two door-openings are fundamentally opposites. When we opened the door at *Ha Lachma Anya*, we focused on local injustice; we, from our position of privilege, are the ones capable of feeding those who are hungry. Here, late in the seder, we open ourselves up to the massive injustices that affect the entire world. We give ourselves permission to name our anger at the fact that slavery still exists in the 21st century, to recognize our limitations, and to cry out, asking God to show up as an avenger of injustice. In the words of Psalm 94, the Psalm for Wednesday:

*God of vengeance,
Adonai; God of ven-
geance, appear!*

אל נְקָמוֹת ה'
אל נְקָמוֹת
הוֹפִיעַ!

The world we want to see will have no need of our righteous indignation, but until that world is here, we cannot afford to ignore those darker feelings.



“Ocean in A Drop,” by Margeaux Gray
20” x 24”, Acrylic and mixed media, © 2015

“The phrase ‘working with not for survivors of slavery’ continued to play through my thoughts as I was creating this piece. When all the little oceans in a drop come to work with each other, what an impact we can make.” Margeaux is a survivor of domestic child sex trafficking. Much of her artwork incorporates everyday items that other people might consider trash. This serves as a symbol that people whom our society might be ready to discard—among them people forced into human trafficking—remain creatures of value and beauty. Margeaux has transcended her experience as a trafficking victim, and today she is an advocate, motivational speaker, and artist. Visit her website: margeauxgray.com