



# LEGACIES OF RESISTANCE

A Haggadah for a Liberation Seder

Nissan 5779

Hamilton, London and Toronto, Ontario



This haggadah draws mainly from the haggadah put forward by the International Jewish Anti-Zionist Network in 2012 and 2014.

It draws from many sources including the following:

IJAN Haggadot 5766-5769 Jews for a Free Palestine Haggadah

No Time to Celebrate: Jews Remember the Nakba Haggadah Supplement

Camp Kinderland Haggadah, 5769 And if not with others, how? SJE 5765

Lo Alecha, Smith College 5764

Love and Justice in Times of War Haggadah 5763

Edward Said, Michael Walzer's 'Exodus and Revolution': A Canaanite Reading

Grand Street, Vol. 5, No. 2 (Winter, 1986), pp. 86-106

Across the Sea, Smith College 5759 We Remember, We Believe, Smith College 5758

Various internet news sources

A special thanks to Rabbi David Mivasair for his thoughtful edits to this year's Haggadah, particularly for adding the Ten Plagues Upon Israel

**On the Cover:** A Tale of Two Cities, Olympia-Rafah Solidarity Mural Project (<http://olympiarafahmural.org>), is a 4000 square foot interdisciplinary collaboration of more than 150 groups and individuals and moves from the local to the global, from Olympia, Washington to Rafah, Palestine. ORSMP is located in Olympia, Washington, hometown of Rachel Corrie, who was crushed to death by an Israeli bulldozer while defending the home of a Palestinian family in Gaza. ORSMP honors those who have lost their lives striving for liberation, and seeks to strengthen and make more visible the efforts of some of the many organizations and individuals who work for justice and dare to imagine a different world.

This Haggadah is dedicated to the liberation struggles of yesterday and today, and to the survival and freedom of people and the planet in generations to come.

We would like to thank our Underwriters, Endorsers, Sponsors, Partners, and Community Friends:

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ST. AIDAN'S ANGLICAN CHURCH, LONDON, ONTARIO;

STOP THE JNF – CANADA;

WOMEN IN SOLIDARITY WITH PALESTINE.

## WELCOME

Welcome to this Liberation Haggadah. Tonight we celebrate the freedoms that we have, freedom that our predecessors fought for us to have. Tonight we celebrate the human will to survive, to love, and to live with dignity and in freedom. Tonight we celebrate the force of this will against the many historic and current attempts to break it.

Tonight we celebrate the shoulders we stand on, the long and multiple legacies of struggles for liberation.

At Passover, Pesach in Hebrew, we tell the story of the liberation of the ancient Hebrews from oppression in the land of Egypt, *Mitzrayim* in Hebrew. Seder means “order”—the order of the meal and ritual of Pesach that Jews all over the world have participated in for centuries. Tonight we draw on the legacy of Rabbi Akiba who used the Pesach Seder to plan a revolutionary struggle against the Romans, and the many Jews in every generation who have used the Seder to sustain the work of *Tikkun Olam*—repairing the world. As Jews committed to current liberation struggles, we enact this ritual to honor our history of resilience and participation in diverse movements for human emancipation across time.

At the same time that we celebrate legacies of resistance, the story of Exodus gives us a lot with which to wrestle. The Hebrews are referred to as G-d’s “chosen people,” and promised the land of Canaan. Religious Zionists have interpreted this as a justification to colonize modern day Palestine.

There are contradictions within our histories and within the text. We cannot deny that there is a tradition of exceptionalism within Judaism.

We cannot ignore that, in the story of Exodus, the Hebrews worship a god that is vengeful and cruel. There are also powerful themes of resistance and liberation.

As Jews committed to ending Zionism, and as people who are part of global movements for liberation, we choose what interpretations and traditions we draw on, and what we challenge or reject. Rather than ignore the parts of our histories that challenge our visions for the future, we explore and account for the complexities of the traditions we inherit and continue the ongoing process of refining and elevating them.

We don't want a homeland for "a people without a home;" we want to live in the world with our fellow human beings in dignity and respect.

We confront the parts of the Exodus story that lend themselves to exceptionalism, separate us from our fellow human beings, deny the many allies we have had throughout history, accept revenge as a form of justice, and use our own suffering to justify the displacement and dispossession of the Palestinian people.

Tonight, the ritual of Seder gives us an opportunity to contend not only with legacies of oppression but also with current suffering that we survive, that we perpetrate and in which we are complicit. We are reminded that in every moment we can choose the best option available to us for living a life and building a world that reflects what is sacred.

*Mitzrayim* is the Hebrew word for Egypt, but it literally translates to mean "a doubly narrow place." We understand this as a metaphor for all which is in opposition to life, justice, connection and sustainability.

The Haggadah insists: "In every generation, a person is required to see themselves as if they personally left *Mitzrayim*."

In the spring, as the seedlings break through their shells and emerge from their narrow place in the earth, we imagine for a moment that each of us has personally left the narrow places that constrain us, that we live in a world of limitless possibility where we have the freedom to honor what is sacred.

Tonight we reclaim what is sacred to us. Tonight we speak of and celebrate liberation to sustain ourselves and deepen our commitment to justice in the year ahead.

This Seder is dedicated to a free Palestine and the liberation of all peoples, living beings and the planet.

*Tzedek tzedek tirdof!* Justice, justice, we shall pursue!

## **The Low Road**

by Marge Piercy

What can they do to you?  
Whatever they want.

They can set you up, bust you,  
they can break your fingers,  
burn your brain with electricity,  
blur you with drugs till you  
can't walk, can't remember.  
They can take away your children,  
wall up your lover;  
they can do anything you can't stop them doing.

How can you stop them?  
Alone you can fight, you can refuse.  
You can take whatever revenge you can  
But they roll right over you.  
But two people fighting back to back  
can cut through a mob  
a snake-dancing fire  
can break a cordon,  
termites can bring down a mansion.

Two people can keep each other sane  
can give support, conviction,  
love, massage, hope, sex.

Three people are a delegation  
a cell, a wedge.  
With four you can play games  
and start a collective.  
With six you can rent a whole house  
have pie for dinner with no seconds  
and make your own music.

Thirteen makes a circle,  
a hundred fill a hall.  
A thousand have solidarity  
and your own newsletter;

Ten thousand community  
and your own papers;  
a hundred thousand,  
a network of communities;

a million our own world.  
It goes one at a time.  
It starts when you care to act.  
It starts when you do it again  
after they say no.  
It starts when you say we  
and know who you mean;  
and each day you mean  
one more.

### **Welcome loved ones not at the table**

At this time we take a moment to welcome those who we wish were here tonight. We can welcome friends and family members who have died, and others who simply aren't physically present, mentors, those who inspire us, and ancestors who we do not know by name.

*After a moment of silence, anyone who feels moved may name the person or people you wish to welcome, aloud or silently as you choose.*

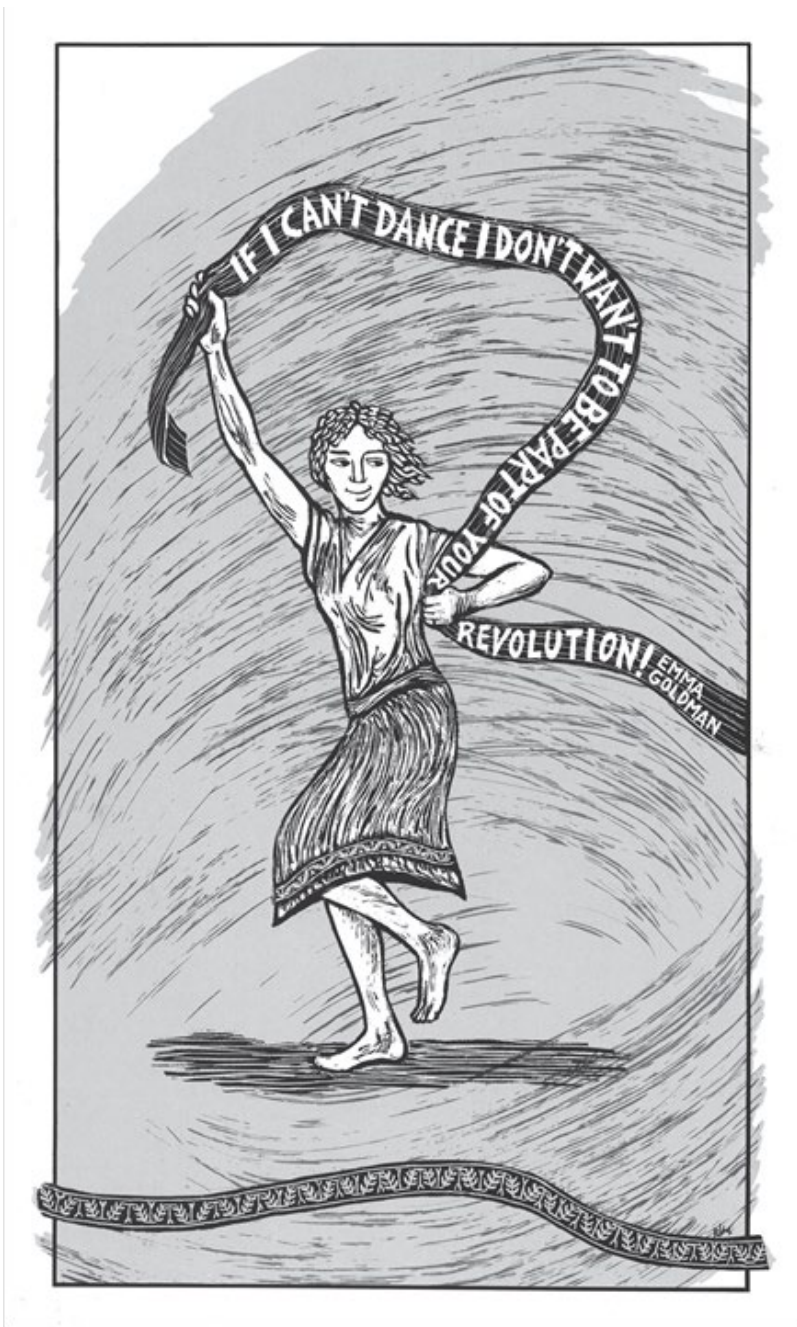
## **SEDER**

The word ‘seder’ means order. Tonight our seder will proceed in the following order. The different sections can be found on these pages:

Welcome	4
Notes	11
Candles	13
Social Action	
A blessing	14
Shehechianu	
A blessing for reaching this time	14
Flowers	
A blessing over new blossoms	15
First Cup	
Engaging with our histories and legacies	17
Urchatz	
Washing of hands	21
Karpas	
Green herb	23
Yachatz	
Breaking of the middle matza	25
Second Cup	
Growth and transformation	26
The Four Children	27
The Four Questions	28
Maggid	
Telling the story	31
Ten Plagues	33
Dayenu	37
Third Cup	
Taking collective action toward collective liberation	38
Rachtzah	
Washing of hands	39



Motzi Matzah	
Blessing over the matzah	39
Maror	
Blessing over the bitter herb	40
Korech	
Hillel sandwich	41
Shulchan Orech	
The meal	42
Tzafun	
Eating the Afikomen	42
Bareich	
Blessing after the meal	42
Cups of the Prophets	43
Fourth Cup	
Sustaining ourselves, each other, peoples' movements and the planet	44
Hallel	
Songs of praise	45
Nirtza	
Closing	46
Songs	46



Art: Ricardo Levins Morales

## NOTES

### Describing the Sacred

For some of us, Seder is a secular celebration of historic and current commitments to justice and struggles for liberation and freedom. For others of us, it is connected to our spiritual or religious practice. For most of us it is a ritual, a marking of the season, and a time with family, friends, and community. We recognize a variety of conceptions of the sacred within our communities, and a variety of ways to relate to those concepts. Rather than a spirit being or divine entity, “God” can mean the spark of humanity and compassion within each of us, or the energy that is created when people come together with a shared vision and a commitment to act. “God” could be an expression of the infinite, the mystery of the universe or of nature. It is also important to honor that because of the ways the figure of God has been used as a tool of spiritual and political violence, some of us reject the themes of deity in our traditions altogether.

Hebrew is a gendered language and traditionally, in Judaism, God is referred to with masculine language. This year, we draw on feminist traditions within Judaism and refer to God in the Hebrew as feminine. We do this to challenge the patriarchy embedded in tradition, to disrupt the norm of masculinity as supreme—to “queer” our Seder experience.

We encourage you to use whatever words resonate for you to describe what is meaningful and holy in the universe—whether secular or spiritual.

Today, like every other day,  
we wake up empty and frightened.

Don't open the door to the study and begin reading.  
Take down a musical instrument.

Let the beauty we love be what we do.  
There are hundreds of ways to kneel and kiss the ground.

-Rumi

## **About asking questions**

The whole purpose of the Seder is to ask questions. This is your time to put forth deep and burning questions, or to simply ask for clarification about simple things that may confuse you. You can ask about things that you do not understand or even ask questions about things that you disagree with. All questions are welcome and in fact, vital to the Passover celebration.

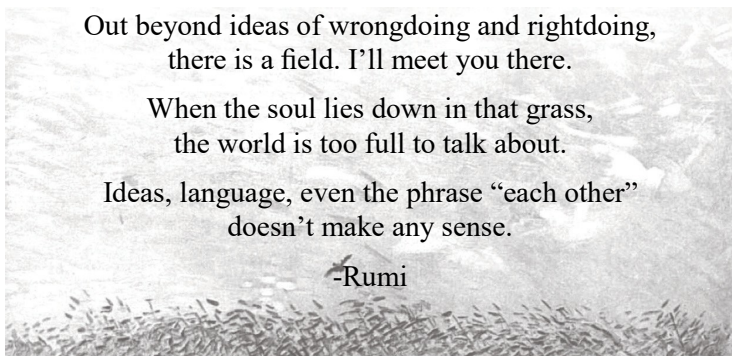
## **About *Yisrael***

The word *Yisrael* (Israel) comes from the blessing given to *Ya'akov* (Jacob) by a stranger with whom he wrestles all night. When the stranger is finally pinned, *Ya'akov* asks him for a blessing. The stranger says, "Your name will no longer be *Ya'akov*, but *Yisrael*, for you have wrestled with God and triumphed." When we say the word "*Yisrael*" in blessings, we are not referring to the state of Israel. Rather, we are drawing on this legacy of wrestling—with God, with the traditions we inherit, with injustice.

## **About *Mitzrayim***

Throughout this Haggadah, we interchange the words Egypt and *Mitzrayim*. On Passover, we retell the story of the Hebrews' journey to freedom from enslavement in *Mitzrayim*. *Mitzrayim* comes from the root "tzar," meaning "narrow or constricted." We are not free as long as we are constricted in our bodies and narrow in our thinking. We are intentionally and explicitly differentiating between the symbolic oppressors in this ancient story and the contemporary place and people of Egypt.

On this day we offer an opportunity to not only commit ourselves to justice and liberation, but also to imagine new possibilities of what that could mean. Let us breathe deeply, let us use our voices to authentically dream our truths into being.



## CANDLES

*We light candles to make visible the eternal presence of spiritual light and the sacredness of this time.*

**ברוכה את יה שכינה, אלהינו חי העולמים, אשר  
קדשנו במצותיה וצונו להדליק נר של יום טוב.**

*Bruchah At Yah Shechinah, ehoheinu chei ha-olamim, asher  
kidshanu be-mitzvoteiha ve-tzivanu le-hadlik ner shel yom tov.*

Blessed are You Yah, Shechinah, whose spirit fills all creation and  
inspires us to kindle the holiday lights.

## HINEI MA TOV

*We join in the following song together:*

**הנה מה-טוב ומה-נעים, שבת כולנו גם יחד.**

*Hinei ma tov uma na'im shevet kulanu gam yachad.*

How sweet it is to be together, all of us, in community.

## SOCIAL ACTION

### A blessing

*Please join us in reciting:*

**ברוכה את יה שכינה, אלהינו חי העולמים, אשר  
קדשנו במצותיה וצותנו צדק צדק תרדוף.**

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim, asher  
kidshanu be-mitzvoteyha vitzivtanu tzedek tzedek tirdof.*

Blessed are You Yah, Shechinah, Life-force of the Worlds telling us  
“justice, justice you shall pursue”.

*Take a moment to introduce yourself to the people at your table. You  
may also take a moment to share with one another that which  
inspires you.*

## SHEHECHIANU

### A blessing for reaching this time

This blessing is for when we do something for the first time or for  
the first time in a long while, when we are grateful for reaching a  
certain moment in time. Tonight is the first time this unique group  
has gathered together to celebrate in this special way.

*Recite together:*

**ברוכה את יה שכינה, אלהינו חי העולמים,  
שהחינו וקימנו והגיענו לזמן הזה.**

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim, shehechianu  
ve-kiimanu ve-higianu la-zman ha-zeh.*

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

## FLOWERS

### A blessing over new blossoms

Sephardic Jewish tradition includes going outside on Passover to eat a meal and say the blessings over new blossoms in the spring.

Enjoying what is beautiful in this life is integral to our political and personal liberation struggles— beauty sustains us and reminds us of the world that we love and the future that we are creating.



*Please join us in a blessing over the flowers at our tables that honors our intentions for the world we want to live in and the beauty within us:*

**ברוכה את יה שכינה, אלהינו חי העולמים, שלא  
חסרה בעולמה דבר ובראה בו בריות טובות  
ואילנות טובות להנות בהן בני האדם.**

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim sheh-lo chasra be-olamah davar u-varah vo briyot tovot ve-ilanot tovot le-hanot bahen benei adam.*

Blessed is the Renewing One, who has made the world lacking nothing, and has produced beautiful creatures and trees which delight us.

“The Holy Land is everywhere.” -Black Elk

**Every land is the holy land**

by Ursula K. Le Guin (November 2006)

From a saying of Black Elk  
Watch where the branches of the willows bend  
See where the waters of the rivers tend  
Graves in the rock, cradles in the sand  
Every land is the holy land  
Here was the battle to the bitter end  
Here's where the enemy killed the friend  
Blood on the rock, tears on the sand  
Every land is the holy land  
Willow by the water bending in the wind  
Bent till it's broken and it will not stand  
Listen to the word the messengers send  
Life like the broken rock, death like the sand  
Every land is the holy land





## KADDESH

It is traditional to drink four cups of wine during the seder to invoke the four promises that God made to the Hebrews—to bring you out, to deliver you, to redeem you and to take you as my people. Tonight we will drink four cups of wine to invoke our four commitments toward collective liberation:

Engaging with histories and legacies...

Transforming ourselves and transforming the world...

Taking collective action toward collective liberation...

Sustaining ourselves, each other, peoples' movements, and the planet...



## FIRST CUP

### **Engaging with our histories and legacies**

The currents of our histories—complex, contradictory, entwined—have brought us to this moment. We are not separate from our histories. As people working for liberation we are never alone. Our forbearers in our families and our forbearers in this work are with us in every moment, are with us now. We call on the legacies of all those who have made it possible for us to be in this room, those whose work we build on and whose words inspire us. We call on the legacies of all who have worked for collective liberation and stand with those who continue the struggle.

In celebrating the resistance that came before us, we also rise to the task of wrestling with the complexities of our individual, family and collective histories and legacies. Our predecessors sometimes made compromises to survive, or allowed fear, greed and lust for power to lead them to collude with destructive forces. We cannot change the trajectory of history by avoiding or obscuring the parts we are unwilling to face. Rather, by understanding its patterns we can work collectively to change them.

Because the past and the future live in each of us and are ours to contend with and transform, we raise a glass to affirm our commitment to engaging with our histories.

In ancient times, when the seder originated, free people would recline on a couch or divan to eat and drink. So, when we drink each of the four cups, we recline to our left as a sign of being free people and our commitment for all people to be free.

*Raise a glass to affirm and celebrate our commitment to engaging with our histories.*

## **ברוכה את יה שכינה, אלהינו חי העולמים, בוראת פרי הגפן**

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim boreit pri ha-gafen.*

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

*What family histories are we part of continuing? What family histories are we part of transforming?*

*What patterns of history are we part of continuing? What patterns of history are we part of transforming?*



## Stealing Back

by Mahaliyah Ayla O[ppenheim]

Art: Nida Sinnokrot

I come from a long line of crooks

Bubbie

been rocking one hairstyle

for eighty years

a single bun

center top her head

fat and gray

like tenement buildings she grew up in

her fingers been

stitching trash bag squares

to purse linen bellies

for years

I cant count how many

buffet banned-for-life lists

her name falls under

behind my back Bubbie

loves to boast

never gives no one time to doubt

who her college attending granddaughter

got her shmaahts from

to my face

Bubbie keeps it mafia

plants a kiss on my forehead

and orders me to shut my mouth

says I got nerve

a hole too big for my face on my head

just like her

I come from

a long line of crooks

Bubbie says

we became this way out of necessity

says only the stolen really know what it is to steal

90% of Jews in America are Ashkenazi

so my fam learned Yiddish to make a living

Grandpa  
leans laughs and  
shakes his head when I dance  
asks why young folk look like  
we're seizing when we move  
the strong silent type  
my aunti Deena says  
he became that way out of necessity

in my fam  
there are things we just  
don't talk about like how  
at night  
he screams his throat bloody  
pleading ghosts in black boots to  
open the ovens

in my fam  
there are things I have been instructed  
to stay silent about

like the month and a half I spent last summer  
not in Israel  
but in  
god forbid  
Palestine

where in passing through most security checkpoints un-hassled I  
wonder:

upon whose back is  
my freedom built?  
upon whose back  
am I standing?

is this freedom?  
is this a lie?

in my family the  
sky is always falling  
during the massacre in Gaza there is no wood left to bury the dead  
even the resting cannot rest  
the cemetery is bombed

never again has become  
my death song

a beat that don't beat back  
a call with no response

I come from a long line of crooks  
but till 1948 we were never  
anything other than petty thieves  
my family says  
*we became this way outta necessity*

## URCHATZ

### Washing of hands

Water is necessary for life; we are made of water; it is the sweat of our hard work and our tears of joy, grief, and mourning. As water is privatized, and pollution from industry and agriculture increases, many people around the world live with not enough water, or water that is dangerous to consume.

In Palestine, the Israeli military and Jewish settlements seize control of water sources and divert it away from Palestinians to Israeli Jews. Israeli agricultural and settlement run-off, as well as chemical warfare, pollute many Palestinian water sources beyond that. As a result, many Palestinian communities lack what is necessary for daily life. This is one way the State of Israel perpetrates genocide and displacement, making it impossible for Palestinians to live on their own land.

As we prepare for the meal tonight, we symbolically prepare our hands by cleansing them with water to reinforce our commitment to truly cleanse our hands of any impurity of collusion in perpetrating injustice in the treatment, the distribution and the use of water and all resources. May tonight's reflection and ritual prepare us to act for justice regarding water and all resources in Palestine, in Canada and all over the world.

*Fill a jug with water and bring it and an empty bowl to the table.  
One at a time, pour water over each other's hands.*



## SEDER PLATE

The entire story of Passover is contained on the Seder plate; everything on it symbolizes an aspect the story of Exodus. You will see the following items on the Seder plate:

**Zeroa**, a roasted shank bone, beet, or yam to symbolize the Pesach offering, the lamb that the Hebrews sacrificed, using its blood to mark their doors so the Angel of Death would spare their firstborns during the tenth plague



**Beytza**, a boiled egg that to some symbolizes the sacrifices made at the Temple. It can also represent the cycle of birth and death

**Maror or Chazeret**, bitter herbs to remind us of the bitterness of enslavement and oppression

**Charoset**, a sweet mixture of fruit, nuts, wine, and spices representing the mortar that Hebrew slaves used to make bricks in *Mitzrayim*

**Karpas**, a green vegetable symbolizing hope, spring, new growth, and renewal

In addition to the traditional Seder plate items, we include:

**Olive**, representing the struggle of Palestinian people for land and self-determination

**Orange**, symbolizing feminist, queer, and trans struggles against marginalization within Judaism.

## KARPAS

### Green Herb

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. We dip karpas, greens into salt water to remind us that every growing movement begins with a seed. The salt water recalls the tears of our ancestors in bondage and reminds us that tears stop. Even after pain, spring comes.



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

**ברוכה את יה שכינה, אלהינו חי העולמים,  
בוראת פרי האדמה.**

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim, boreit pri ha-adamah.*

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

### **Beytza - Egg**

Since there is no specific ritual involving the egg, we may eat it at any time during the Seder.



The roasted egg is traditionally part of the Seder plate and is usually understood as symbolizing burnt sacrifices offered at the Temple. It is also understood as a springtime fertility symbol, or a symbol of the cycle of life and death. Yet, there is no definitive explanation for why we include an egg on the Seder plate, and there is no ritual act or blessing associated with it. Let this egg, then, represent to us the power that we must make our own meaning

of traditions, and the ways that our cultural practices have a place at the table.

Beytza is the egg of life. We all start as an egg and grow into adulthood. The egg symbolizes our potential. It is the power of the possibility for continual transformation as individuals and as a world.

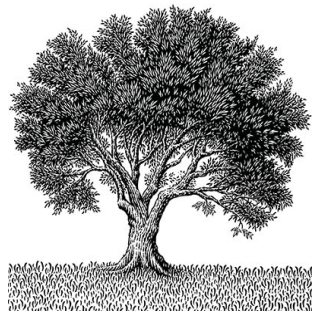
## Orange

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, a statement of defiance against a rebbetzin's pronouncement that, "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. Bread on the Seder plate brings an end to Pesach-- it renders everything chametz. 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 many new feminist rituals that have been developed in the last twenty years.

*- Excerpted from an Email from Professor Susannah Heschel*

## Olive

We include an olive on the Seder plate 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. In Palestine, olive groves provide this security. When olive groves are destroyed, the past and future is destroyed. 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.

*Say together the blessing over the fruit of the trees:*

**ברוכה את יה שכינה, אלהינו חי העולמים,  
בוראת פרי העץ.**

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim, boreit pri ha-eitz.*

Blessed are You Yah, Shechinah, whose spirit fills all creation and brings forth the fruit of the tree.

*Let us partake in eating eggs, oranges and olives, thus commemorating the struggle of Queer and Trans people as well as Palestinian resistance to the destruction of their ancient groves.*

## **YACHATZ**

### **Breaking of the middle matzah**

*Break the middle matzah into two pieces. Wrap and set aside the larger piece as the Afikomen, the matzah to be eaten after the meal. The smaller half is returned to its place with the other two matzot..*



At the heart of the Seder is the commandment that, in every generation, each person should feel as if they themselves have gone forth from the narrow place of oppression.

*Raise the matzah and say:*

This is the bread of affliction which our ancestors ate in the land of Mitzrayim. Let all who are hungry, come and eat. All who are isolated, come and celebrate Passover with us. As long as some are oppressed, none are truly free. Next year, may we all be truly free.

To face the magnitude of injustice and suffering – that we experience, that we bear witness to – is to be heart broken.

"Next year, may we all be truly free" is a commitment. We know that realizing this is impossible. We also know, wholeheartedly, that the alternative is unacceptable: justice cannot wait.

We say together:

**בְּכֹל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ  
הוּא יָצָא מִמִּצְרַיִם**

*B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatzah meeMitzrayim.*

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

## SECOND CUP

### Growth and transformation

We dedicate the second cup to the dynamic task of transforming ourselves as part of transforming the world. We recognize that, even as we have choice, we are also shaped by our environments. As part of the work of transforming ourselves, we work to transform the relationships, communities, and movements of which we are a part. Passover is a time to commit to becoming the people we want to be, creating relationships and communities that we want to be part of, and working towards creating the world we want to live in together.



The Talmud says, “You are not obligated to complete the work, but neither are you free to desist from it.” Tonight we make a commitment to continue the work of transforming ourselves, our communities, and our movements to better reflect the liberation we strive for.

*Raise a glass to affirm and celebrate our commitment to change ourselves and change the world.*

# ברוכה את יה שכינה, אלהינו חי העולמים, בוראת פרי הגפן

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim boreit pri ha-gafen.*

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

*What does a principled and joyful life look like for me? What gets in the way of living this life? What supports it?*

*What changes in our own practice, relationships, and lives do we commit to in the year ahead*

## THE FOUR CHILDREN

Traditionally, we are commanded to teach our children the customs and stories of Passover. The Talmud (a collection of ancient rabbinic teachings on Jewish law and tradition) suggests four different archetypes of “children.” According to the Talmud,

The Wise child might ask: *What is the meaning of the laws and rules which our G-d has commanded us?*

We should explain to this child in great detail all the laws and customs of Passover.

The Wicked child might ask: *What does this service mean to you?* Since this child distances themselves from participating in the community, we answer, “we celebrate Passover because of what G-d did for us. If you had been in *Mitzrayim*, you would not have been included when we were delivered from bondage.”

The Typical child might ask: *What is this all about?*

We answer simply that, “with a mighty hand G-d took us out of *Mitzrayim*”

What about the child Who Doesn't Know Enough to Ask a Question? We must explain to this child why we observe Passover, to remember the story of Exodus.

We understand these archetypes to represent various orientations that each of us takes on at different times, in different contexts. Sometimes, we are wise - ready to receive the nuance and complexity before us. Sometimes, we willfully separate ourselves from

community, or imagine our actions simply as those of allies in solidarity, forgetting that we act in joint struggle; that our fates are linked. Sometimes, we need to be reminded to speak plainly, to return to a core principle at the heart of the matter, and to let go of the details that make it appear more complicated than it is. Sometimes, we do not know where to begin; we do not even know enough to ask. In those moments, we rely on the generosity and compassion of others to include us or to hold us accountable.

## THE FOUR QUESTIONS

Traditionally the youngest person at the Seder asks the four questions. Each question seeks to uncover the significance of the symbolism in the Seder ritual. We value this tradition of questioning, as well as the leadership and wisdom of young people tonight and every night.

### מה נשתנה הלילה הזה מכל הלילות

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

Why is this night different from all other nights?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה,

-הַלַּיְלָה הַזֶּה כּוֹלֵוּ מַצָּה.

*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?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שֶׁאֵר יִרְקוֹת,

-הַלַּיְלָה הַזֶּה מְרוֹר.

*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?

**שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ פַּעַם אַחַת,**

**-הַלַּיְלָה הַזֶּה שְׁתַּי פְּעָמִים.**

*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?

**שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין,**

**-הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין**

*Sheh-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn mitzubin, bayn yosh'bin u'vayn mitzubin, Ha-lahylah ha-zeh, ha-lahylah ha-zeh, koolanu mitzubin?*

Why on all other nights do 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 afilu 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-kiyeen. Wa-dhee lei-la ki-lit-na min-ti-kiyeen.

## The Four Questions in Yiddish

Alla nacht fun a ganz yar  
Essen mir chametz u'matzah,  
Uhbar d'nacht fun Pesach, essen mir matzah.

Alla nacht fun a ganz yar  
Essen mir allilay grinsin,  
Uhbar d'nacht fun Pesach, essen mir marror.

Alla nacht fun a ganz yar  
Tinkin mir nor ain mol,  
Uhbar d'nacht fun Pesach, tinkin mir tzvai mol.

Karpas in saltzvasser, un marror in charoses.  
Alla nacht fun a ganz yar  
Essen mir sie zitzindik un sie ungespart,  
Uhbar d'nacht fun Pesach, essen mir sie ungespart.

## Making a Fist

By Naomi Shihab Nye

For the first time, on the road north of Tampico,

I felt the life sliding out of me,  
a drum in the desert, harder and harder to hear.

I was seven, I lay in the car  
watching palm trees swirl a sickening pattern past the glass.

My stomach was a melon split wide inside my skin.

"How do you know if you are going to die?"

I begged my mother.

We had been traveling for days.

With strange confidence she answered,

"When you can no longer make a fist."  
Years later I smile to think of that journey,  
the borders we must cross separately,  
stamped with our unanswerable woes.  
I who did not die, who am still living,  
still lying in the backseat behind all my questions,  
clenching and opening one small hand.

## MAGGID

### Telling the story

We tell and retell this story every year. We don't tell it as factual history, but because it is the ancient liberation story of our people and it opens us to possibilities of liberation in our own times. This narrative has been interpreted and used in many ways. Some we respect and embrace; others we reject. And yet others we are creating ourselves. By participating in this tradition and contending with the contradictions of the story as we have received it, we take responsibility for the legacies we inherit and create new possibilities for the future.

Maggid means "the telling." During Maggid, we tell the story of the exodus of the Hebrews from *Mitzrayim* and of others, the "mixed multitude" who the Torah tells went with them. In addition to the men who the story focuses on – Moshe and his brother Aharon – we include the women who the Torah tells played significant roles but who are usually not discussed: the midwives Shifra and Pu'a, Yocheved, the Pharaoh's daughter, and Miriam the prophetess.

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The story begins in *Mitzrayim*. Twelve of the children of Jacob, also known as the tribes of Israel, the Israelites, or the Hebrews, ended up in *Mitzrayim* during a time of widespread famine. Joseph, one of the sons, was a close advisor to the Pharaoh. Time passed, and the Hebrews prospered in *Mitzrayim*.

A new Pharaoh rose up in *Mitzrayim*, who did not remember Joseph. He saw that the Hebrews were mighty and numerous, and he was afraid. "Come, let us deal wisely with the Hebrews, lest in time of war they join our enemies and fight against us," he said. The Pharaoh

afflicted them with hard bondage and made them serve with rigor. Their lives became bitter, but they continued to grow in number and strength.

The Pharaoh summoned two midwives, Shifra and Puah and ordered them, “When you attend Hebrew births, if the child born be a daughter, she shall live but if the child born be a son, you shall kill him.” Shifra and Puah refused to obey this order, safely delivering all Hebrew children.

The Pharaoh once again summoned them, demanding to know why they would not obey his command. “The Hebrew women are not like the women of *Mitzrayim*” they told him, “They are strong and give birth before the midwives arrive.” The Pharaoh saw that they would not obey his orders, and he decreed that all Hebrew baby boys be drowned in the river.

Yocheved, a Hebrew woman, gave birth to a son. She risked her life to hide him and keep him safe. After three months, she could not hide him any longer. She built a basket of reeds and pitch, and placed him in it by the river. She sent his sister, Miriam, to stand on the riverbank to watch and see what would become of him.

Later that day, the Pharaoh’s daughter came down to the river to bathe. She noticed the basket and sent her handmaiden to bring it to her. When she opened the basket, she saw the crying baby inside and said, “This must be one of the Hebrew children we have been ordered to drown. I shall take this child and raise him as my own, and I will call him Moses for I drew him out of the water.”

At that moment, Miriam stepped forward and said, “I know of a Hebrew woman who could nurse this baby for you.” Pharaoh’s daughter agreed to let the Hebrew woman nurse the child, so Miriam brought Moses back to Yocheved, who raised him until he was weaned. Then, Moses was taken to the palace where he grew up as if he were part of the royal family.

One day, when Moses was walking among the people, he saw a man of *Mitzrayim* beating a Hebrew. Moses struck the man of *Mitzrayim*, killing him, and buried the body in the sand. The next day when Moses was out walking, he noticed two Hebrews quarreling and approached them to intervene. They turned to Moses saying, “Who made you a prince and a judge over us? Do you intend to kill us, as you killed the man of *Mitzrayim*?” Moses realized that word of this



killing was spreading, so he fled *Mitzrayim* for the land of Midian, where he married and began raising livestock.

In Midian, while herding sheep through the mountains, Moses came across a strange sight. He saw a bush that burned with flames, but was not consumed by the fire. When God saw that he stopped to watch this, God spoke to Moses saying, “I am YHVH, god of your ancestors.” Moses asked, “By what name shall I call you?” God answered, “I will be what I will be. I have come to deliver my people from *Mitzrayim* with a mighty hand, for I have heard their cries. I will bring them to a land flowing with milk and honey, the land of the Canaanites. Go tell Pharaoh that I command him to let my people go so that they may worship me.”

So Moses returned to *Mitzrayim* and, with his brother Aaron as spokesperson, demanded that Pharaoh let the Hebrews go to the wilderness to worship God. Pharaoh did not recognize the god of Abraham, and refused to let them go. Instead, he increased their burdens. The Hebrews complained to Moses, saying, “You have made us abhorrent in the eyes of the Pharaoh and his people. It is worse now because of you.”

Moses questioned God, saying “Why have you sent me? For since I came to Pharaoh to speak in Your name, only evil has befallen Your people. You have not delivered them at all.”

G-d replied, “Now, see how I will deal with the Pharaoh.” God sent Moses back to the Pharaoh, ordering him once again to let the Hebrews go. This time, when Pharaoh refused, God sent the first of ten plagues.

## TEN PLAGUES

In the beginning when YHWH sent a plague upon *Mitzrayim*, Pharaoh “hardened his heart” and refused to relinquish his power over the Hebrew slaves. With each subsequent plague, Pharaoh continued to harden his heart. After the sixth plague, Torah tells us that YHWH hardened Pharaoh’s heart. Pharaoh had become so habituated to power, he was no longer even capable of changing his heart until finally unbearable suffering was brought upon him. And even then, even after he freed the Hebrew slaves, he reversed his decision and sent his army to bring them back.

We remember and name each of the plagues. As we call out each plague we reduce the wine in our cups as a concrete reminder not to rejoice in the suffering of even our mortal enemies.

*For each plague dip your pinky into your cup of wine and place a drop on your plate as we recite together:*

**Dam** : Blood

**Shichin** : Boils

**Tzfardeyah** : Frogs

**Barad** : Hail

**Kinim** : Lice

**Arbeh** : Locusts

**Arov** : Flies

**Choshech** : Darkness

**Dever** : Blight

**Makat B'chorot** : Death of First-Born

Before the last plague, YHVH instructed Moses to tell the people to sacrifice a lamb and smear its blood on the doorpost of their houses. The Angel of Death was going to kill the first born in every house in *Mitzrayim* and would pass over the homes with blood on the doorposts.

With the final plague, not a single household in *Mitzrayim* was spared. The Pharaoh summoned Moses and Aaron in the night and urged them to take the Hebrews and leave immediately, before more harm befell the people of *Mitzrayim*.

The Hebrews left *Mitzrayim* in great haste, so quickly that they did not have time to let their bread dough rise. They cooked unleavened cakes of bread, and hastened to follow Moses towards the wilderness.

After the Hebrews were on their way towards the wilderness, G-d once again hardened Pharaoh's heart. Pharaoh sent his armies after the Hebrews, all of his horses, chariots and soldiers. Finally, the Hebrews stood trapped between the Red Sea and the army. They cried out to Moses saying, "Why have you brought us here to die in the wilderness? It would have been better to serve Pharaoh in bondage than to die this way."

Then God commanded Moses to stretch out his arm over the water. When Moses stretched out his arm, a mighty east wind came and divided the waters. The sea parted and the Hebrews walked through on dry land. Once again, God hardened the Pharaoh's heart, and Pharaoh pursued the Hebrews into the Sea. Once the Hebrews crossed to the other side, God commanded Moses to stretch his arm back over the waters. This time, the sea came crashing down, drowning the Pharaoh and all his soldiers and horses.

On the other side of the Sea, the Hebrews were awed by God's power. Miriam the prophetess took a timbrel in her hand, and all the women followed her, dancing and singing praise to God for delivering them from bondage in *Mitzrayim*.

## 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. **Ethnic cleansing of Palestinians** to settle Palestine as a ethnically exclusive, Jewish state
2. **Destruction of Villages** – Destroying over 400 Palestinian towns since 1948
3. **Home Demolitions** - Destroying the same homes again and again and uprooting olive trees - Destroying income and heritage for generations of Palestinian families
4. **Blockades and Checkpoints** - Subjecting Palestinians to daily humiliation and violence by denying access to work, medical care and seeing their families and loved ones
5. **Israeli Apartheid 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
6. **“Administrative Detention”** – Imprisoning and torturing Palestinian adults and children indefinitely, without trial
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 and administrative systems
9. **Erasing histories** of 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)

## Ten Plagues upon Israel because of the oppression of Palestinians

*This year we recount the plagues that have come upon Israelis who live in a system of oppression just as the plagues in the Exodus story came upon Mitzrayim. We wonder how long and how many plagues will be needed before enough Israelis recognize the need to let go, as Pharaoh did.*

1. **Widespread poverty** in an economy drained of resources to support fifty years of Occupation.
2. **High rate of domestic violence** in a culture that openly idealizes militarization and physical abuse to control others.
3. **Young people deprived of years of their lives** in order to enforce domination over a subjugated yet still defiant people.
4. **Young people psychologically damaged** by either their awareness of their complicity in the brutal oppression of others or by the psychic efforts necessary to repress that awareness.
5. **Pervasive fear of attacks** by people without hope in making change by other means. Constant security checks in every public setting.
6. **Deaths and maiming from occasional attacks.** More than 3,600 Israelis have been killed, including over 200 children, and over 14,700 wounded in attacks since 1948.
7. **Deaths and maiming** during military operations to enforce the dispossession and subjugation of Palestinians.
8. **International isolation and rejection** – Israeli passports are not accepted in 16 countries, 8 countries ban people with Israeli stamps in their passports wherever they are from. More and more people are boycotting Israeli products, performers, athletes and academics.
9. **People leave the country**, moving away from family, friends and the familiar, to avoid the conflict. Recent surveys indicate about one in three Israelis hope to leave.
10. **Existential insecurity** – The country lives with a sense that it is in a struggle for its very existence, a fear caused by oppressing another people which is then used to reinforce and maintain that oppression in a vicious cycle – a dynamic very much like that of Pharaoh, who oppressed the Hebrews because he feared them and then in the end was destroyed by the dynamic created by his own fear.

## DAYENU

Dayenu means “it would have sufficed” or “it would have been enough.” Dayenu is a 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.



*Join together in song:*

### אלו הוציאנו ממצרים

*Ilu hotzianu mimitzrayim,*  
If you had brought us out from Mitzrayim,

דינו

*dayeinu!*  
— Dayenu, it would have been enough!

### אלו נתן לנו את השבת

*Ilu natan lanu et hashabbat,*  
If you had given us the Shabbat,

דינו

*dayeinu!*  
— Dayenu, it would have been enough!

### אלו נתן לנו את התורה

*Ilu natan lanu et hatorah,*  
If you had given us the Torah,

דינו

*dayeinu!*  
— Dayeinu, it would have been enough!

## THIRD CUP

### Taking collective action toward collective liberation

We dedicate the third cup to taking collective action toward building a world of justice, freedom, equity, dignity, joy and sustainability. We cannot change ourselves without encouragement and accountability to and from those around us. We cannot change the world without joining a critical mass of people who share our commitment to collective liberation. There is a long history of attempts to dehumanize, subjugate and exploit the many for the benefit of the few. There is an equally long history of the many surviving and rising up to demand their dignity, freedom and lives. Tonight we recognize with gratitude all those who struggle for justice together and we recall with awe the inspiring legacies of resistance we inherit and join.

Raise a glass to affirm and celebrate our commitment to take collective action toward collective liberation.

**ברוכה את יה שכינה, אלהינו חי העולמים,  
בוראת פרי הגפן**

*Bruchah Aht Yah Shechinah, eloheinu chei ha-olamim boreit pri ha-gafen.*

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

*What and who have made it possible for you to make changes you want in your life and behavior? How do you offer support and accountability to others in your life?*

*What commitments do you want to make toward building collective action? What can you contribute to the collectives you are active with to strengthen its work and relationships?*

## RACHTZAH

### Washing of hands

*We wash our hands for the meal and say this blessing:*

**ברוכה את יה שכינה, אלהינו חי העולמים, אשר  
קדשנו במצותיה וצותנו על נטילת ידיים**

*Bruchah Aht Yah Shechinah, eloheinu chei ha-olamim, asher  
kidshanu b'mitzvoteyha v'tzivanu al nitilat yadaim.*

Blessed are You Yah, compassionate one, who instructs us to lift up our hands.

### Pesah

*Point to the Pesah, shank bone or beet and read together:*

Our ancestors ate the Pesah offering at their seder as a reminder that G-d passed over the houses marked with lambs' blood in *Mitzrayim*.

## MOTZI MATZAH

### Blessing over the matzah

*Hold up the matzah and read together:*

We eat matzah, unleavened bread, as a reminder that there was not sufficient time for the dough of our ancestors to rise before leaving *Mitzrayim*.

*We thank the Source of All for the teaching of matzah:*



**ברוכה את יה שכינה, אלהינו חי העולמים, אשר  
קדשנו במצותיה וצונו על אכילת מצה.**

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim, asher  
kidshanu be-mitzvoteyha ve-tzivanu al achilat matzah.*

Blessed are You, Yah Shechinah, present in all time and space, for teaching us to eat matzah.

**ברוכה את יה שכינה, אלהינו חי העולמים,  
המוציא לחם מן הארץ.**

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim, ha-motzi lechem min ha-aretz.*

Blessed are You Yah, Sustainer of All, bringing bread forth from the earth.

## **MAROR**

### **Blessing over the bitter herb**

*Raise the maror and say together:*

Traditionally, we eat this bitter vegetable as a reminder that the lives of the Hebrews were embittered with hard bondage. Tonight we eat these bitter herbs to symbolize the ways oppression continues to embitter lives across the globe.

**ברוכה את יה שכינה, אלהינו חי העולמים, אשר  
קדשנו במצותיה וצונו לאכל מרור.**

*Bruchah At Yah Shechinah, ehoheinu chei ha-olamim, asher kidshanu be-mitzvotaiha ve-tzivanu l'echol maror.*

Blessed are You Yah, Shechinah, Life-force of the Worlds, for teaching us to eat maror.

## **Charoset**

*Point to the Charoset and read together:*

We eat this mixture of apples, nuts, honey, cinnamon, and wine as symbolic of the mortar and the bricks that the Hebrews used in Mitzrayim.



## KORECH

### Hillel sandwich

*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 eating this sandwich, we recall the sage Hillel who, in remembrance of the loss of the Temple in the 1st century BCE, 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.

### **also libya**

by Suheir Hammad

no one tells you  
if anyone does you do not listen anyway  
if you do still you do not understand  
no one tells you how to be free  
there is fire in your neck  
ocean in your ear  
there is always your fear  
the words you cannot even  
no one is here  
when the world opens upside  
down you reach toward dawn  
your weight on the earth changes  
some of us plant deeper  
others ache to fly

## SHULCHAN ORECH

### The meal (adapted from East Bay Meditation Center)

This food is a gift of the earth, the sky, numerous living beings and much hard work.

We acknowledge the labor of the workers who grew, harvested, packaged, transported and prepared this food, who often work for low wages in harmful conditions.

May we commit ourselves to standing for workers' rights and standing together for the rights of workers everywhere to organize.

May we eat with mindfulness and may we learn to consume mindfully.

May we keep our compassion alive by eating in such a way that we reduce the suffering of living beings, preserve our planet and reverse the process of global warming.

We accept this food so that we may nurture ourselves, strengthen our community and nourish our commitment to action.

## TZAFUN

### Eating the Afikomen

The Seder cannot officially end until everyone has had a taste of the afikomen—the larger half of the broken middle matzah. Nothing is eaten after the afikomen, so that the matzah is the last food tasted.

## BAREICH

### Blessing after the meal

**בְּרִיךְ רַחֲמָנָה מְלִקְהָ דְעַלְמַע מְרֵי דְהַי פְּתָא .**

*Bareich rachamana, malka d'alma, marei d'hai pita.*

You are the Source of life for all that is and your blessing flows through me.

## CUPS OF THE PROPHETS

*On the Seder table we have placed a Cup of Wine for the prophet Elijah and a Cup of Water for the prophet Miriam. We do not consume this water or wine, but open the door and invite in Miriam and Elijah.*

### **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 left this world, 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 him, he would know whether the population had reached a level of humanity worthy of the coming of the Messiah. We translate "coming of the Messiah" to mean the realization of our full humanity through creating a world in which justice and human dignity was the basis for society.

### **Miriam's cup**

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 Hebrews as they wandered the desert. Upon Miriam's death, the well again disappeared. With this ritual of Miriam's cup we honor the role of women in our collective survival, resilience and liberation.

## FOURTH CUP

### Sustaining ourselves, each other, peoples' movements and the planet

The love that we extend and receive, the relationships we build, the communities we weave, and the web of life that holds us. These are the bonds that make our work possible and the connections that remind us what we are working for.

We dedicate the fourth cup to sustaining what is sacred—a life of dignity, health and well-being, our relationships, our movements for justice, the wonders and challenges of living in a body, the land and all living things. We must celebrate and revel in what is sacred as we reckon with the harm being done and mourn what is lost.

We take responsibility for sustaining ourselves, each other and our movements for the long journey ahead, in honor of those who came before us and nourished the sacred, and for the sake of those who will come after us. To sustaining ourselves and each other.

*We raise a glass to affirm and celebrate our commitment to sustaining ourselves, each other, our movements and the planet.*

## ברוכה את יה שכינה, אלהינו חי העולמים, בוראת פרי הגפן

*Bruchah At Yah Shechinah, eloheinu chei ha-olamim boreit pri ha-gafen.*

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

*What is sacred to me?*

*What shifts am I committed to making toward sustaining what is sacred?*

*What contributions am I committed to making toward sustaining others and our collective work for liberation?*

# HALLEL

## Songs of praise

### Mi chamokha

*Please join us in song:*

**Mi chamokha ba-elim adonai?  
Mi chamokha nedar ba-kodesh,  
nora t'hilot, oseh feleh.**

Who is like you among the powers?  
Who is like you, transcendent in holiness,  
awesome in splendor, working wonders!



### **won't you celebrate with me**

by Lucille Clifton

won't you celebrate with me  
what i have shaped into  
a kind of life? i had no model.  
born in Babylon  
both nonwhite and woman  
what did i see to be except myself?  
i made it up  
here on this bridge between  
starshine and clay,  
my one hand holding tight  
my other hand; come celebrate

## NIRTZA

### Closing

Traditionally the Seder concludes with the words, “Le-shanah ha-ba’ah bi-Yerushalayim: next year in Jerusalem.” This tradition predates Zionism and the state of Israel. Before political Zionism, “Jerusalem” was sometimes interpreted to be a conceptual place symbolizing a future condition of peace and freedom. With awareness of how this metaphor of freedom has been exploited for the political projects of establishing Israel on Palestinian land, we call for peace and justice in Palestine and all over the world and end by saying:

*“Le-shanah ha-ba’ah bi-heroot: next year in freedom.”*

## SONGS

### Eliyahu Ha-Navi

אֱלִיָּהוּ הַנְּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי, אֱלִיָּהוּ, אֱלִיָּהוּ,  
אֱלִיָּהוּ הַגִּלְעָדִי. בְּמַהֲרָה בְיָמֵינוּ, יָבֵא אֵלֵינוּ, עִם  
מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בַּת שָׂרָה

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

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

Elijah the prophet  
Elijah of Tishbe  
Elijah of Gilead

In haste and in our days may he come to us  
with the Messiah son of David, daughter of Sarah

### Miriam Ha-Nevia

מִרְיָם הַנְּבִיעָה עַז בְּזַמְרָה בְּיַד הַמְּרִים תִּרְקַד אֶתְנוּ  
לְתַקֵּן אֶת הָעוֹלָם בְּמַהֲרָה בְיָמֵינוּ הִיא תְּבִיאֵנוּ! אֶל  
מִי הִישׁוּעָה, אֶל מִי הִישׁוּעָה

*Miriam ha-Neviya, oz v'zimra v'yada.  
Miriam tirkod itanu l'hagdil zimrat olam.  
Miriam tirkod itanu l'taken et ha'olam.*

*Bimheyra b'yameynu, Hi t'vi'einu  
el mei ha-yishua, el mei ha-yishua.*

Miriam the prophet, strength and song in her hand;  
Miriam, dance with us in order to increase the song of the world!  
Miriam, dance with us in order to repair the world.  
Soon she will bring us to the waters of redemption!

(Hebrew lyrics by R'Leila Gal Berner)

### **Lo Yisa Goy**

The text comes from Isaiah 2:4: "And nation shall not lift up sword against nation, nor shall they learn war anymore."

The words are

**לֹא-יִשָּׂא גּוֹי אֶל-גּוֹי חֶרֶב, וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.**

*Lo yisa goy el goy kherev  
Lo yilmedu od milkhama.*

A nation shall not raise  
A sword against a nation  
And they shall not learn  
Any more war.





They say that other country over there, dim blue in the twilight, farther than the orange stars exploding, over our roofs, is called peace, but who can find the way? This time we cannot cross until we carry each other. All of us refugees, all of us prophets. No more taking turns on history's wheel, trying to collect old debts no one can pay. The sea will not open that way. This time that country is what we promise each other, our rage pressed cheek to cheek until tears flood the space between, until there are no enemies left, because this time no one will be left to drown and all of us must be chosen. This time it's all of us or none.

Text by Aurora Levins Morales

Artwork by Ricardo Levins Morales