



The Seder

The word Seder means 'order'

Kaddesh – reciting the Kiddish
 Urchatz – washing the hands
 Karpas - blessing for the green vegetable
 Yachatz – breaking of the middle matzah
 Maggid – telling the story
 Rachtzah – washing the hands before the meal
 Motzi Matzah – prayer for the beginning of the meal and blessing for the matzah
 Maror – blessing for the bitter herbs
 Korech – Hillel's sandwich
 Shulchan Orech – the meal
 Tzafun – the afikomen
 Barech – saying grace
 Hallel - praise
 Nirtzah – conclusion



(21)



THE SEDER PLATE

The entire story of the Haggadah is contained in the Seder plate; everything on it symbolizes an aspect of Exodus:

Zeroa, a roasted bone, beet or "Pashcal yam". Evokes the offering made at the Temple in ancient times.

Beitza, a boiled egg, symbolizes the circle of life and death.

Maror, a bitter herb, reminds us of the bitterness of enslavement.

Charoset, a mixture of fruit, nuts, wine and spices, represents the mortar our ancestors used to build the structures of Mitzrayim

Karpas, a green vegetable, symbolizes hope and renewal.

Chazeret, the bitter herb for the "sandwich" we eat later, following the custom established by Hillel the Elder, as a reminder that our ancestors "ate matzah and bitter herbs together" (20)

URCHATZ

~ A Hand Washing Ritual

ורחתץ

Fill a jug with water and bring it and an empty bowl to the table.



Reader: One at a time, pour water over each others' hands. As water is poured over your hands, share with us what you would like to let go of right now, what you would like to have "washed away". And after each person speaks, give them support by all saying "Kayn Yihee Ratzon", or "So Be It." (23)

Reader: During the Urchatz, some groups share the names of parents or grandparents or countries or villages of our ancestors (27)

During this time, let us also remember the indigenous peoples that lived on this land before it was stolen by the U.S. government.

If you know the names of the indigenous tribes that lived and live in your area, take a moment to say these names aloud. If you don't know, take a moment to reflect on this.

"The next world war will be over water."
- Ismail Serageldin, former World Bank vice president



BEDIKAT CHAMETZ

~Removal of Chametz: An explanation and ritual

One Jewish tradition in preparing for Passover, is eliminating chametz, or leaven from your house. Traditionally, we go through our cupboards and storage areas to remove all products of leavened grain from our possession. When this task (called *bedikah*) is accomplished, we destroy a symbolic measure of the collected items by burning (*biur*), and a blessing is recited.

This spring-cleaning gives us an immediate opportunity to fulfill the mitzvah (commandment) of *ma'ot hittin* (grains of wheat), or caring for the hungry. Many Jews collect their chametz and donate it to a food bank.

Our rabbis remind us that matzah, the sanctified bread of Pesach, is made of the same grain as chametz, that which is forbidden to us on Pesach. What makes the same thing either holy or profane? It is what we do with it, how we treat it, what we make of it. As with wheat, so to with our lives.

As we search our homes, we also search our hearts. What internal chametz has accumulated over the last year? What has puffed us up? What has made us ignore our good inclinations? What has turned us from the paths our hearts would freely follow?

Everyone writes down some personal chametz of which they want to be rid. When everyone is finished, we put our chametz together in a bowl for burning. Together we recite the blessing for burning chametz:



Readers:

Why An Orange on the Seder Plate?

By Susanna Heschel, April 5, 2001

In the early 1980s, the Hillel Foundation invited me to speak on a panel at Oberlin College. While on campus, I came across a Haggadah that had been written by some Oberlin students to express feminist concerns. One ritual they devised was placing a crust of bread on the Seder plate, as a sign of solidarity with Jewish lesbians (there's as much room for a lesbian in Judaism as there is for a crust of bread on the Seder plate)

At the next Passover, I placed an orange on our family's seder plate. During the first part of the Seder, I asked everyone to take a segment of the orange, make the blessing over fruit, and eat it as a gesture of solidarity with Jewish lesbians and gay men, and others who are marginalized within the Jewish community (I mentioned widows in particular).

Bread on the Seder plate brings an end to Pesach – it renders everything hametz. And it suggests that being lesbian is being transgressive, violating Judaism. I felt that an orange was suggestive of something else: the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life. In addition, each orange segment had a few seeds that had to be spit out – a gesture of spitting out, repudiating the homophobia of Judaism.

When lecturing, I often mentioned my custom as one of the many new feminist rituals that have been developed in the last twenty years. Somehow, though, the typical patriarchal maneuver occurred: My idea of an orange and my intention of affirming lesbians and gay men were transformed. Now the story circulates that a man said to me that a woman belongs on the bimah as an orange on the seder plate. A woman's words are attributed to a man, and the affirmation of lesbians and gay men is simply erased.

Isn't that precisely what's happened over the centuries to women's ideas?

Keep one orange on the Seder plate, and pass out orange slices. As we hold the fruit in our hands, shout out marginalized and invisibilized folks that we want to recognize and fully welcome in to the circle of the loving community we are creating.

Go to the blessing over fruit from trees (next page)

The Olive on the Seder Plate



Reader: This year, our Seder plate has a new symbol – an olive. Why an olive?

Reader: Because, for slavery to be truly over, for a people to be truly free, we must know that we can feed ourselves and our children, today, tomorrow, and into the following generations.

Reader: In the lands of Israel and Palestine, olive groves provide this security. When olive groves are destroyed, the past and future is destroyed. Without economic security, a people can much more easily be conquered, or enslaved.

Reader: And so this year, we eat an olive, to make real our understanding of what it means each time a bulldozer plows up a grove. Without the taste of olives, there will be no taste of freedom. (6)

Keep one olive on the Seder plate, and pass out olives.

All say the Blessing over Fruit from Trees!

ברוך אתה ה' אלוקנו מלך
העולם, בורא פרי העץ.

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, eloheinu Melech ha'olam boreh p'ri ha-eitz

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha'olam, borayt p'ri ha-eitz

(Iraqi pronunciation, masc.)

Barouch ata Adonai, eloheinu melech ha'olam boreh p'ri ha-eitz

Blessed are You, Hashem, whose spirit fills all creation and brings forth fruit from the trees.

Since the beginning of the Intifada until February 2002,
34,606 olive & fruit trees uprooted in Palestine.

Source: The Health, Development, Information and Policy Institute (HDIP)

Eat olives and/or oranges.



CANDLE LIGHTING

In lighting the candles at dusk we symbolize the end of an ordinary day and the beginning of a sacred day, a day which reminds us of the first day at Creation, and the first day of our peoplehood.

Candles also symbolize an end of Winter, a beginning of Spring, and also a long history of struggle against oppression. We must join with all oppressed peoples, honoring both our differences and our need to work together for the future of ourselves and our children. (3)

One tradition is for one person to light the candles, then for everyone to lightly extend our arms in front of us, palms facing inward. We then circle hands, a few times, between our bodies and the light. As we do this we imagine gathering the light inwards towards ourselves, and also sending it out to where it is needed in the world. We cover our eyes as we say the blessing over the candles.

'Feminine' form:

ברוכה נה שכינה אלהינו מלכת העולם
אשר קדשתנו במצותיה וצנתנו להדליק
נר של (שבת ו) יום טוב.

'Masculine' form:

ברוך אתה ה' אלוקינו מלך העולם
אשר קדשנו במצותיו וצנתנו להדליק נר
של (שבת ו) יום טוב.

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha-olam, asher kid'shatnu b'mitzvotayha vitzivatnu l'hadlik ner shel (Shabbat v') Yom Tov.

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, eloheinu Melech ha-olam, asher kid'shatnu b'mitzvotav v'tsivanu l'hadlik ner shel (Shabbat v') Yom Tov.

We bless the Source of all existence, who shows us paths to holiness, and inspires us to kindle the (Shabbat and) festival lights.

A blessing from the Humanistic Jewish tradition:

Baruch ha-or b'olam.
Radiant is the light in the world.
Baruch ha-or b'adam
Radiant is the light in humanity.
Baruch ha-or b'shalom
Radiant is the light of peace.
Baruch ha-or shel Pesach
Radiant is the light of Pesach.

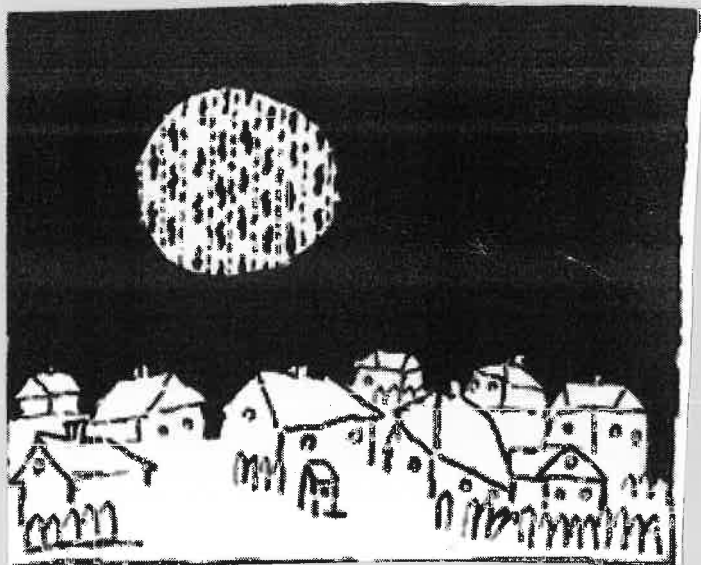
ברוך הור בשלום
ברוך הור באדם
ברוך הור בעולם
ברוך הור בפסח

Hannah Szenes was a young Nazi resistance fighter. The Nazis captured her and brought Hannah's mother to her. They said that if Hannah didn't reveal the names of the resistance movement, her mother would be killed. Hannah told her mother that she could not betray the resistance. Her mother replied that by not giving in to the oppressor, Hannah had proved her love.

Hannah Szenes was captured, tortured, and put to death at the age of 20. She wrote this poem in prison in Budapest before her execution:

**Blessed is the match consumed in kindling the flame.
Blessed is the flame that burns in the secret fastness of the heart.
Blessed is the heart with strength to stop its beating
for honor's sake.
Blessed is the match consumed in kindling the flame.**

- Hannah Szenes, 1921-1944



SHEHECHIANU

This blessing is said whenever we do anything for the first time, and tonight is the first time our particular group is gathered together to celebrate the Seder. Now is also great time to welcome everyone who is at their first Seder!

ברוכה זיה שכינה אלהינו מלכת העולם
שהחיינו וקיימנו והגיענו לזמן הזה.

ברוך אתה יי אלהינו מלך העולם שהחיינו
וקיימנו והגיענו לזמן הזה.

All say together:

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha-olam, shehechiatnu, v'kiyamanu, v'higianu, lazman ha-zeh.

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, eloheinu Melekh ha-olam, shehecheyanu, v'kiyamanu, v'higianu, lazman ha-zeh.

Blessed is the Eternal, for giving us life, for sustaining us and bringing us to this time.

All sing!

HINEI MA TOV

הנה מה טוב ומה נעים
שבת אחים גם יחד.

Hinei ma tov uma na'im
Shevet achim/achyot gam yachad.

How sweet it is to be with our brothers/sisters,
together in community.



KIDDUSH

~Blessing over the Wine or Grape Juice

קידוש

NOTE: We drink four cups of wine or juice during the seder, each of which may be focused on a different intention. We have included two different 'tracks' for the dedication of these four cups. The first track **(A)** is focused on cultural healing, and the second **(B)** on political struggle.

Consider the cup of wine which we are about to drink. Countless sets of hands played a role in bringing the wine to our seder: the entrepreneurs and farm-owners who decided to direct their energies and capital into the wine business, the workers who planted and pruned the vines, those who picked the grapes, the vintners who directed the fermentation of freshly harvested fruits into wine, the janitors who kept the winery clean and sanitary, the truck drivers and loading dock workers who transported the finished product, the clerks at the wine shops, and the servers who bring the wine to our tables tonight. (12)

A) A Cup to our Ancestors:

One person reads the directions for this meditation slowly aloud:

Close your eyes and focus on your body breathing/being breathed.

Draw to your mind your ancestors – genetic or spiritual. Imagine them in the different places they lived, the lands and seas they traveled, by choice and for their lives, in freedom and enslaved. Imagine them holding what was precious to them, imagine this gift coming down through the generations to you. Imagine the places they were broken and take a moment to feel the body of your ancestors, its stitches and its scars. (29)

Thank them for the parts of your heritage you love and forgive them for the pain. Now visualize yourself as the ancestor of the generations to come. Accept their gratitude and forgiveness.(1)

Everyone open your eyes and read together:

We invite to the room the spirits of our ancestors. We honor you and we forgive you. Thank you for bringing us to this moment. May our lives contribute to the healing of all of our peoples, and all of the worlds.

Say the blessing over the wine

B) A Cup to Action:

As we come together this year the world can seem grim, and at times we are very tired and lose hope of any change occurring, especially with the pace and level of destruction the US government is perpetrating. What we drink to tonight is our community fomenting change together, around this table and around the world. We all are engaged in struggle, personally, in this country, and internationally. This year, we drink to the people around the world who have taken the streets, the buildings, the cities in protest of unjust, racist and classist wars. Tonight we come together to recount the stories from the past, share stories of present struggles, and envision together the future we will build with our allies.

Share stories of active resistance in which you have participated or that have inspired you over the past year. (30)

All say the Blessing over the Wine:

בְּרוּכָה זֶה שְׁכִינָה אֱלֹהֵינוּ מְלַכַת הָעוֹלָם
בוֹרְאֵת פְּרִי הַגָּפֶן.

בְּרַחַּ אֲתָה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרִי הַגָּפֶן.

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, eloheinu Melech ha'olam boreh p'ri ha-gafen.

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha'olam, borayt p'ri ha-gafen.

Blessed is the Source that fills all creation and brings forth the fruit of the vine.

KARPAS

-Dipping of the Greens

כַּרְפָּס



Reader 1:

Long before the struggle upward begins,
there is tremor in the seed.
Self-protection cracks,
roots reach down and grab hold.
The seed swells, and tender shoots push up
toward light.
This is *karpas*: spring awakening growth.
A force so tough
it can break stone.

Reader 2: Why do we dip karpas into salt water?

Reader 1: At the beginning of this season of rebirth and growth, we recall the tears of our ancestors in bondage.

Reader 2: And why should salt water be touched by karpas?

Reader 1: To remind us that tears stop. Even after pain. Spring comes. (7)

Take some greens and dip them in the salt water, lemon juice or vinegar and say:

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ מַלְכֵּנוּ מֶלֶךְ הָעוֹלָם
בוֹרְאֵת פְּרֵי הָאָדָמָה
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרְאֵת
פְּרֵי הָאָדָמָה

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechina, Eloheinu Malkat ha'olam, borayt p'ri ha'adamah.

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, Eloheinu Melekh ha'olam borei p'ri ha'adamah.

Blessed is the One, who sustains all life, and brings forth fruits from the earth.

I wonder about how the Arc or progression of history is reflected within how we celebrate Passover. The narrative we rely on is that we are now free: we are not slaves anymore. We celebrate our freedom but when did freedom truly come to us in history? We weren't free 80 years ago when six million Jews were murdered in the Shoah, but did European Jews celebrate their freedom during Seders in 1938? Is our freedom a series of steps and starts, with momentary breaks in which we are persecuted, murdered or otherwise oppressed. In this progression of history when did we stop being enslaved; is it around the time that Jews became 'white' in America? While we also take time to consider what Passover means in relating to the freedom of all when we celebrate, as Jews, our own freedom, it is equally important to consider how we can relate to freedom as Jews, reflecting on the fact that for us, a significant portion of our culture & religion is based on relating to these histories of oppression.

YACHATZ

~ Breaking of the Middle Matzah

יחצ



Take the three matzot and break the middle one in 2 pieces. Place the smaller piece of matzah between the two whole matzot. This small piece is called the *lechem oni*, the bread of affliction. Place the larger half, known as the *Afikomen*, in a large cloth or napkin, and set it aside.

There are many different traditions: Syrian Jews break the matzah in the shape of the two Hebrew letters, a Daleth (numeric value of 4), and Vav (numeric value of 6) to total 10 (the ten kabbalistic sefirot). Others break it to form the 2 components of the Hebrew letter Heh.

Uncover the matzah and raise it for all to see.

Reader 1: Some do not get the chance to rise and spread out like golden loaves of challah, filled with sweet raisins and crowned with shiny braids.

Reader 2: Rushed, neglected, not kneaded by caring hands, we grow up afraid that any touch may cause a break. There are some ingredients we never receive.

Reader 1: Tonight, let us bless our cracked surfaces and sharp edges, unafraid to see our brittleness and brave enough to see our beauty.

Reader 2: Reaching for wholeness, let us piece together the parts of ourselves we have found, and honor all that is still hidden. (7)

The breaking of the matzah reflects the words of the Chassidic Kotzker Rebbe:

There is nothing more whole than a broken heart.

If your own suffering does not serve to unite you with the suffering of others, if your own imprisonment does not join you with others in prison, if you in your smallness remain alone, then your pain will have been for naught. (13)



The 4 QUESTIONS

Sung in Hebrew by all or by the "youngest child"

מה נשתנה
הלילה הזה מכל
הלילות שבכל הלילות

אנו אוכלין תמז ומצה, הלילה הזה פלו מצה שבכל
הלילות אנו אוכלין שאר ירקות, הלילה הזה מרור שבכל
הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שמי
פעמים שבכל הלילות אנו אוכלין בין יושבין ובין מטבילין.
הלילה הזה פלגו מטבילין.

Mah nishtanah ha-lai-lah ha-zeh mi-kol ha-layloht, mi-kol ha-layloht?

Why is this night different from all other nights?

Sheh-b'khol ha-layloht anu okhlin chameytz u-matzah, chameytz u-matzah. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, kooloh matzah?

Why is it that on all other nights during the year we eat either bread or matzoh, but on this night we eat only matzoh?

Sheh-b'khol ha-layloht anu okhlin sh'ar y'rakot, sh'ar y'rakot. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, maror?

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

Sheh-b'khol ha-layloht ayn anu mat'bilin afilu pa'am echat, afilu pa'am echat. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, sh'tay p'amim?

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

Sheh-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn m'soobin, bayn yosh'bin u'vayn m'soobin. Halahylah hazeh, halahylah ha-zeh, koolanu m'soobin?

Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

The Four Questions in Ladino:

Kuanto fue demudada la noche la esta mas ke todas las noches?

Ke en todas las noches non nos entinyentes aflu vez una, i la noche la esta dos vezes?

Ke en todas las noches nos comientes levdo o sesenya i la noche la esta todo el sesenya?

Ke en todas las noches nos comientes resto de vedruras i la noche la esta lechugua?

Ke en todas las noches nos comientes i bevientes tanto asentados i tanto arescovdados i la noche la esta todos nos arescovdados?

The Four Questions in Judeo-Arabic:

B'ma tera-yerath ha-dhee lei-la min kil l'yalee. Fee kil l'yalee les nih'na ram'seen. Lawu-noo mara wahda wa-dhee lei-la mar-ten.

Fee kil l'yalee nih'na ak-leen chmeer ya f'teer. Wa-dhee lei-la ku-loo f'teer.

Fee kil l'yalee nih'na ak-leen ch-dhar ya m'rar. Wa-dhee Leila ku-loo m'rar.

Fee kil l'yalee nih'na ak-leen u-shar-been. Ben ka'a'deen uben min-ti-ki-yeen. Wa-dhee lei-la ki-lit-na min-ti-ki-yeen.



(33)



THE 4 ANSWERS

One custom is for the "leader" to ask for the seder plate to be removed, **as if** the meal were suddenly over. This is meant to prompt younger people to ask the four questions. The refilling of the wine cups is also meant to provoke the young, by implying that a second kiddush is about to be made.

All: On all other nights we eat leavened bread and matzah. Why on this night only matzah?

Reader: Avadot hayinu. We were slaves. We were slaves in Mitzrayim. Our mothers in their flight from bondage in Mitzrayim did not have time to let the dough rise. With not a moment to spare they snatched up the dough they had prepared and fled. But the hot sun beat as they carried the dough along with them and baked it into the flat unleavened bread we call matzah. In memory of this, we eat only matzah, no bread, during Passover. This matzah represents our rush to freedom.

All: On all other nights we eat all kinds of vegetables. Why on this night do we make certain to eat bitter herbs?

Reader: Avadot hayinu. We were slaves. We eat maror to remind us how bitter our ancestors' lives were made by their enslavement in Mitzrayim.

All: On all other nights we do not usually dip food once. Why on this night do we dip twice?

Reader: Avadot hayinu. We were slaves. The first time we dip our greens to taste the brine of enslavement. We also dip to remind ourselves of all life and growth, of earth and sea, which gives us sustenance and comes to life again in the springtime. The second time we dip the maror into the charoset. The charoset reminds us of the mortar that our ancestors mixed as slaves in Mitzrayim. But our charoset is made of fruit and nuts, to show us that our ancestors were able to withstand the bitterness of slavery because it was sweetened by the hope of freedom.

All: On all other nights we sit on straight chairs. Why on this night do we relax and recline on pillows during the seder?

Reader: Avadot hayinu. We were slaves. Long ago, the wealthy Romans rested on couches during their feasts. Slaves were not allowed to rest, not even while they ate. Since our ancestors were freed from slavery, we recline to remind our selves that we, like our ancestors, can overcome bondage in our own time. We also recline to remind ourselves that rest and rejuvenation are vital to continuing our struggles. We should take pleasure in reclining, even as we share our difficult stories.

Originally in the Jews for Racial & Economic Justice #BLM Haggadah Supplement

“Why on this night when we remember the oppression and resistance of Jews should we also think about the lives of people of color?” **Because many Jews are people of color. Because racism is a Jewish issue. Because our liberation is connected.**

White Ashkenazi Jews have a rich history but are only a part of the Jewish story. Mizrahi & Sephardi Jews; Yemeni Jews; Ethiopian Jews; Jews who trace their heritage to the Dominican Republic, to Cuba & Mexico; to Guyana & Trinidad; descendants of enslaved Africans whose ancestors converted or whose parents intermarried.

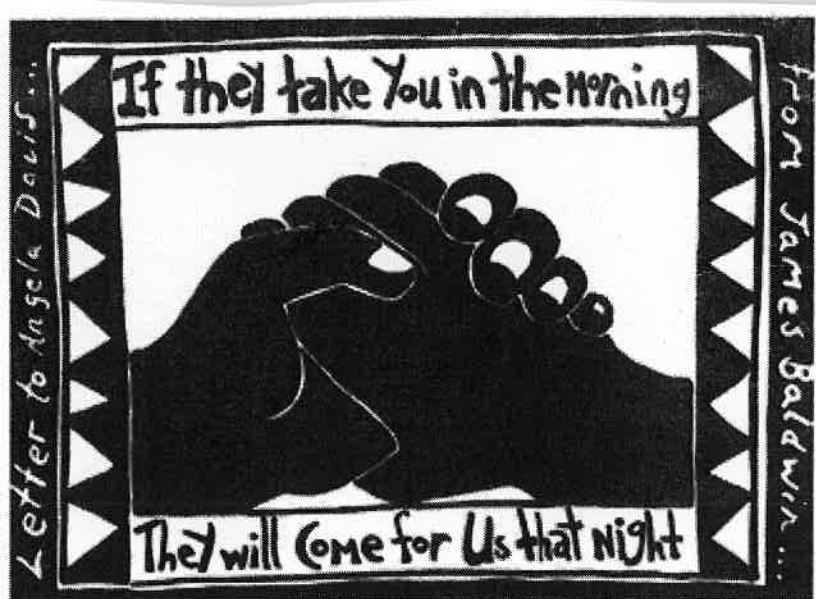
Jews of color are diverse, multihued and proud of it — proud of our Jewishness and proud of our Blackness. But though our lives are joyous and full, racism forces us down a narrow, treacherous path. On the one hand we experience the same oppression that afflicts all people of color in America — racism targets us, our family members, and our friends. On the other hand, the very community that we would turn to for belonging and solidarity — our Jewish community — often doesn't acknowledge our experience.

Jews of color cannot choose to ignore the experiences of people of color everywhere, anymore than we would ignore our Jewishness. We must fully inhabit both communities and we need all Jews to stand with us, forcefully and actively opposing racism and police violence.

But in order to do so, we must pare our past trauma from our present truth: our history of oppression leaves many of us hyper-vigilant and overly preoccupied with safety. As Jews we share a history that is overburdened with tales of violent oppression. Though different Jewish communities have varying experiences, none of us have escaped painful legacies of persecution, including genocide. This past is real, and part of why we gather today is to remember it. *But the past is past.* However seductive harsh policing, surveillance and incarceration may be in the short term, it will never serve us in the end. Not when those tactics brutalize other communities, humiliating and incarcerating our neighbors and perpetuate a status quo that leaves low-income communities of color on the other side of a sea of fear — still trapped; still stranded. The only real way out of the Mitzrayim of our fears is solidarity. Only by forging deep connections and sharing struggle with other communities will we creating the lasting allies who will walk with us into the promised land of our collective liberation. That is true Jewish freedom — true and lasting safety.

They cried to Moses, “What have you done to us, taking us out of Egypt ... it is better to serve the Egyptians than to die in the wilderness” (14:11-12).

When Moses led the Jews out of Egypt, it was a moment of great risk and great change. As the passage above shows us, though life under Pharaoh was cruel and crushing, it was also familiar — a known fear. After a century of servitude, freedom. What changed? It was the Jewish people daring to imagine for themselves something greater. Daring to take great risks and face great fears to find liberation. This willingness to stand up for justice is a strength we have found again and again. When the oppression of economic exploitation demanded it, our grandparents found it in the labor movement; when the civil rights movement demanded it, our parents travelled to the South to register voters.



by Kristen Zimmerman

A) Reader: This is matzah, the bread of oppression and rebellion that our foremothers baked and ate at a time when they had to be organizing and preparing and resisting and running. There was no time for the bread to rise. Each year we eat matzah to remind ourselves of their struggle, and that our struggle continues. When we bake in the fierce heat of our own personal Mitzrayim, mechanically and joylessly, as we do the dull and degrading tasks which are laid upon us by an oppressive society, then we are slaves. When we transform our matzah into journey bread and learn to turn our survival skills towards our goal, our dream, then we become free.

Reader: This is matzah, the bread of affliction and oppression. Let all people who hunger to know and express their nature and strength, all people who seek to find their meanings and place in tradition—come and join our celebration. For the sake of liberation we say these ancient words together:

All: This is the bread of affliction, let all who are hungry come and eat.

Reader: For these words join us with our people and with all who are in need, with those imprisoned, those under occupation, and those forced to live in the streets. For our liberation is bound up with the deliverance from bondage of people everywhere.

Reader: This year we are here seeking a path towards freedom and dignity. Next year, may we live in a world made whole and free, part of a larger community which strengthens and sustains us. (adapted from 6)

B) This pressed-down bread was the bread of oppression. But sometimes oppression was so deep that even this bread could not be eaten. In Bergen-Belsen death camp, the prisoners said this prayer:

Our Father in heaven, behold it is evident and known to thee that it is our desire to do thy will and to celebrate the festival of Passover by eating matzah and by observing the prohibition of leavened food. But our heart is pained that the enslavement prevents us and we are in danger of our lives. Behold, we are prepared and ready to fulfill thy commandment: "And ye shall live by them and not die by them." We pray to thee that thou mayest

keep us alive and preserve us and redeem us speedily so that we may observe thy statutes and do thy will and serve thee with a perfect heart. Amen.

In the world today there are many who are so pressed-down that they have not even this bread of oppression to eat. We remember people in Iraq, in Palestine, at home and all over the world where the U.S. government, multinational corporations, the world bank and the International Monetary Fund (IMF), have caused poverty and starvation. There are so many who are hungry that they cannot come and eat with us tonight. Therefore we say to them, we set aside this bread as a token that we owe you righteousness, *zedakah*, and that we will fulfill it. (*Set aside a piece of matzah*) And to ourselves we say, not by bread alone. But by everything that is brought forth by the mouth of Hashem, lives the human; share your bread with the hungry, says our tradition. (25, 4)



חַא לַחְמָא

Uncover the matzot and lift the seder plate for all to see.
All read:

This is the bread of affliction that our ancestors ate in Mitzrayim.
All who are hungry, let them come and eat.
All who are in need, let them come and celebrate Passover with us.
Now we are here; next year may we be in the land of Yisrael / Freedom.
Now we are slaves; next year may we be free people.

לַחְמָא עֲנִיָּא דִּי אַחַלּוּ אַבְחָתָנָא בְּאַרְעָא
דְּמִצְרַיִם. כּוּל דִּכְפִּיז יֵיתֵי וְיִיפְסַח, כּוּל דְּחָרִיד
יֵיתֵי וְיִפְסַח. הַשְׁתָּא הָבָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל.
הַשְׁתָּא עַבְדֵי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרֵין.

חַא

(Ashkenazi pronunciation)

Ha lachma anya di achalu avhatana b'arad'Mitzrayim. Kol dichfin yeitei v'yechol. Kol ditzrich yeitei v'yifsach. Hashata hacha lashanah haba'ahb'ara d'Yisrael. Hashata avdei lashanah haba'ah b'nei chorin.

(Iraqi pronunciation)

Ha lahma anya. Dee achaloo ab'hathana be-ar-a de-misrayeem. Kol dichfeen yethei wi-ye-chol. Kol dis-reef ye-thei wi-yifsah. Hasha-ta hacha. Le-shana ha-ba-a be-ar-a de-yisrael. Hasha-ta hacha abdei. Leshana ha-ba-a be-ar-a de-yisrael benei horeen.

This is one of the oldest passages in the Haggadah. It is written in Aramaic, and existed when the Second Temple was still standing, prior to 70 B.C.E.

We tell ourselves on Passover over and over again, "This night is different. We are comfortable now," and we do things to make our Seder stand out from the ordinary experience, by ~~making~~ reclining on pillows when we sit, by dipping the parsley twice to represent the dualities present on this holiday, by partaking in this wholly symbolic and ritualistic Seder. However, what does this distinction, or even comfort mean when ~~both~~ antisemitism and Islamophobia are rising dramatically, both in the U.S. and in Europe? and when here in Europe the number of people who are displaced or have forcibly migrated is at an all time high worldwide since the Holocaust. We have this beautiful ceremony that celebrates the bittersweet taste of freedom, and the challenges of existing in diaspora, but what to do when we are not yet free, when we are still oppressed?

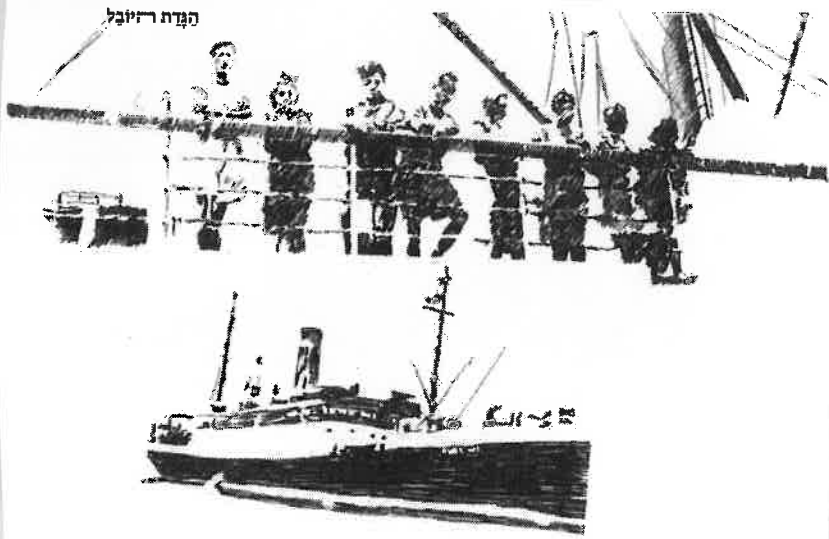
Keep the matzah uncovered while we tell the story of Passover.

AVADIM HAYINU⁶

WE WERE SLAVES TO PHARAOH IN EGYPT

This night is different from all other nights because on this night we celebrate one of the defining moments in our history: gaining our FREEDOM from SLAVERY.

ONCE WE WERE SLAVES TO PHARAOH IN EGYPT, but Adonai, our God, brought us out with a mighty hand and an outstretched arm. If Adonai had not brought our ancestors out of Egypt, then we, our children, and our children's children would still be slaves in the land of Egypt. So even if we are all wise and learned and know the story well, it is an obligation to tell the story of our Exodus from Egypt. And the more detail we add to the story, the better.



THE STORY OF PASSOVER

AT FIRST, *our ancestors worshiped idols, but then God embraced us so that we may better serve God, as scripture relates:* **"And Joshua said to all the people, 'Thus said Adonai, the God of Israel: Long ago, your ancestors dwelled beyond the River Euphrates — Terach, father of Abraham and father of Nachor.**

They served other gods. I took your ancestor Abraham from the other side of the river, and I led him through the whole land of Canaan, and I multiplied his descendants, and I gave him Isaac. And to Isaac I gave Jacob and Esau. And to Esau I gave Mount Seir as his inheritance. But Jacob and his sons went down to Egypt."¹⁰

The word Mitzrayim

Throughout the Haggadah, we have chosen the term 'Mitzrayim', instead of 'Egypt'. Mitzrayim comes from the root *Tzar*, meaning narrow or constricted. It can refer to the geography of the Nile valley, but also to a metaphorical state of confinement. The Passover story is also the story of the birth of the Jewish people, and 'mitzrayim' is the narrow passage we moved through. Leaving 'mitzrayim' also means freeing ourselves from narrow-mindedness and oppression. And in this time of intense anti-Arab racism, we are intentionally differentiating between the "bad guys" in this story and any contemporary Arab places or people.



THE MAGGID מגיד

~ The Story

Our story is the peoples' story. Our seder, first conducted thousands of years ago, was first conducted in Aramaic. Aramaic was the language of the people. Aramaic was the language of the ancient rabbis in Jerusalem; Aramaic was the language of Jesus ben Joseph of Nazareth; Aramaic was the language of a dispossessed people living on land occupied by a foreign empire. Over the course of centuries, Aramaic faded out of use, the descendants of its speakers learning and living with Greek and Syriac and Arabic and, later, Hebrew. Tonight we reintroduce a sleeping language. Tonight our blessings stretch back two thousand years.

Why is this important?

Just as the first haggadot were composed in Aramaic, the language of the people, our seder is conducted primarily in English, the language which all of us at this table share. It might be our first language or our third; we may feel more at home in Spanish, or Yiddish, or Hebrew. Regardless, sharing our seder in English is a decision entirely in keeping with the tradition that makes Passover the peoples' holiday. We use English, our common language, so that we are all able to question, all equal to participate. (20)

As we tell the story of Exodus, we remember the ways in which this story has inspired communities across the world that are searching for freedom. In particular, the Exodus story forms the core of African-American Protestant traditions. Harriet Tubman was called the Moses of her time because of her ability to deliver her people from slavery through the Underground Railroad to freedom. (2)

The Telling:

This story, the core of the Seder, can be read going around the table, with each person reading one or several paragraphs.

According to the Torah, our ancestor Joseph (who had great fashion) was sold into slavery by his brothers and became valuable to Pharaoh for his astute economic predictions and ability to administer before and during severe famine. Because of his skills, his people were welcomed. When new rulers came to power the Hebrews fell out of favor and were enslaved. Vineyards and fields were confiscated, work quotas were increased, families separated and wages dropped to nothing. Despite these hardships, the Hebrew people survived and grew in numbers. The new Pharaoh became concerned that they would unite with Mitzrayim's enemies.

Miriam was four years old when the Pharaoh said, "There are too many of those Jews—I'm scared of them—they'll take over soon. Kill all their sons! Drown them in the Nile!"

Amram, Miriam's father, said to Yochevet, Miriam's mother, "Dear, there is only one solution. We mustn't make any more babies, and we must tell our people to do the same. If no sons are born, no sons will be killed." Yochevet sighed, but strong, young Miriam cried, "No! You shall not do that! Pharaoh's decree kills only the boys—your decree kills the girls as well. We will find another way." Amram and Yochevet listened to their daughter, Miriam, and Jewish babies continued to be conceived and born.

Pharaoh summoned the Jewish midwives whose names were Shifra and Pu-ah and ordered that the boy babies be killed as soon as they were born. Slyly, they responded "No way! We mean sir, there is no way because the strong Jewish mothers birth their babes so quickly that they are hidden before we arrive."

Miriam was five years old when Yochevet became pregnant. Miriam was a prophet and she said, "Yochevet will give birth to a son who will survive and help our people."

Ah Moses, now comes Moses...teeny-tiny baby boy, cute, but makes a lot of noise, "Whaa, whaa..." What shall we do? If the baby is found, we will all be punished. The baby must be saved! Think Miriam, think; a basket of reeds, one that will float. She said to her brother, "Aaron, we must weave a basket of papyrus reeds," and they did. Smart young people. All night long they worked together. In the morning, tired, hopeful, the family took the new baby, kissed him all over, patted his "tuchas" and tucked him in his basket. Miriam took the basket to the river and while she hid in the tall grasses, floated her new brother downstream past the very place the Pharaoh's daughter went swimming every morning.

And there she was, ready to dive in, when a beautiful woven basket floated by. And in the basket? A tiny perfect Jewish baby, cute and very noisy: Whaa, whaa! Pharaoh's daughter drew him from the water and said with love: "I will raise you but who will feed you?" Miriam, delighted, alert, piped up from her hiding place and said: "I know a good woman, Yochevet, who will nurse him."

"Perfect," said the daughter of Pharaoh. "Bring him to me when he is weaned; he will be as my own son for I have no other. Moses, I will call him Moses because I brought him from the river's water."

History tells is that Moses grew up in the palace and had no awareness of himself as a Jew. But we know that Moses was nursed by Yochevet and had played with Aaron and Miriam and his father Amram, and though he left when he was weaned, the memory of their warmth, their love, their light, was in his head and heart.

Growing up, Moshe is growing up
Restless, very restless
Not at ease in his palace home
not at peace with the Pharaoh
He goes out walking, is often out
Watching and listening...
He's learned all his teachers
have to offer...
Lonely, this upper class boy,
with no peers, heir to the Pharaoh,
honest and compassionate,
Moshe tries to ease the burdens
of the workers

He has questions
"Who are these Jews to me?"
Who are these workers, these slaves,
so driven in toil
That the quarries, the cities, the roads,
and the tombs are built with the blood
of the Jews in their bricks?
Why the Jews

I must speak out
I can't bear this
Don't you beat him!
He is dying! She is starving!
You, overseer,
why must you be so brutal?

The Taskmaster says to Moses,
You mind your own business.
young Pharaoh-son!
A slave who can't work here
is useless, is guilty, is worthless.
The whip is the master.

But *no!* You can't kill them
Tho' slaves, they're all people!
We're all people!
My just heart is breaking
My reason is shattered...

And in the fury, in the pain and confusion, young, idealistic, ready, impulsive Moses killed the taskmaster who beat the slave. And then he fled to the desert, through barren hills and over-dried river beds, to think, and to wait and to grow, beyond the Jordan River. Moses arrived at and stayed many years in Midian. He married Tzephora and had children. He tended flocks in the wilderness. Life there was good, and yet he never forgot Mitzrayim and the good people enslaved there under Pharaoh.

One day, while grazing his flock and gazing out on the vastness of the desert, he envisioned a bush that burned and burned and did not burn up. And he heard a voice, saying to him what he knew to be true—that the people in his memories were his own people, that he should return to them, and together they would find a way to be free.

Moses left his life and family in Midian, and returned to Mitzrayim.

And what's happening now back in the Mitzrayim of his youth, his crime, and his vision?

The Jews are hungry.
The Jews are tired.
The Jews are angry.
The Jews are talking with each other.
The Jews are beginning to organize!
Talks of rebellion, talk of escape
Debate argue struggle
Unity struggle unity NO struggle unity struggle—community!
New unity—and a plan evolves:
First, negotiate with the Pharaoh, and if that doesn't work
Then, threaten with powerful magic, and if *that* doesn't work
Then split from Mitzrayim

After all, Pharaoh is not likely to choose to free his entire exploitable labor force just like that! (*Snap the fingers.*)

Did ya hear?
Hear what?
He's back in town.
Who's back in town?
Moses. Remember Moses?
Never expected to see him again.
How does he look?
Older and wiser and...
He's come out as a Jew!
He wants to work with us, says he has ideas about
How we can all get out of here...

So a new committee was formed, the "how to get out of here" committee. They met every Tuesday and Thursday night for two months, down by the fleshpots. At the end of two months, people weren't sure that much had been accomplished. Some preferred to remain in slavery rather than face the perils of committee life.

They debated questions of violence and non-violence: is property damage acceptable? Causing enemies to suffer? What about the innocent bystanders? How about revenge?

They also debated questions of leadership: "I think Moses has taken too much power. Let's try rotational leadership—after all, we don't want him to have a distorted role in history. We're *all* working very hard for our liberation!"

And they were. But Moses had an "in" with Pharaoh, and the time for negotiations had arrived. Armed with the best speech the propaganda committee could prepare and several support people, Moses proposed that Pharaoh free the Jews, with as little fuss as possible.

Pharaoh, of course, said "No," and the peaceful negotiation was ended. Then Miriam spoke for the women:

In sadness, we must proceed with our plans,
Pharaoh, do you hear us?

Great suffering will come to the land of Mitzrayim.

We'd rather our freedom be gained without hurting the people of this land.

One plague at a time we will bring you,

And each time we will say: "let my people go!"

And Pharaoh didn't listen.

The Jews marked their doorposts and death "passed over" their homes taking only the children of the people of Pharaoh. And hearing the awful cries of mourning, the grief of all the parents and brothers and sisters, Pharaoh ordered the Jews to leave.

And they did, very quickly, taking only their journey food, matzah. Yet Pharaoh has a change of heart, and mobilized his forces to recapture the fleeing slaves. The chariots reached the Jews when they were nearing the shores of the Red Sea. They turned around to see the army of the Egyptians bearing down on them, and were filled with fear. They turned on Moses for bringing them to this impasse.

But, it is said that one man, Nachson, took a risk and walked into the sea, and the waters divided. In doing this he acted as a free man. Only after Nachson and those who followed him had made their first break with slavery, did the waters divide and drown the army of the Pharaoh.

The Jews never forgot the price that the people of Mitzrayim paid for their freedom. We remember tonight by spilling out a drop of wine from our cups as we recite the plagues one by one. In this way we diminish our pleasure, as the suffering of others diminished our joy. (25)



B) Reader: Now is the time for all of us to tell stories of the making of the world as it was and is, according to various traditions.

In honor of all our cultures' roots in oral tradition, this Haggadah calls upon those assembled to carry on storytelling based not on a fixed writing but on an evolving text which encourages speaking and listening, attentively to history and flowing warmly from the moment we share.

Someone tell the story of Exodus

Now it is a story free-for-all!

The marvel of creation is an opportunity to celebrate what we have together. The experience of suffering is an opportunity to release oppression that divides us.

So it was for the people of Mitzrayim in the time of Jewish slavery, so it is today for Jews and all people in a time of ongoing inequity. (8)

Three conclusions from the Exodus story:

- 1) Wherever you live, it is probably Mitzrayim.
- 2) There is a better place, a promised land.
- 3) The way to this promised land is through the wilderness – there is no way to get there except by joining together and marching


-Michael Waltzer, Exodus and Revolution



Reader 1: The idea of justice embodied in our story is direct and unquestioned—punishment for punishment, murdered children for murdered children, suffering for suffering. The people of Mitzrayim suffered because of their own leader, who is in part set-up by an angry G-d eager to demonstrate his own superiority. In our story, all of this was necessary for freedom. Jews have been troubled by this for generations and generations, and so, before we drink to our liberation, we mark how the suffering diminishes our joy by taking a drop of wine out of our cup of joy for each of the ten plagues visited on the people of Mitzrayim.

Reader 1: We are about to recite the ten plagues. As we call out the words, we remove ten drops from our overflowing cups, not by tilting the cup and spilling some out, but with our fingers. This dipping is not food into food. It is personal and intimate, a momentary submersion like the first step into the Red Sea. Like entering a mikvah (a ritual bath).

THE TEN PLAGUES ¹⁸

BLOOD Dam		דָּם
FROGS Tz'far-dei-a		צְפַרְדָּיִם
LICE Ki-nim		כִּנִּימִים
INSECTS A-rov		עֲרוֹב
CATTLE DISEASE De-ver		דָּבָר
BOILS Sh'chin		שִׁחִין
HAIL Ba-rad		בָּרָד
LOCUSTS Ar-Beh		אַרְבֵּה
DARKNESS Cho-shekh		חֹשֶׁךְ
SLAYING OF THE FIRSTBORN Ma-kat b'chorot		מַכַּת בְּכוֹרוֹת

The Ten Plagues

Reader 2: We will not partake of our seder feast until we undergo this symbolic purification, because our freedom was bought with the suffering of others.

Reader 1: As we packed our bags that last night in Egypt, the darkness was pierced with screams. Our doorposts were protected by a sign of blood. But from the windows of the Egyptians rose a slow stench: the death of their firstborn.

Reader 2: Ya Shechina, soften our hearts and the hearts of our enemies. Help us to dream new paths to freedom.

Reader 1: So that the next sea-opening is not also a drowning; so that our singing is never again their wailing. So that our freedom leaves no one orphaned, childless, gasping for air. (6)

Reader: The Pharaoh of the Passover story is not just a cruel king who happened to live in a certain country. The Pharaoh that our ancestors pictured, each and every year, for century after century was for them every tyrant, every cruel and heartless ruler who ever enslaved the people of his or another country.

And this is why Passover means the emancipation of all people in the world from the tyranny of kings, oppressors and tyrants. The first emancipation was only a foreshadowing of all the emancipations to follow, and a reminder that the time will come when right will conquer might, and all people will live in trust and peace. (24)

Now, we commemorate some of the plagues that ravage our present-day societies.

Everyone may call out current plagues and spill drops.



10 Plagues of the Occupation on Jewish People

For every lie told in the name of the Jewish people there is also a plague:

1. Distorting and censoring Jewish voices against the occupation, by branding dissenters as self-hating Jews or not "real" Jews.
2. Denying the full civil rights of Mizrahim, (Jews of Arab, Asian, and African Descent) who are over half the population of Israel
3. Suppressing current radical and progressive Jewish cultures of resistance.
4. Selling out the struggles of the Bund (an Eastern European network of Jewish Socialist groups), and other working-class Jews to the highest Imperialist bidder.
5. Dishonoring the memory of all of our ancestors who were murdered, from the Inquisition to the Shoah (Nazi Holocaust).
6. Hardening the hearts of a generation of young Jews all over the world against Jewish tradition.
7. Creating conditions of Palestinian desperation and hopelessness that give rise to violent attacks.
8. Manipulating Jewish fears and histories of persecution and genocide to justify persecution and genocide.
9. Forcing Israeli youth to serve in the military and defend the illegal occupation.
10. Becoming the pawns of the US government and corporations.



Ten Plagues of the Occupation of Palestine

This year we take more drops of wine from our cup to grieve the plagues of apartheid, occupation and war being inflicted on Palestine:

1. Home demolitions - Destroying the same homes again and again.
2. Uprooting Olive Trees - Destroying income and heritage for generations of Palestinian families.
3. Blockades and Checkpoints - Subjecting Palestinians to daily humiliation and violence by denying access to work, medical care and seeing their families and loved ones.
4. Destruction of Villages – Destroying over 400 Palestinian towns since 1948.
5. "Administrative detention" – Imprisoning and torturing Palestinian adults and children indefinitely, without trial.
6. The "Security wall" – Limiting movement, destroying homes, and increasing surveillance by building a 30-foot high concrete wall around the West Bank with gun towers and electric fencing.
7. Theft of resources – Destroying the Palestinian economy, exploiting Palestinian labor, and stealing water and fertile land.
8. False Democracy – Denying civil rights to all non-Jews through Apartheid laws, then calling it a democracy.
9. Erasing histories – Invisibilizing the ancient history and culture of Palestine to generations of children.
10. War Crimes – Violating international law, by disabling and torturing children and adults and massacring Palestinians (in Sabra, Shattila, Deir Yassin and others)



DAYENU

The name of this beautiful prayer is Dayenu, which means "it would have sufficed" or "we would have been satisfied." Perhaps "grateful" would be a better translation. Dayenu is the song of our gratitude. A Jewish philosopher was once asked, "what is the opposite of hopelessness?" And he said, "Dayenu," the ability to be thankful for what we have received, for what we are. The first prayer that a Jew is expected to recite upon waking expresses his gratitude for being alive. This holds for all generations, and surely ours. For each of us, every day should be an act of grace, every hour a miraculous offering. (13)

*In many Sephardi and Mizrahi communities, the singing of Dayenu is accompanied by **beating each other with leeks or scallions**. Using bunches of scallions or leeks, Seder participants beat each other (lightly) on the back and shoulders to symbolize the taskmasters whip.*

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּנוּ.
אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיֵּנוּ.
אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיֵּנוּ.

All Sing:

Ilu hotzi hotzianu hotzianu mi'mitzrayim
Hotzianu mi'mitzrayim dayenu
(If you had only brought us out of Mitzrayim – Dayenu!)

Dai-dai-yenu, Dai-dai-yenu, Dai-dai-yenu
Dai-yenu, Dai-yenu!

Ilu natan natan lanu natan lanu et ha'shabbat
Natan lanu et ha'shabbat dayenu
(If you had only given us Shabbat – Dayenu!)

Dai-dai-yenu, Dai-dai-yenu, Dai-dai-yenu
Dai-yenu, Dai-yenu!

Ilu natan natan lanu natan lanu et ha'torah
Natan lanu et ha'torah dayenu
(If you had only given us the Torah – Dayenu!)

Dai-dai-yenu, Dai-dai-yenu, Dai-dai-yenu
Dai-yenu, Dai-yenu!

23 EVA ILLOUZ:

Reading the Haggadah we note that the defeat of the Egyptians is a minor event in the larger narrative. What occupies the center stage of the story is the moral and political discovery of the Israelites: they can receive and accept the Torah, they can become "holy," they can forge a relationship with God — only when they acquire and meet their own freedom. This discovery can never be a private and particular one. Freedom, once it is experienced, imposes itself as a universal claim. Everywhere in the world slaves have remembered Moses' quiet and powerful words, "Let my people go." The Haggadah is thus the tale of the discovery of a moral identity, at once particular and universal, which can only precede any religious identity per se.

But this text has another peculiarity: it is not only a story. It wants to be the reenactment of a living memory. Why commemorate at all? Why not simply celebrate freedom? This is because freedom can bring with it the forgetfulness of bondage.

Freedom can make one smug. Freedom is so fundamental that once free, we can easily forget what it is to be unfree, what it is like to be arrested at checkpoints, to see one's land grabbed and confiscated, to see courts always side with the strong rather than with the just, to be denied the permit to work or travel. Yes, freedom can bring smugness and forgetfulness. To remember the immense gift God gave the Israelites is to remember that we must never become pyramid-builders, obsessed with our own power, unable to heed the cries and whispers of suffering of the people living in our midst.



THE SECOND CUP

A) 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. (29)

B) A Cup to Sustenance—We work so hard everyday, to live our beliefs, to build just and loving relationships, and to just get by. And rarely do we pause to savor and appreciate that work. It is good to act for justice and it is righteous to pause and appreciate that work. Abraham Joshua Heschel, a Hasidic rabbi and organizer explains "given the history of the people, this makes sense. A temple can be destroyed; a people dispersed, and so it happened for the Jews many times over thousands of years. But a Sabbath day cannot be burned, smashed or shattered." When we take the time to reflect, to breathe, we are creating the Sabbath or Shabbat in our everyday life. (30)

Meditation: Bring to mind something which sustains you either spiritually or physically. Then imagine what sustains it, and offer that your praises. (1)

Everyone say the blessing and drink the second cup of wine:

ברוך אתה יהוה שכינה אלהינו מלכת העולם
בוראת פרי הגפן.
ברוך אתה יהוה מלך העולם בורא
פרי הגפן.

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha'olam, borayt p'ri ha-gafen.

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, eloheinu Melech ha'olam boreh p'ri ha-gafen.

Blessed is Hashem, Sustainer of the Universe,
Creator of the fruit of the vine.



PESACH, MATZA & MAROR

Reader: Rabbi Gamaliel said that those who do not mention three things on Passover, did not fulfill the obligation to tell the story: pesach, matza and maror.

PESAH

Point to the beet, yam or shank-bone all say together:

Reader: Why did our ancestors eat the Pesah offering at their seder?

As a reminder that G-d passed over the houses marked with lambs' blood, as it is written, and you shall say, 'It is the Passover offering for G-d, who passed over the houses of the Israelites in Mitzrayim and saved our homes.'

MATZAH

Raise the matzah:

Reader: This matzah, this unleavened bread, why do we eat it?

As a reminder that there was not sufficient time for the dough of our ancestors to rise before the Source of strength was revealed and redeemed us. As it is written, "And they baked the dough which they brought from Mitzrayim into matzot." (Exodus 12:39)

MAROR

Raise the maror:

Reader: This maror, this bitter vegetable, why do we eat it?

As a reminder that the Pharaoh embittered the lives of our ancestors, as it is written: "And they embittered their lives with the hard labor in mortar and bricks, with every servitude of the field, with torment." (Exodus 1:14)



All read:

In every generation, each person should feel as if they themselves have gone forth from Mitzrayim.

בְּכֹל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ
כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם.

B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatzah mee-mitzrayim.

RACHTZAH

~ Hand-washing before the meal
(almost there!)

רחצה



Everyone now washes their hands. Traditionally water is poured twice or three times over the entire surfaces, front and back, of first the right and then the left hand. We then recite the very special hand-washing blessing before drying them.

ברוכה זה שכינה אלהינו מלכת העולם
אשר קדשתנו במצותיה וצנתנו על גטילת ידים.

ברוך אתה יי אלהינו מלך העולם אשר
קדשנו במצותיו וצננו על גטילת ידים.

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tsivanu al n'tilat yadayim.

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha-olam, asher kid'shatnu b'mitzvotayha v'tzivatnu al n'tilat yadayim.

(Iraqi pronunciation, masc.)

Barouch ata Adonai eloheinu Melech ha-olam asher kid-sha-nu be-mis-wo-thaw we-see-wanu al ni-tee-lath ya-da-yeem.

Adored to us are you Hashem, for reminding us again and again, of the holiness that is our fluid essence, and of our ability to be reminded of that essence and that holiness merely by touching our hands to each other and to water.

MOTZI MATZA

~ Blessing the matzah!

מוציא מצה

ברוכה זה שכינה אלהינו מלכת העולם
המוציאה לחם מן הארץ.



ברוך אתה יי אלהינו מלך העולם המוציא
להם מן הארץ.

Baruch atah Adonai, eloheinu Melech ha-olam ha-motzi lechem min ha-aretz. (Ashkenazi pronunciation, masc.)

Brucha Yah Shechinah, eloheinu Malkat ha-olam ha-motzi lechem min ha-aretz. (Ashkenazi pronunciation, fem.)

Barouch ata Adonai, eloheinu Melech ha-olam ha-mosee le-hem min haares. (Iraqi pronunciation, masc.)

Blessed are You, Compassionate One, who has given us the blessing of eating this matzah.

ברוכה זה שכינה אלהינו מלכת העולם
אשר קדשתנו במצותיה וצנתנו על אכילת מצה.

ברוך אתה יי אלהינו מלך העולם אשר
קדשנו במצותיו וצננו על אכילת מצה.

Baruch atah Adonai, eloheinu Melech ha-olam asher kid-shanu b-mitzvotav vitzivanu al akhilat matzah. (Ashkenazi pronunciation, masc.)

Brucha Yah Shechinah, eloheinu Malkat ha-olam asher kid-shatnu b'mitzvotayha vitzivatnu al akhilat matzah. (Ashkenazi pronunciation, fem.)

Barouch ata Adonai eloheinu melech ha-olam asher kid-sha-nu be-mis-wo-thaw we-see-wanu al a-see-lath massa. (Iraqi pronunciation, masc.)

Blessed are You, Sustainer of all Life, who brings forth bread from the earth.

Feed some matzah to the person to your right. All eat while reclining.



MAROR

~ Blessing the bitter herbs

מרור

We dip the bitter herbs in the charoset and say:

בְּרוּכָה יְהוָה שְׂכִינָה אֱלֹהֵינוּ מַלְכֵה הָעוֹלָם
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיִךְ וְצִוְּתָנוּ עַל אֲכִילַת מַרּוֹר
 בְּרַחֵם אֲתָה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
 קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוְּנוּ עַל אֲכִילַת מַרּוֹר.

(Ashkenazi pronunciation, masc.)

Baruch atah Adanai eloheinu melech ha-olam, asher kid-shanu b'mitzvotav v'tsivanu al achilat maror.

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha-olam, asher kid'shatnu b'mitzvotayha vitzivatnu al achilat maror.

(Iraqi pronunciation, masc.)

Barouch ata adonai eloheinu melech ha-olam asher kid-sha-nu be-mis-wo-thaw we-see-wanu al achee-lath maror.

Blessed are You, Shaddai, who has shown us paths to holiness, and invites us to eat the bitter herb.

The maror stimulates our senses, let us use it as a stimulus to action to remind us that struggle is better than complicit acceptance of injustice. We taste the bitter herbs and recognize the bitter consequences of exploitation: the loss of lives and the waste of the powerful potential of all people. (9)

We eat the bitter herb without reclining.



KORECH

~ The Hillel sandwich

כורֶחַ

We now take some maror and charoset and put them between two pieces of matzah and give the sandwich to the person on our left.

In doing this, we recall our sage Hillel (head of the Sanhedrin, the supreme council of Yisrael, 1st century B.C.E.) who, in remembrance of the loss of the Temple, created the Korech sandwich. He said that by eating the Korech, we would taste the bitterness of slavery mixed with the sweetness of freedom. This practice suggests that part of the challenge of living is to taste freedom even in the midst of oppression, and to be ever conscious of the oppression of others even when we feel that we are free.

If I am not for myself, who will be for me?
 But if I am for myself only, what am I?
 And if not now, when?
 -Hillel

And if not with others, how?
 -Adrienne Rich

A Jew-hater mocked Hillel by asking if he could teach the whole Torah while standing on one foot. Hillel replied, "What is hateful to yourself, do not to another. This is the whole Torah; all the rest is commentary." (27)

Eat the Hillel sandwich

Time To Eat The Meal!

Remember To Save room for The last
Two glasses of wine.

* We will find & eat the Afikomen after Dinner.



THE THIRD CUP

A) A Cup to Ourselves, to all of us who are at this seder tonight, to the present moment. We must love ourselves, for we are holy, and we have been created out of all that is. Let us take this moment to honor our bodies, our lives, and our communities. Let us honor all the things that have made us who we are- the pain and the pleasure. Let us savor our bodies in all their uniqueness: our skins and our bones, all of our different strengths and sizes, the places that look and move in ways unique to us. Note the places that hurt, the places we struggle with, the places that are changing and unfurling. Note the parts that have come down to us from our ancestors, the parts we have been taught to hate, the parts we have been taught to love. We are beautiful. Let us never forget that caring for ourselves, as we would care for our most precious and beloved, is part of creating the world we want to live in. (29)

Brucha at Yah, eloheinu ruach ha'olam she'asani betzalmo.
Blessed are you The Imageless, life of all the worlds, who made me in your image.

Say the blessing over the wine.

B) A Cup for Hope— Tonight, we hold fast to the belief that people and our actions can change the world. We hold close the stories of resistance, from Tehran to Santa Rosa, from Philadelphia to Nablus, people and communities are building and changing and creating as acts of resistance. Please share these stories now, to remind us of the world we are a part of creating together. (30)

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, eloheinu Melech ha'olam boreh p'ri ha-gafen.

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha'olam borayt p'ri ha-gafen.

(Iraqi pronunciation, masc.)

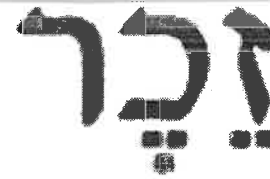
Barouch ata Adonai, eloheinu Melech ha'olam boreh p'ri ha-gafen

Blessed is the Infinite, that fills all creation and brings forth the fruit of the vine.



ZECHER

~ Remembering



A) Reader: Passover 1943, The Warsaw Ghetto Uprising

The first night of Passover, April 19, 1943, is a historic date in modern Jewish history, the date of the Warsaw Ghetto Uprising. The Nazis had planned to liquidate the Ghetto as a birthday present for Hitler – A Judenrein Warsaw—a Warsaw empty of Jews.

Reader: But the Jews knew of their plans and were prepared. Unable to take the ghetto by military force, the Germans destroyed the Ghetto in desperation, brick by brick. With the Warsaw Ghetto in flames, the fighters turned to guerilla activity and lived in underground bunkers. When the bunkers were dynamited, the Jews fought from the sewers. And when the poison gas poured on the sewers the survivors struggled on amid the charred rubble of the Ghetto.

Reader: On May 16 the Germans announced that the fighting was over and that "the Jewish quarter of Warsaw no longer exists." But even after the Nazis claimed their victory, there were still hundreds of Jews in the subterranean bunkers of the Ghetto, which was now a heap of ruins. Sporadic skirmishes continued over the next several months. It took Hitler longer to subdue the Jews of Warsaw than to conquer all of Czechoslovakia and Poland.

Reader: One of the most amazing ironies of the Warsaw Ghetto Uprising is that it began on the first night of Passover – the celebration of the liberation from bondage, the celebration of spring, rebirth, the gathering of Jewish people to face down tyranny and assert their right to liberty. It is fitting that at our seder we remember and pay homage to those who gave their lives for our honor and freedom. (3)

B) Reader: In this joyous day we remember six million of our people and millions of Poles, Gypsies, gay, lesbian, gender queer people, and others consumed in the Nazi Holocaust. Many of them were not buried and their graves were not marked. They were consumed in flame and their ashes were scattered but their spirit endured.

During Passover of 1943 the remaining Jews of Warsaw defied Nazi power and rose against it. They did not fight to save their lives, but gave them so history would record that tyranny was opposed.

We also remember the Armenians in Turkey who walked the stations of genocide before we did; the people of Hiroshima and Nagasaki; the Black people who came to this land in chains of slavery and the first people of this continent who were free until the US colonized it.

On this Passover we remember again that the bonds of slavery can be broken by both master and slave, the fetters of oppression can be cast off, and in each generation we can re-discover freedom and sing its song. (4)

Observe a moment of silence.

Remembrance

For me, the themes of Passover provide a moving place to relate to Holocaust memory. When we retell the story of forced migration, oppression and genocide during the Holocaust, and how Jewish identity has related to it since. Coming before Yom Hashoah, of Holocaust Remembrance Day, Passover allows us to start to reflect upon what Holocaust memory means to our community in a more symbolic way. So much within the Passover story is one that is repeated over and over throughout our history. However anti-Jewish oppression has not ended with the Holocaust & it is essential that we recognize this along with the fact that Holocaust remembrance has not done nearly enough to critique, inform and act upon mass violence since. We must take this memory and use it to inform the way that we deal with humanity's worst moments, utilizing memory for the aim of social action and lessening oppression of others.

Cups of the Prophets

Elijah's Cup

In the ninth century B.C.E., a farmer arose to challenge the domination of the ruling elite. In his tireless and passionate advocacy on behalf of the common people, and his ceaseless exposure of the corruption and waste of the court, Elijah sparked a movement and created a legend which would inspire people for generations to come.

Before he died, Elijah declared that he would return once each generation in the guise of any poor or oppressed person, coming to people's doors to see how he would be treated. By the treatment offered this poor person, who would be Elijah himself, he would know whether the population had reached a level of humanity making them capable of participating in the dawn of the Messianic age.

Miriam's Cup

Reader: The story has always been told of a miraculous well of living water which has accompanied the Jewish people since the world was spoken into being. The well comes and goes, as it is needed, and as we remember, forget, and remember again how to call it to us. In the time of the exodus from Mitzrayim, the well came to Miriam, in honor of her courage and action, and stayed with the Jews as they wandered the desert. Upon Miriam's death, the well again disappeared.

All: With this ritual of Miriam's cup, we honor all Jewish women, transgender, intersex people whose histories have been erased. We commit ourselves to transforming all of our cultures into loving welcoming spaces for people of all genders and sexes. Smash the binary gender system! A million genders for a million people!

Reader: Tonight we remember Miriam and ask:

Who on own journey has been a way-station for us?
Who has encouraged our thirst for knowledge?
To whom do we look as role-models for our daughters and for ourselves?
Who sings with joy at our accomplishments?

Each person names an act of courage or resistance that they have done in the past year, and pours water into the communal cup until it overflows.
(very adapted from 6)

for the aim of social action



ELIYAHU HANAVI

All sing:

Eliyahu ha-navi
Eliyahu ha-tishbi
Eliyahu, Eliyahu
Eliyahu ha-giladi

Bimheyra b'yameynu
Yahvoh eleynu
Im mashiakh ben David
Im mashiakh bat Sarah

אֱלֹהֵי הַנְּבִיאַ, אֱלֹהֵי הַתְּשֻׁבִי,

אֱלֹהֵי אֱלֹהֵי, אֱלֹהֵי הַנְּלַעֲדִי,

בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֱלֹהֵינוּ

עִם מְשִׁיחַ בֶּן דָּוִד.

Poem

We are the generation that stands between the fires:
behind us the flame of smoke
that rose from Auschwitz and from Hiroshima;
before us the nightmare of a Flood of Fire,
the flame and smoke that consume all Earth .
It is our task to make from fire not to end all-consuming blaze
but the light in which we see each other fully.
All of us different, all of us bearing One Spark.

We light these fires to see more clearly
That the earth and all who live as part of it
Are not for burning.

We light this fire to see more clearly
The rainbow of our many-colored faces

Blessed is the one within the many.
Blessed are the many who make the one.

- Rabbi Arthur Waskow

SONGS!

OSEH SHALOM

Oseh shalom bimromav
hu ya'aseh shalom aleinu
v'al kol ha'olam,
v'imru, v'imru, Amein.

עוֹשֵׂה שְׁלוֹם בְּמִרְוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל
וְאָמְרוּ, אָמְרוּ אָמֵן.

ya'aseh shalom
ya'aseh shalom
shalom aleinu v'al kol ha'olam (2x)

יַעֲשֶׂה שְׁלוֹם, יַעֲשֶׂה שְׁלוֹם
שְׁלוֹם עֲלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל.

*May the One who makes peace in the supernal,
grant peace to us, and to all the world. Amen*

LO YISA GOY

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב
לֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Lo yisa goy el goy kherev
Lo yilmedu od milkhama.

*Nation shall not lift up sword against nation.
Neither shall they learn war any more.*

*And each 'neath their vine and fig tree,
Shall live in peace and unafraid.*



THE FOURTH CUP

A) A Cup to the Future – To uprooting oppression and transforming all of our living cultures. We refuse to give up our voices, our histories, our blood to the corporations and the governments, to the pharaohs of the present day. We refuse to leave behind any of our people who do not look or desire or move or speak or believe the way we do. We refuse to be left behind ourselves. We are powerful agents of change, and we are transforming our cultures to be so just, so free, so beautiful, that we cannot even fully imagine them right now. Let us savor this taste of the freedom that is to come. Let us never lose our conviction that the world we dream of, the 'world to come', is coming, right now, through each of us. (29)

B) A cup for Perseverance and Vision— The war on Iraq, on Palestine, and at home intensifies in different ways everyday. As we build a sit tonight, there are groups all around the country and the world, sitting around tables like this, talking, planning, and moving forward. We drink tonight to the long haul, to the work that must be done now to build a movement of resistance, not only for tomorrow or next week, but far beyond the lives of all of us at this table. (30)

"It is not your duty to complete the work;
neither are you free to desist from it." *-The Talmud*

All say the blessing over the wine:

בְּרוּכָה יְיָ אֱלֹהֵינוּ מֶלֶכַת הָעוֹלָם
בוֹרְאֵת פְּרֵי הַגָּפֶן.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגָּפֶן.

(Ashkenazi pronunciation, fem.)

**Brucha Yah Shechinah, eloheinu Malkat ha'olam
borayt p'ri ha-gafen.**

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, eloheinu Melech ha'olam boreh p'ri ha-gafen.

(Iraqi pronunciation, masc.)

Barouch ata Adonai, eloheinu Melech ha'olam boreh p'ri ha-gafen

Blessed is the Infinite, that fills all creation and brings forth the fruit of the vine.



NIRTZAH נִרְצָה

~Closing

Reader: At the end of the seder,
Jews have always vowed to one another: "L'shana haba-a bi-Y'rushalayim/
Next Year in Jerusalem!" Why does the seder end with this vow?

Reader: For Jews, forced into diaspora two thousand years ago, wandering
always in countries which were sometimes safe harbors and sometimes
nightmares, the dream of Jerusalem was more than the city itself.

Reader: To dream that next year we would be in Jerusalem is to dream of a
land and a time of autonomy, safety, self-determination, the right to one's own
culture and language and spirituality, to live on land that can't be taken from
you by the whim of an outside power. To live with the basic right to be who
you are. Jerusalem comes from the same word root as "shalom" which is
usually translated as "peace" but actually means "wholeness."

Reader: But this year, in Jerusalem, wholeness is very far away, and the news
seems to be worse with each passing day. Still, when we look for the sparks of
resistance, we see them everywhere. Fed by an aching for justice, some sparks
have already grown to small brush fires, and grow in strength each day. (6)

This year we say instead:

לְשָׁנָה הַבָּאָה בְּשָׁלוֹם!

L'shanah ha-ba'ah b'olam b'shalom!
Next year may we all live in a world of peace!

In the Iraqi Jewish tradition:

סַנְתִּיק כְּדֶרְהָ!

Sant-il-khadra!
A year of good fortune!

And in the tradition of our work for social justice:

צְדֵק צְדֵק תִּרְדּוּ!

Tzedek tzedek tirdoff!
Justice, Justice We Shall Pursue!

Materials from the Haggadah have been primarily sourced from the, "Love and Justice in Times of War" Haggadah, compiled and created by Dara Silverman and Micah Bezant.

Additional materials have come from the "Jubilee Haggadah: Proclaim Liberty Throughout the Land for all its Inhabitants," Edited by Tomer Persico and "Mixed Multitudes: Nobody's Free 'till Everybody's Free: A Racial Justice Haggadah for Pesach," from Jews for Racial and Economic Justice.