

TONIGHT, WE CELEBRATE OUR REDEMPTION

FROM SLAVERY and reflect on how we can act against modern-day oppression.

We express hope for a world in which all experience freedom. When we end the seder with the words "*L'shana haba'a b'Yerushalayim*—Next year in Jerusalem," we imagine the Jerusalem and Israel of our highest aspirations for peace and justice.

On this night of questions we offer four more questions about how we can help make Israel a more just society for all of its inhabitants.

הקרן החדשה לישראל
New Israel Fund
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The New Israel Fund is the leading organization advancing equality and democracy for all Israelis.

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THE ELISSA FROMAN ISRAEL SOCIAL CHANGE FELLOWSHIP

was created to honor the memory of Elissa Froman, z"l, a remarkable young woman whose life was rooted in the Jewish community and who held an abiding commitment to progressive causes at home and in Israel.

Created by the Eugene and Janet Lerner Family Foundation with Hebrew Union College-Jewish Institute of Religion (HUC-JIR) and the New Israel Fund, the fellowship is a unique opportunity for future rabbis to engage in deep learning about social justice issues in Israel—the kind of learning Elissa would have relished.

These cards were created by the 2016-2017 Froman Fellows: Emily Aronson, Deborah Goldberg, and Zach Plesent, first year rabbinical students at HUC-JIR, who are spending this year in Jerusalem.

1

TONIGHT, WE EACH CELEBRATE OUR SEDER
according to our own family customs
and traditions. How can Israel better
reflect the diversity of Jewish life?

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In Israel today, the ultra-Orthodox State Rabbinate controls marriage, divorce, conversion, and many other aspects of the public and private lives of Israeli Jews. Non-Orthodox streams of Judaism receive little recognition or funding. The *Kotel* (Western Wall) has become a flashpoint for the exclusion of women and non-Orthodox prayer from public spaces, with women enduring violent assault, harassment and arrest for praying aloud, reading from Torah scrolls or wearing *tefillin* and *tallitot* (phylacteries and prayer shawls) at the *Kotel*. Recent victories by NIF grantees Women of the Wall, the Israel Religious Action Center and the Masorti Movement have upheld the rights of women to pray and read Torah at the *Kotel*, and moved towards creating an alternative egalitarian prayer space there, but the battle to implement those achievements continues. And thanks to years of legal advocacy by Mavoi Satum, an NIF-funded Orthodox women's group, a woman will soon serve as Deputy Director-General of Israel's Rabbinic Courts. No woman has ever held such a senior role within the religious establishment.

2

TONIGHT, WE REMEMBER THAT WE WERE SLAVES in the land of Egypt.

Because of this experience, we are commanded to protect vulnerable and marginalized members of society and treat them justly. Numbers 15:15 commands: "There shall be one law for you and for the resident stranger; it shall be a law for all time throughout the ages. You and the stranger shall be alike before the Eternal."

How can the Passover Seder inspire us to fight for the rights of the most marginalized population among Israel's citizens: Bedouin citizens of Israel?

The Bedouin community is the most impoverished among Israel's citizens, with the highest infant mortality rate and the most limited access to education. Half live in 46 villages in the Negev, 35 of which remain "unrecognized" despite a decades-long legal struggle. Residents live under the threat of home demolition and are not eligible for municipal services.

In February of 2017, over five thousand Jews and Arabs marched together to protest demolitions in the Bedouin village of Umm al-Hiran. Amal Abu Sai'd, the wife of a Bedouin man killed by Israeli police during the protests, told the crowd, "[They] will not succeed in dividing between the country's citizens. All of you, who are standing here today, you are proof that Jews and Arabs can and want to live together and with equality."

3

**TONIGHT, AS WE RECLINE IN CELEBRATION
OF OUR OWN FREEDOM,** we remember

those not yet free in our world.

**What does the Exodus story teach
us about the universality of human
rights and human dignity?**

**How can we celebrate our own narrative
of freedom and liberation while fulfilling
our obligation as Jews to fight for the
human rights and dignity of Palestinians
in the Occupied Territories?**

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This summer will mark 50 years since the Six Day War and the beginning of the Israeli occupation of the West Bank and Gaza. Palestinians in the Occupied Territories live under Israeli military rule, which threatens the democratic nature of Israeli society. A recently-passed Israeli law would retroactively legalize dozens of settlement outposts built on privately-owned Palestinian land in the West Bank.

In 2016, a video released by NIF grantee B'Tselem, showing an Israeli soldier shooting a subdued Palestinian terrorist, consumed the Israeli media. Public outrage and polarization on this issue has placed the larger issue of the rule of law as it relates to the occupied territories on the public agenda, and has also prompted military leaders to publicly reinforce the IDF's code of ethics as well as larger issues of democracy.

4

TONIGHT, WE REMEMBER THE NON-JEWISH PARTICIPANTS IN THE PASSOVER STORY:

Bitia, the daughter of pharaoh, who rescues Moses from the Nile and raises him; Zipporah, Moses' wife, who saves Moses on his way back to Egypt; and Jethro, Moses' father-in-law who welcomes him to Midian and later advises him to set up a system of judges for the Israelites (Exodus 2:5, 4:24, 2:20, 18:14-19).

How do the non-Jewish figures in our Passover story inspire us to fight for the rights of non-Jewish citizens of the State of Israel?

Israel's Declaration of Independence aspires to a state that ensures "complete equality of social and political rights to all its inhabitants irrespective of religion, race or gender." Twenty percent of Israel's citizens are Palestinian-Arabs and discrimination against them continues to exist in public funding for government services, housing, their portrayal in popular culture, and more.

But there are thousands of Israelis who are working to change this reality and bring Jewish and Palestinian Israelis together to build a truly shared society. Years of advocacy by Sikkuy and other NIF grantees led to the approval last year of a 10-15 billion shekel plan to end budgetary discrimination against Israel's Palestinian citizens. With ongoing monitoring and advocacy, the result will be equal investment in education, welfare, housing, culture, infrastructure, and public transportation.