

## ADD NEW MEANING TO YOUR SEDER!

Try this - all you need is this page, Elijah's cup & wine or grape juice.

**BACKGROUND:** *For centuries, there has been a haggadah text that comes before opening the door for Elijah, urging God to pour out Divine wrath on our enemies. It's a passage that dates back to times of extreme danger & murder of Jews. It's also a passage that in so many ways is antithetical to the haggadah's message of celebrating our liberation & telling our stories of freedom. So, this year, try something new!*

*Instead of calling to pour out horrific anger, instead, let each person say what they will do to pour out compassion in our world. While we cannot guarantee that doing so will erase the horrid antisemitism in our world, we can start by actively practicing our Judaism, celebrating Passover, & actively practicing compassion, standing up for what is good and right to do!*

### **WHAT TO DO:**

1. When you set your seder table, don't fill Elijah's cup. And if you are a guest at another's seder, ask them to leave Elijah's cup empty.
2. At the start of the seder:
  - A. Lift up the empty Elijah's cup.
  - B. Explain that Elijah symbolizes ultimate redemption – the messianic age, a time that we need to work together to achieve.
  - C. Explain that Elijah's cup represents the potential for redemption – for ultimate peace in our world, so let us fill Elijah's cup together, pouring into it our commitments for overflowing compassion in our world.
  - D. Then, pass *Kos Eliahu* (Elijah's Cup) around the table. Ask each person to pour some of their own grape juice or wine into the cup & name an act of compassion that they commit to to better our world.
  - E. And then, read these words from a fabulous new haggadah *Mishkan Haseder* (CCAR Press, 2021), a poem that flips that

original reading of pouring wrath into pouring compassion:

**With gratitude for text & inspiration:** *Sh'fuch: We Pour Out Our Hearts and Souls*, Rabbi Sheldon Marder, Mishkan Haseder, CCAR Press, 2021; Sefaria.org sheets; Rabbi Lawrence A. Hoffman.

174 | משכן הסדר



## *Sh'fuch: We Pour Out Our Hearts and Souls*

### LEADER:

The pages of many a Haggadah are stained with wine —  
a reminder that others were here before us;  
and, like us, they spilled drops from their cups  
for the plagues upon Egypt.  
Stained, as well, are the pages of Jewish history —  
not with wine but with tears  
and with blood.  
For after Egypt,  
our forebears knew other kinds of slavery —  
the shock of exile,  
the pain of persecution.

### PARTICIPANT:

Here at this table of abundance,  
we remember our people's despair:  
Crusades, pogroms —  
and we pour out our hearts.

### PARTICIPANT:

Here at this feast of empathy for the stranger and the hungry,  
we remember our people's tragedies:  
Inquisition, Shoah —  
and we pour out our souls.

### PARTICIPANT:

Let these memories of despair and tragedy  
lead us to repair the world.  
Let us pour out our hearts and souls  
for the sake of *tikkun olam* . . .

קַדֵּשׁ  
Kadeish

וּרְחַץ  
Urchatz

כַּרְפָּס  
Karpas

יָחַץ  
Yachatz

מַגִּיד  
Magid

רֹחֵצֶה  
Rochtzah

מוֹצֵיא/מִצֵּה  
Motzi/Matzah

מְרֹר  
Maror

כוֹרֵיךְ  
Koreich

שֻׁלְחַן עֹרֵךְ  
Shulchan Oreich

צִפּוֹן  
Tzafun

בָּרֵיךְ  
Bareich

הַלֵּל  
Hallel

נִרְטָזָה  
Nirtzah

**SH'FOCH** שִׁפּוּךְ. Our Haggadah presents this text as a reinterpretation of a passage that has been historically recited at this point in many Ashkenazi seders. The opening line of the earlier text, taken from Jeremiah 10:25, beseeches God: "Pour out Your wrath on the nations that do not acknowledge You!" This passage originated in the Middle Ages as a desperate emotional response to the surging proliferation of pogroms and blood libels against European Jewish communities. By contrast, our modern rendering orients this prayer in a different direction: we can transform our "pouring out" of pain into a "pouring forth" of compassion that leads us to repair our broken world.