

## Exodus

### Chorus

Exodus: Movement of Jah people! Oh-oh-oh, yea-eah!

Men and people will fight ya down (Tell me why!)  
When ya see Jah light. (Ha-ha-ha-ha-ha-ha!)  
Let me tell you if you're not wrong; (Then, why?)  
Everything is all right.  
So we gonna walk - all right! - through de roads of creation:  
We the generation (Tell me why!)  
(Trod through great tribulation) trod through great tribulation.

### Chorus

Open your eyes and look within:  
Are you satisfied (with the life you're living)?  
We know where we're going, uh!  
We know where we're from.  
We're leaving Babylon,  
We're going to our Father land.

Exodus: movement of Jah people! Oh, yeah!  
(Movement of Jah people!) Send us another brother Moses!  
(Movement of Jah people!) From across the Red Sea!  
(Movement of Jah people!) Send us another brother Moses!  
(Movement of Jah people!) From across the Red Sea!  
Movement of Jah people!

Jah come to break downpression, Rule equality,  
Wipe away transgression, Set the captives free.

### Chorus

## Bibliography

This *Haggadah* was remixed by Joseph Gindi and Emilia Diamant from the following sources:

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(<http://colours.mahost.org/events/haggadah.html>)  
On Wings of Freedom: The Hillel Haggadah, Rabbi Richard Levy  
Tikkun Passover Supplement 2009, Rabbi Michael Lerner  
The Original 1969 Freedom Seder, Rabbi Arthur Waskow  
The Shaare Rahamim Haggadah  
The Bresslov Haggadah  
The Open Door: A Passover Haggadah

# On The Road to Freedom



## Community Seder 2009

## exodus and after

By Cynthia Greenberg

1  
leaving is the easy part  
not where to run, how to get there  
children pulling at your hems  
so many bags to carry  
which way in the dark will you wander  
what star use as your guide  
stepping out into the uncertain sands  
what then

it is more than the worry of food, shelter, water, food  
what will become of us  
this is what holds you back

2  
leaving is the simplest part  
to turn, in panic, anger, disdain, passion  
rent of all trappings, belonging, owing-ness  
to flee

us running, leaping, all gaiety at bonds released  
the haze, intoxication, din  
will we recognize suffering  
notice disequilibrium bedding down among us  
as we beat freedom drums  
will we turn to the sounds of still-lacking

3  
leaving is the onliest part  
determinedly setting out through unmapped waters  
grasping ourselves, the air, what comes next full in our hands  
we are wild joyfully moving as the dream  
our mothers, fathers, cousins dreamed for us

even in our haste  
history whispers:  
bring all you have borne with you  
leaving it, you will find no peace

what you make of liberation  
that is the trick  
can you, unshackled, set someone else free?

## This Little Light of Mine

This little light of mine  
I'm going to let it shine  
Oh, this little light of mine  
I'm going to let it shine  
This little light of mine  
I'm going to let it shine  
Let it shine, let it shine, let it  
shine

Ev'ry where I go  
I'm going to let it shine  
Oh, ev'ry where I go  
I'm going to let it shine  
Ev'ry where I go  
I'm going to let it shine  
Let it shine, let it shine, let it  
shine

## Redemption Song

Old pirates, yes, they rob I;  
Sold I to the merchant ships,  
Minutes after they took I  
From the bottomless pit.  
But my hand was made strong  
By the and of the almighty.  
We forward in this generation  
Triumphantly.

Wont you help to sing  
These songs of freedom? -  
cause all I ever have:  
Redemption songs;  
Redemption songs.

Emancipate yourselves from mental slavery;  
None but ourselves can free our minds.  
Have no fear for atomic energy,  
cause none of them can stop the time.  
How long shall they kill our prophets,  
While we stand aside and look? ooh!  
Some say its just a part of it:  
We've got to fulfill de book.

Wont you help to sing  
These songs of freedom? -  
cause all I ever have:  
Redemption songs;  
Redemption songs;  
Redemption songs.  
All I ever had:  
Redemption songs:

*Chorus:*

An only kid, a single kid,  
My father bought for two zuzim.  
An only kid, a single kid.

Then came the cat  
that ate the kid

*Chorus*

Then came the dog  
that bit the cat  
that ate the kid

*Chorus*

Then came the stick  
that beat the dog  
that bit the cat  
that ate the kid

*Chorus*

Then came the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid

*Chorus*

Then came the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid

*Chorus*

Then came the ox  
that drank the water  
that quenched the fire  
that burned the stick

that beat the dog  
that bit the cat  
that ate the kid

*Chorus*

Then came the butcher  
who killed the ox  
that drank the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid

*Chorus*

Then came the Angel of Death  
who slew the butcher  
who killed the ox  
that drank the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid

*Chorus*

Then came the Holy One who is blessed  
who destroyed the Angel of Death  
who slew the butcher  
who killed the ox  
that drank the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid

*Chorus*

## Oh Freedom

*Chorus*

Oh freedom, oh freedom, oh freedom over me  
And before I'd be a slave I'll be buried in a my grave  
And go home to my Lord and be free

No more mourning, no more mourning, no more mourning over me  
And before I'd be a slave I'll be buried in a my grave  
And go home to my Lord and be free  
(Chorus)

No more crying, no more crying, no more crying over me  
And before I'd be a slave I'll be buried in a my grave  
And go home to my Lord and be free

(Chorus)

There'll be singin', there'll be singin', there'll be singin' over me  
And before I'd be a slave I'll be buried in a my grave  
And go home to my Lord and be free

קִדְּשׁ וְרֵחַץ

כָּרֶפֶס יַחֵץ

מַגִּיד רַחֲצָה

מוֹצִיא מִצָּה

מְרוֹר כּוֹרֵךְ

שִׁלְחַן עוֹרֵךְ

צִפּוֹן בָּרֵךְ

הַלֵּל נִרְטָא

KADDESH

U-REHATS

KARPAS

YAHATS

MAGGID

RAHTSAH

MOTSI

MATZAH

MAROR

KOREKH

SHULHAN OREKH

TSAFUN

BAREKH

HALLEL

NIR TSAH



45

- 6) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN SETE SET SDERY LA MESHNA CHAMS MSAHEF LA TORAH  
ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON.  
WAHED RAB EL CHALEKNA AMMAH HOU WAHED
- 7) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN SABAH SABAA TYEM LA HOUPA SET SDERY LA MISHNA CHAMS  
MSAHEF LA TORAH ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA  
OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.
- 8) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN TMENEH TEMEN TYEM LA MELA SABAA TYEM LA HOUPA SET  
SDERY LA MESHNA CHAMS MSAHEF LA TORAH ARBAH EMMATNA  
TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL  
CHALEKNA AMMAH HOU WAHED.
- 9) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN TSAAH TSAA ASHOR LA HEBLA TMEN TYEM LA MELA SABAA  
TYEM LA HOUPA SET SDERY LA MESHNA CHAMS MSAHEF LA TORAH  
ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA OU AHARON  
WAHED RAB EL CHALEKNA AMMAH HOU WAHED.
- 10) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN ASHRA ASHER KELMAT LA TORAH TSAA ASHOR LAHEBLE  
TMEN TYEM LA MELA SABAA TYEM LA HOUPA SET SDERY LA MESHNA  
CHAMS MSAHEF LA TORAH ARBA EMMATNA TLATE ABBATNA TNEN  
MOUSA OU AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.
- 11) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENE YDAASH YDAASH KWKAB LLSMA ASHER KLMAT LA TORAH  
TSAA ASHOR LA HEBLA TMEN TYEM LA MELA SABAA TYEM LA HOUPA  
SET SDERY LA MESHNA CHAMS MSAHEF LATORA ARBA EMMATNA  
TLATE ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA  
AMMAH HOU WAHED.
- 12) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN TNASH TNASH SHEBET YISRAEL YDAASH KWKAB LLSMA  
ASHER KLMAT LATORAH TSAA ASHOR LA HEBLA TMEN TYEM LA  
MELA SABAA TYEM LAHOUPA SET SDERY LA MESHNA CHAMS MSAHEF  
LA TORAH ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA  
AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.
- 13) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN TLATASH TLATESH SNA LE TFILIN TNASH SHEBET YISRAEL  
YDAASH KWAKB LLSMA ASHER KLMAT LA TORAH TSAA ASHOR LA  
HEBLA TMEN TYEM LA MELA SABAA TYEM LA HOUPA SET SDERY LA  
MESHNA CHAMS MSAHEF LA TORAH ARBAH EMMATNA TLATE  
ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA  
AMMAH HOU WAHED.

Praised are You, Adonai our God, Monarch of time and space, creator of this fruit of the vine.

Praised are You, Adonai our God, Monarch of time and space, who chose us for a relationship different from other peoples, lifting us who know the tongue of Creation above the speakers of ordinary language, enabling us to encounter holiness through Your mitzvot, giving us lovingly [Shabbat for rest,] holidays for joy, festivals and special times for celebration, particularly this [Shabbat and this] Matzah Festival, this time of freedom [given in love], this holy gathering, this re-enactment of our going out from Mitzrayim. For it is You who have chosen us, You who have shared Your holiness with us, in a different way than with other peoples. For with [Shabbat and] festive revelations of Your holiness have You dowered us, happily and joyfully [, lovingly and willingly]. You are praised, Adonai, who imbues with holiness [Shabbat,] Israel, and the special times.



## 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!

ברוך אתה יי אלהינו מלך העולם  
שהחיתנו וקיימתנו והגיעתנו לזמן הזה.

ברוך אתה יי אלהינו מלך העולם שהחיתנו  
וקיימתנו והגיעתנו 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.

# URCHATZ

## ~ A Hand Washing Ritual

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

ורחצו



by Kristen Zimmerman

Who knows One? I know One.  
One is our God, in heaven and on earth.

Who knows Two? I know Two.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Three? I know Three.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Four? I know Four.  
Four are the patriarchs.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Five? I know Five.  
Five are the books of the Torah.  
Four are the patriarchs.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Six? I know Six.  
Six are the orders of the Mishnah.  
Five are the books of the Torah.  
Four are the patriarchs.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Seven? I know Seven.  
Seven are the days of the week.  
Six are the orders of the Mishnah.  
Five are the books of the Torah.  
Four are the patriarchs.  
Three are the patriarchs.

Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Eight? I know Eight.  
Eight are the days until circumcision.  
Seven are the days of the week.  
Six are the orders of the Mishnah.  
Five are the books of the Torah.  
Four are the patriarchs.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Nine? I know Nine.  
Nine are the months of pregnancy.  
Eight are the days until circumcision.  
Seven are the days of the week.  
Six are the orders of the Mishnah.  
Five are the books of the Torah.  
Four are the patriarchs.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Ten? I know Ten.  
Ten are the Commandments.  
Nine are the months of pregnancy.  
Eight are the days until circumcision.  
Seven are the days of the week.  
Six are the orders of the Mishnah.  
Five are the books of the Torah.  
Four are the patriarchs.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Eleven? I know Eleven.  
Eleven are the stars in Joseph's dream.  
Ten are the Commandments.

Nine are the months of pregnancy.  
Eight are the days until circumcision.  
Seven are the days of the week.  
Six are the orders of the Mishnah.  
Five are the books of the Torah.  
Four are the patriarchs.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Twelve? I know Twelve.  
Twelve are the tribes of Israel.  
Eleven are the stars in Joseph's dream.  
Ten are the Commandments.  
Nine are the months of pregnancy.  
Eight are the days until circumcision.  
Seven are the days of the week.  
Six are the orders of the Mishnah.  
Five are the books of the Torah.  
Four are the patriarchs.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

Who knows Thirteen? I know Thirteen.  
Thirteen are the attributes of God.  
Twelve are the tribes of Israel.  
Eleven are the stars in Joseph's dream.  
Ten are the Commandments.  
Nine are the months of pregnancy.  
Eight are the days until circumcision.  
Seven are the days of the week.  
Six are the orders of the Mishnah.  
Five are the books of the Torah.  
Four are the patriarchs.  
Three are the patriarchs.  
Two are the Tablets of the Covenant.  
One is our God, in heaven and on earth.

### \* "Who Knows One?"— Arabic Transliteration

- 1) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN WAHED WAHED RAB EL CHALEKNA AMMAH HOU WAHED
- 2) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN TNEN TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA  
AMMAH HOU WAHED.
- 3) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN TLATE TLATE ABBATNA TNEN MOUSA OU AHARON WAHED  
RAB EL CHALEKNA AMMAH HOU WAHED.
- 4) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN ARBAH ARBAH EMMATNA TLATE ABBATNA TNEN MOUSA OU  
AHARON WAHED RAB EL CHALEKNA AMMAH HOU WAHED.
- 5) MIN YALAM OU MIN YADRY AMMAH HOUE EL MUJALY.  
HENEN CHAMSE CHAMS MSAHEF LA TORAH ARBAH EMMATNA TLATE  
ABBATNA TNEN MOUSA OU AHARON WAHED RAB EL CHALEKNA  
AMMAH HOU WAHED.

שמונה מי יודע? שמונה אני יודע. שמונה ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

תשעה מי יודע? תשעה אני יודע. תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

עשרה מי יודע? עשרה אני יודע. עשרה דברגא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

אחד עשר מי יודע? אחד עשר אני יודע. אחד עשר כוכבא, עשרה דברגא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שלשה עשר מי יודע? שלשה עשר אני יודע. שלשה עשר מדיא, שנים עשר שבטיא, אחד עשר כוכבא, עשרה דברגא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

*Echad mi yodei-a? Echad ani yodei-a: Echad Eloheinu, shebashamayim uva'aretz.*

*Sh'nayim mi yodei-a? Sh'nayim ani yodei-a: Sh'nei luchot hab'rit. Echad . . .*

*Sh'loshah mi yodei-a? Sh'loshah ani yodei-a: Sh'loshah avot. Sh'nei . . . Echad . . .*

*Arba mi yodei-a? Arba ani yodei-a: Arba imahot. Sh'loshah . . . Sh'nei . . . Echad . . .*

*Chamishah mi yodei-a? Chamishah ani yodei-a: Chamishah chumshei Torah. Arba . . .*

*Shishah mi yodei-a? Shishah ani yodei-a: Shishah sidrei mishnah. Chamishah . . .*

*Shivah mi yodei-a? Shivah ani yodei-a: Shivah y'mei shabata. Shishah . . .*

אחד מי יודע? אחד אני יודע. אחד אלהינו שבשמים ובארץ.

שנים מי יודע? שנים אני יודע. שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שלשה מי יודע? שלשה אני יודע. שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

ארבע מי יודע? ארבע אני יודע. ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

חמשה מי יודע? חמשה אני יודע. חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

ששה מי יודע? ששה אני יודע. ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שבועה מי יודע? שבועה אני יודע. שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שנים עשר מי יודע? שנים עשר אני יודע. שנים עשר כוכבא, עשרה דברגא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבתא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

*Sh'monah mi yodei-a? Sh'monah ani yodei-a: Sh'monah y'mei milah. Shivah . . .*

*Tishah mi yodei-a? Tishah ani yodei-a: Tishah yarchei leidah. Sh'monah . . .*

*Asarah mi yodei-a? Asarah ani yodei-a: Asarah dib'raya. Tishah . . .*

*Achad asar mi yodei-a? Achad asar ani yodei-a: Achad asar kochvaya. Asarah . . .*

*Sh'neim asar mi yodei-a? Sh'neim asar ani yodei-a: Sh'neim asar shivtaya. Achad asar . . .*

*Sh'loshah asar mi yodei-a? Sh'loshah asar ani yodei-a: Sh'loshah asar midaya. Sh'neim asar . . .*

# KARPAS

~Dipping of the Greens



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:*

ברוך זה שכינה אלהינו מלכת העולם  
פוראת פרי האדמה.

ברוך אתה יי אלהינו מלך העולם בורא

פרי האדמה.

(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.

# YACHATZ

~ Breaking of the Middle Matzah

יחצ

At Yachatz we split the middle matsah and recite Ha Lachma Anya – “This is the bread of poverty – let any who are hungry come and eat, let any who need come and make Pesach”.

In my family, we follow the Syrian custom, taking a whole, round hand-made matsah and breaking it very carefully into one big piece like a dalet (imagine an open-mouthed Pacman) and a small piece (the yod) that is maybe 1/4 or at most 1/3 of a circle.

Holding up this very broken-looking piece and reciting these words is quite a stark image, and it struck me in a new way last year. According to our words, we aren't inviting all those hungry people to share in the feast that will follow, or even to share the afikomen that makes up the bigger half. The invitation is very literally to eat a fragment of a broken matsah that wouldn't even be enough for one person.

What does it really mean to hold up this small piece of matsah and invite anyone who is hungry to come share it? - *Rabbi David Seidenberg*

“...and their remainders bound in clothing on their backs, the children of Israel did as Moses commanded.” Exodus 12:34-35

Misharotam tzerurot b'shivlotam al schichmam, u'b'nei yisrael asoo k'd-var moshe.

משארתם צררת בשמלתם על שכםם, ובני-ישראל עשו כדבר משה

**They ask:** *Minwen Jaiye?*  
Where are you coming from?

**He answers:** *Mimetzrayim.*  
From מצרים (Egypt).

**They ask:** *Lawen Rayech?*  
Where are you going?

**He answers:** *Li Yerushalayim.*  
To ירושלים (Jerusalem).

**They ask:** *Ishu Zawatak?*  
What are your provisions?

**He answers:** *Matzah U'Marror.*  
Matzah and Marror!

## OSEH SHALOM

עושה שלום במרומיו  
הוא יעשה שלום עלינו  
ועל כל-ישראל  
ואמרו, אמרו אמן.

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

יעשה שלום, יעשה שלום  
שלום עלינו  
ועל כל-ישראל.

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

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

לשנה הבאה בשלום!

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



# NIRTZAH נִרְצָה

~Closing

ELIYAHU HANAVI



All sing:

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

אֱלֹהֵינוּ הַנְּבִיא, אֱלֹהֵינוּ הַתְּשֻׁבִי,

אֱלֹהֵינוּ אֱלֹהֵינוּ, אֱלֹהֵינוּ הַגִּלְעָדִי,

בְּמַהְרָה בְּיָמֵינוּ יָבֹא אֱלֵינוּ

עִם מָשִׁיחַ בֶּן דָּוִד.

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

## MIRIAM HANEVIYA

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

מִרְיָם הַנְּבִיאָה

מִרְיָם הַנְּבִיאָה עַל חֻמְרָה בְּיָדָהּ.

מִרְיָם תִּרְקֹד אֶתָּנוּ לְהַגְדִּיל זִמְרַת עוֹלָם.

מִרְיָם תִּרְקֹד אֶתָּנוּ לְתַקֵּן אֶת־הָעוֹלָם.

Bimheyra b'yameynu  
Hi t'vi'einu elmei ha-yishua

בְּמַהְרָה בְּיָמֵינוּ הֵיא תְּבִיאָנוּ

אֶל מִי הַיְּשׁוּעָה אֶל מִי הַיְּשׁוּעָה:

## LO YISA GOY

לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב  
לֹא יִלְמְדוּ עוֹד מִלְחָמָה.

Lo yisa goy el goy kharev  
Lo yilmedu od milkhama.

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

הָא לַחֲמָא עֲנִיָּא דִּי־אָכְלוּ אֶבְהֶתְנָא (וְאִמְהֶתְנָא) בְּאַרְעָא  
דְּמַצְרַיִם. כָּל־דְּכָפִין יִיתִי וְיִכּוֹל. כָּל־דְּצָרִיךְ יִיתִי וְיִפְסַח.  
הַשְׁתָּא הָבָא. לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא  
עֲבָרִי. לְשָׁנָה הַבָּאָה בְּנִי (וּבְנוֹת) חוֹרִין:

Ha lach-ma an-ya di a-cha-lu a-va-ha-ta-na (ve-i-ma-  
ha-ta-na) be-ar-ah de-Mitz-ra-yim. Kol dich-fin yei-tei  
ve-yei-chol, kol ditz-rich yei-tei ve-yif-sach. Ha-sha-ta  
ha-cha, la-sha-na ha-ba-ah be-ar-a de-Yis-ra-el. Ha-sha-  
ta av-dei, la-sha-na ha-ba-ah be-nei (u-ve-not) cho-rin.

This is the bread of poverty, the bread of affliction,  
Our fathers and mothers ate it in the land of Mitzrayim,  
Which means the land of Constriction, of Narrowness.  
Would that anyone in need might come and share our  
Pesach!

This year we are here,  
In the coming year may we be in the Land of Israel.  
This year we are slaves  
In the coming year may we all be free!



*A little commentary...*

### The word Yisrael (Israel)

When found in the liturgy (religious text) does not refer to the modern nation/state of Israel, rather it derives 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 G-d and triumphed." Therefore when we say "Yisrael" in prayer we are referring to being G-d-wrestlers, not Israelis. (1)

### 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.  
(conceptual credit to 6)



## The 4 QUESTIONS

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

הַלֵּילָה הַזֶּה מִכָּל  
הַלֵּילוֹת. שֶׁבֶּכַל הַלֵּילוֹת  
מֶה נִשְׁתַּנָּה

אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה, הַלֵּילָה הַזֶּה כֵּלּוּ מָצָה. שֶׁבֶּכַל  
הַלֵּילוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת, הַלֵּילָה הַזֶּה מָרוֹר. שֶׁבֶּכַל  
הַלֵּילוֹת אֵין אָנוּ מִטְבִּילִין אֶפְלוּ פֶּעַם אַחַת, הַלֵּילָה הַזֶּה שְׁתֵּי  
פֶּעַמִּים. שֶׁבֶּכַל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשֶׁבִין וּבֵין מְסֻבִּין,  
הַלֵּילָה הַזֶּה כֵּלְנוּ מְסֻבִּין.

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?**



## HALLEL

~Praise

הַלֵּל

מִן הַמֵּצָר קָרָאתִי יְהוָה. עָנְנִי בִמְרֻחָבָהּ: יי

**Min Hameitzar (psalm 118:5)**

*Min hameitzar karati yah*

*Amani vamerchav yah*

*Anani (3x)*

*Vamerchav yah.*

From a narrow place,  
I cried out to Hashem.

Hashem answered me with wide expanse.

It is good to give thanks,  
Not because G-d needs our praise,  
But because we do.  
To awaken to wonder,  
to holiness, to G-d.  
It is good to give thanks  
for through thanksgiving comes awakening.

-Rami Shapiro



## THE FOURTH CUP

בְּרוּכָה זֶה שְׁכִינָה אֱלֹהֵינוּ מַלְכַּת הָעוֹלָם  
בוֹרְאת פְּרִי הַגֶּפֶן.  
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא  
פְּרִי הַגֶּפֶן.

(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.



**BAREICH**  
- Blessing after the Meal

ברך

ברוך רחמנא מלכא דעלמא. מרי דהי פתה.

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



## THE THIRD CUP

All say the blessing over the wine:

ברוכה זה שכינה אלהינו מלכת העולם  
בוראת פרי הגפן.

ברוך אתה יי אלהינו מלך העולם בורא  
פרי הגפן.

(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.

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 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-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.



## TZAFUN

– Eating the Afikomen



The Seder cannot officially end until everyone has had a taste of the afikomen. In this way, the afikomen will help us conclude the ritual and become whole again. Nothing is eaten after the afikomen, so that the matzah may be the last food tasted. Afikomen traditions vary.

### In some Sephardi and Mizrahi traditions:

*Take the middle matzah that is under the cloth, give everyone a piece and say:*

זָכֹר לְקֶרְבָּנוּ פֶּסַח אֶפִּיקוֹמִין הַנֶּאֱכָל עַל הַשּׁוֹבֵעַ

*Zeher lekorban Pesah afikomen ha-ne-ehal al asova*

In remembrance of the Pesakh offering which was eaten until we were satisfied.

*Eat the afikomen (18)*

### In some Ashkenazi traditions:

*Search for the afikomen. Whoever finds it may demand a reward. Gifts of tzedakah given in honor of the holders of the afikomen are a great reward. When it is found, each person eats a small piece.*

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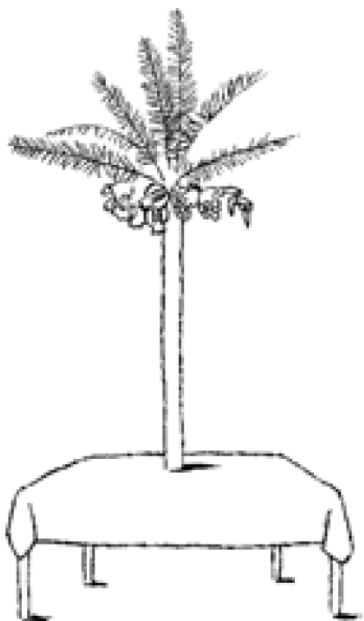
“While Sephardi [or Mizrahi] Jews do not usually have a Cup of Elijah or hide the afikomen, symbols from the seder plate are transformed into good omens for year-round protection against the “Evil Eye” No rabbit’s feet here. The Bene Israel Jews in the villages around Bombay still dip a hand in sheep’s blood, impress it on a sheet of paper, then hang it above the doorway as a khamsa, the symbolic, protective hand of G-d. Moroccan Jews follow a similar tradition but with charoset instead of blood. They also strip the shankbone of meat after the seder and leave it in the cupboard all year as a good luck omen. My family stashes away a piece of afikomen an unusually crunchy amulet! We’ve even been known to take that afikomen on plane rides to make sure we leave and arrive in safety.” (19)



## SHULKHAN OREKH

~ the Meal! Yay!

Hospitality is an expression of divine worship  
– *The Talmud*



At many Ashkenazi seders it is customary to begin the meal with a hard-boiled egg, usually dipped in salt water. The egg is rich with symbolic meaning, for it represents the renewal of spring and the cycle that brings us back, year after year, to the seder table. It is also a reminder of the sacrifice that took place in the Temple. Also, the hard-boiled egg reminds us that the longer things are in hot water, the longer they are cooked, the stronger they become. This is true for us in our struggle against oppression: we gain strength through adversity.

In some Ashkenazi traditions, the Afikomen is hidden during the meal, for the 'children' to find later. This ceremony reminds us that what is broken can be repaired and that what is lost can be regained, as long as we remember it and search for it.



**A) Some of the questions people are really asking as they participate in a seder:**

1. How many more hours until we eat?
2. Why on this night do some of us traditionally eat balls of reconstituted fish parts?
3. Will G-d strike me down if I get up to go to the bathroom during the maggid?
4. Why on this night do said fish balls always have slice of carrot on top, and is it true that jelled broth is in fact the Jewish people's most enduring contribution to humanity? (2)

**B) A little discussion, eh?**

Share four questions that are coming up for you at this time. They can be specific (like, why only four questions?) or general (What is the meaning of life and my existence and how did I end up here tonight?)

### FOUR QUESTIONS: THE ADULT VERSION

1. Egypt, mitzrayim in Hebrew, comes from the word tzar: the "narrow place," the constricted place. In what way are you personally still constricted? Are you able to see yourself as part of the unity of all being, a manifestation of God's love on earth? Are you able to overcome the ego issues that separate us from each other? Can you see the big picture, or do you get so caught in the narrow places and limited struggles of your own life that it's hard to see beyond your personal struggles? What concrete steps could you take to change that?
2. Do you believe that we can eventually eradicate wars, poverty, and starvation? Or do you believe that no one really cares about anyone but themselves, and that we will always be stuck in some version of the current mess? Or do you think that such a belief is *itself* part of what keeps us in this mess? If so, how would you suggest we spread a more hopeful message and deal with the cynicism and self-doubt that always accompanies us when we start talking about changing the world?
3. What experiences have you had that give you hope? Tell about some struggle to change something—a struggle that you personally were involved in—that worked. What did you learn from that?
4. When the Israelites approached the Sea of Reeds, the waters did not split. It took a few brave souls to jump into the water. Even then, the waters rose up to their very noses, and only then, when these

brave souls showed that they really believed in the Force of Healing and Transformation (YHVH), did the waters split and the Israelites walk through them. Would you be willing to jump into those waters today—for example by becoming an advocate for nonviolence or for the strategy of generosity? Would you go to speak about this to your elected representatives? To your neighbors? To your coworkers? To your family?

## AVADIM HA-YINU

**DIRECTIONS:** Uncover the matzot during the recital of the story which tells us why we eat them.

עֲבָדִים הָיִינוּ לַפַּרְעָה בְּמִצְרַיִם. נִיוָצֵאנוּ יְיָ אֱלֹהֵינוּ  
מִשָּׁם בְּיָד חֲזָקָה וּבְרוּעַ נְטוּיָה: וְאֵלּוּ לֹא הוּצֵא הַקָּרוֹשׁ  
בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ (וְאֶת־אֲמוֹתֵינוּ) מִמִּצְרַיִם. הָרִי  
אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעָבָדִים הָיִינוּ לַפַּרְעָה בְּמִצְרַיִם.  
וְאֶפִּילוּ בָּלָנוּ חֲכָמִים. בָּלָנוּ נְבוֹנִים. בָּלָנוּ זְקֵנִים. בָּלָנוּ  
יֹדְעִים אֶת־הַתּוֹרָה. מִצָּנָה עָלֵינוּ לְסַפֵּר בִּיצִיאת  
מִצְרַיִם. וְכָל־הַמְרָבָה לְסַפֵּר בִּיצִיאת מִצְרַיִם הֲרִיזָה  
מִשָּׁבַח:

We were slaves to Pharaoh in Mitzrayim, and then Adonai our God brought us out of there with a mighty hand and an outstretched arm. But if the Blessed Holy One had not brought our ancestors out of Mitzrayim, we and our children and our children's children would still be enslaved to Pharaoh in Mitzrayim.

So, even if all of us were wise, all of us understanding, all of us old and venerable, all of us learned in Torah, it would still be a mitzvah for us to tell the story of the Going-out of Mitzrayim. And everyone who enlarges on the Tale of the Going-out of Mitzrayim deserves praise.

*Song:* A-va-dim ha-yi-nu, ha-yinu, a-ta ve-nei cho-rin, ve-nei cho-rin.  
(We were slaves; now we are free.)



*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, 1<sup>st</sup> 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*

## Raise the Seder Plate

In some Mizrahi traditions, the Seder Leader lifts the Seder plate over the heads of all the participants, while chanting:

**Bibhilu yasanu mi-Misrayim benei horeem.**

**In haste we left Misrayim, a free people.**



# MAROR

~ Blessing the bitter herbs

# מרור

*We dip the bitter herbs in the charoset and say:*

ברוך אתה יהוה שכינה אלהינו מלכת העולם  
אשר קדשנו במצותיה וצונו על אכילת מרור.  
ברוך אתה יהוה אלהינו מלך העולם אשר  
קדשנו במצותיו וצונו על אכילת מרור.

(Ashkenazi pronunciation, masc.)

**Baruch atah Adonai 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.*



# THE MAGGID מגיד

~ The Story

## מגיד — TELLING THE STORY

Man is incapable of a sudden confrontation with his Creator. The overwhelming experience of such awareness is just too awesome. Truth, the stark Truth, must be camouflaged. Only then, can the soul gradually absorb it.

God, so to speak, camouflaged Himself in stories. These are the stories of Creation and of Adam and Eve. The stories of the Flood and of the Patriarchs. The stories of Jewish exile and redemption. God is hidden in all the stories of human history. And, in the as yet untold stories of each and every human being. His trials. His tribulations. And his salvation.

At the Pesach Seder we tell stories — Magid. We recount the stories of the Exile in, and the Redemption from Egypt. These represent the collective stories of mankind. They typify the individual stories of each and every one of us. As we relate the details of these stories, we must relate to them. Be aroused by them. See the Hand of God in the stories of our own lives.

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.

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.

### *The Telling:*

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

## MOTZI MATZA

~ Blessing the matzah!

בְּרוּכָה זֶה שְׂכִינָה אֱלֹהֵינוּ מְלֶכֶת הָעוֹלָם  
הַמוֹצִיָּאָה לָחֶם מִן הָאָרֶץ.



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיָּא  
לָחֶם מִן הָאָרֶץ.

**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.

בְּרוּכָה זֶה שְׂכִינָה אֱלֹהֵינוּ מְלֶכֶת הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצּוֹתֶיהָ וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצּוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

**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 achee-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.*

# RACHTZA

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

רחצה  
ד : ד



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.

בְּרוּכָה זָה שְׂכִינָה אֱלֹהֵינוּ מְלַכַת הָעוֹלָם  
אֲשֶׁר קִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ וְצִוָּתָנוּ עַל נְטִילַת יָדַיִם.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

(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.

“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.

"God came into the picture. What was the sign that God had come? It was a bush that burned and burned and did not stop burning. Moses had had a fire kindled in his heart once, but it went out, or at least died down. God is the Being whose heart does not stop burning, in whom the flame does not die down.

"What was God all burned up about? The voice that came out of the bush said, 'I have seen the affliction of my people that are in Egypt and have heard their cry by reason of their oppressors.'"

"And the proof that God had entered into Moses, and that Moses had really been 'converted,' was that he had to go back and identify himself with his enslaved people 'organize them into Brickmakers' Union Number One' and lead them out of hunger and slavery into freedom and into 'a good land, and a large, a land flowing with milk and honey.'" (A. J. Muste, 1943).

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?

be precisely such a moment. Are you ready to leave the slavery of our current economic system? The matzah also stands in contrast to chametz (Hebrew for the expansive yeast that makes bread rise), which symbolizes false pride, absorption in our individual egos.

**MARROR** (the Bitter Herbs): The suffering of the Jews in Egypt has been matched by thousands of years in which we were oppressed as a people. Our insistence on telling the story of liberation and proclaiming that the world could be and should be fundamentally different has angered ruling elites. These elites often tried to channel against the Jews the anger that ordinary people were feeling about the oppression in their own lives. But Jews are not the only ones to have suffered oppression and violence. We think of the genocide against native peoples all around the world, including in the United States. We think of the enslavement of Africans, and the oppression of Armenians, homosexuals, women, immigrants and many others. Yet, tonight it is appropriate for us to focus also on the suffering of the Jewish people, and to affirm our solidarity with victims of anti-Semitism through the ages. Anti-Semitism still persists in our own time in the use of double standards in the judgment of Jews, in acts of violence against Jews, and in refusing to acknowledge the history of Jewish suffering in the face of contemporary Jewish power. Meanwhile, we Jews need to acknowledge the ways that such suffering has at times distorted our consciousness and made it hard to fully grasp the pain others feel. We must evolve A GLOBAL JUDAISM that compassionately embraces the Jewish people and all other peoples.



## THE SECOND CUP

*Holding the second cup high, we repeat God's promise to our ancestors and to us:*

וְחִיצְלִי אֶתְכֶם מֵעֲבָדָתָם

*V'hitzalti etchem mei-avodatam.*

**I will deliver you from servitude.**

*Exodus 6:6*

**This is the promise of deliverance from servitude.  
 Created in God's image, we need never be subject to another's cruel will.  
 As God promises us deliverance, so must we ensure the freedom  
 of every human being.**

בְּרוּכָה אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הַעוֹלָם בּוֹרְאָת  
 פְּרִי הַגֶּפֶן.      בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם בּוֹרְאָ  
                                  פְּרִי הַגֶּפֶן.

*Baruch atah Adonai, Eloheinu Melech  
 haolam, borei p'ri hagafen.*

*B'ruchah at Yah, Eloheinu Ruach haolam,  
 boreit p'ri hagafen.*

Blessed are You, our God, Ruler of the  
 world, Creator of the fruit of the vine.

Blessed are You, our God, Soul of the  
 world, Creator of the fruit of the vine.

When we see God in every human being, AZ Y'HI DAYEINU! (then it will be enough).

When we honor the journey of every Jew, AZ Y'HI DAYEINU!

When our banner is tolerance and compassion, AZ Y'HI DAYEINU!

When, with all God's people, we build a world of justice and peace,  
AZ Y'HI DAYEINU!

We still have a long, long way to go before we reach the promised land of freedom. Yes, we have left the dusty soils of Egypt, and we have crossed a Red Sea that had for years been hardened by a long and piercing winter of massive resistance, but before we reach the majestic shores of the promised land, there will still be gigantic mountains of opposition ahead and prodigious hilltops of injustice . . .

Let us be dissatisfied until the tragic walls that separate the outer city of wealth and comfort from the inner city of poverty and despair shall be crushed by the battering rams of the forces of justice.

Let us be dissatisfied until those who live on the outskirts of hope are brought into the metropolis of daily security.

Let us be dissatisfied until slums are cast into the junk heaps of history, and every family will live in a decent, sanitary home.

Let us be dissatisfied until the dark yesterdays of segregated schools will be transformed into bright tomorrows of quality integrated education.

Let us be dissatisfied until integration is not seen as a problem but as an opportunity to participate in the beauty of diversity.

Let us be dissatisfied until men and women . . . will be judged on the basis of the content of their character, not on the basis of the color of their skin.

Let us be dissatisfied until from every city hall, justice will roll down like waters, and righteousness like a mighty stream.

Let us be dissatisfied until that day when nobody will shout, "White Power!" when nobody will shout, "Black Power!" but everybody will talk about God's power and human power.

*Martin Luther King, Jr.*

## THREE SYMBOLS OF PASSOVER

**PESACH** (the Bone or for vegetarians, the Pascal Beet): Our Seder plate includes a symbol of the ancient Passover sacrifice, which was brought each year to the Temple in Jerusalem. The Hebrew word for sacrifice is *korban*, which comes from the root meaning "near" or "close." What could bring you closer to your highest spiritual self?

**MATZAH:** The Torah tells us that the Israelites had to take the uncooked dough with them, "For they had prepared no provisions for the way." Symbolically, the matzah reminds us that when the opportunity for liberation comes, we must seize it, even if we do not feel fully prepared—indeed, if we wait until we feel prepared, we may never act at all. If you had to jump into such a struggle tomorrow morning, what would you have to leave behind? The current global economic meltdown may

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 near-  
 ing 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.

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Will we never learn? Will we never profit from the sad, yet eloquent, testimony of the past? Each  
 rare spirit whom now we revere and honor was usually a *minority of one* among his benighted and  
 irate contemporaries. Aside from his unheard of, incomprehensible God, Moses had but Aaron at  
 his side when he sought to realize his mad dream to redeem a race of slaves from their bondage  
 and to lead them to the promised land . . . No man can be altogether fulfilled who nurses within  
 his heart the conviction that he possesses the truth but dare not utter it; who dreams that if he  
 could but be heard, humanity might be saved from its delusions and its danger, its disintegration  
 and conceivable demise, that if his convictions were only articulated, all mankind might be  
 redeemed. Deny such spirits the right to speak, and their souls wither and become speedily dessi-  
 cated; spiritual death overtakes them and abject misery dogs them to their unhappy grave . . .  
 [C]ensorship of the intellect is not only the worst of all restrictions—it is the only one that is self-  
 perpetuating and self-destructive. All other oppression provokes resistance. Suppression of the  
 mind and the unhampered expression of its opinions by subtle indoctrination converts victims into  
 the staunchest of supporters. It is the most deadly of all restraints.

Maurice N. Eisendrath

*Ilu hichnisanu l'Eretz Yisrael,  
 v'lo heivi n'vi-ei emet vatzedek, dayeinu:*

*Ilu heivi n'vi-ei emet vatzedek,  
 v'lo chizeik rucheinu b'eit tzarah, dayeinu:*

*Ilu chizeik rucheinu b'eit tzarah,  
 v'lo shimeir tikvateinu, dayeinu:*

*Ilu shimeir tikvateinu,  
 v'lo hinhiganu l'hagshamat  
 chalomeinu, dayeinu:*

*Ilu hinhiganu l'hagshamat chalomeinu,  
 ach lo chizkanu b'vinyan haglut, dayeinu:*

*Ilu chizkanu b'vinyan haglut,  
 ach lo limdanu k'vod kol adam, dayeinu:*

*Kaasher nakir shekol echad nivra b'tzelem,  
 Az y'hi dayeinu!*

*Kaasher n'chabed kol Y'hudi b'darko,  
 Az y'hi dayeinu!*

*Kaasher yih'yeh digleinu chesed v'sovlanut,  
 Az y'hi dayeinu!*

*Kaasher im kol yoshvei teiveil nivneh  
 olam shel shalom vatzedek,  
 Az y'hi dayeinu!*

אלו הכניסנו לארץ ישראל,  
 ולא הביא נביאי אמת וצדק. דינו.

אלו הביא נביאי אמת וצדק  
 ולא חזק רוחנו בעת צרה דינו.

אלו חזק רוחנו בעת צרה  
 ולא שמר תקותנו דינו.

אלו שמר תקותנו  
 ולא הנהיגנו להגשמת  
 חלומנו דינו.

אלו הנהיגנו להגשמת חלומנו  
 אך לא חזקנו בבנין הגלות דינו.

אלו חזקנו בבנין הגלות  
 אך לא למדנו כבוד כל-אדם דינו.

כאשר נכיר שכל-אחד נברא בצלם  
 אז יהי דינו.

כאשר נכבד כל-יהודי בדרך  
 אז יהי דינו.

כאשר יהיה דגלנו חסד וסובלנות  
 אז יהי דינו.

כאשר עם כל-יושבי תבל נבנה  
 עולם של שלום וצדק  
 אז יהי דינו.

Had God brought us in the land of Israel, and not given us prophets  
 of truth and justice, DAYEINU!

Had God given us prophets of truth and justice, and not been with  
 us through our trials, DAYEINU!

Had God been with us through our trials, and not kept alive our hope  
 for return, DAYEINU!

Had God kept alive our hope for return, and not enabled us to make  
 the dream a reality, DAYEINU!

Had God enabled us to make the dream a reality, and not given us  
 the strength to build a vibrant diaspora, DAYEINU!

Our departure from Egypt marked the beginning of our journey from slavery to freedom, from service to Pharaoh to serving God. Now we rejoice in the many blessings God bestowed upon us during this journey, concluding each verse with *dayeinu* to acknowledge that even a single blessing would have been sufficient for us.

*Ilu hotzianu miMitzrayim,* אֱלֹהֵי הוֹצִיאָנוּ מִמִּצְרַיִם,  
*v'lo kara lanu et hayam, dayeinu:* וְלֹא קָרַע לָנוּ אֶת־הַיָּם, דַּיְנוּ.

*Ilu kara lanu et hayam,* אֱלֹהֵי קָרַע לָנוּ אֶת־הַיָּם,  
*v'lo sipeik tzorkeinu bamidbar* וְלֹא סִפֵּק צָרָכֵנוּ בְּמִדְבָּר  
*arbaim shanah, dayeinu:* אַרְבָּעִים שָׁנָה, דַּיְנוּ.

*Ilu sipeik tzorkeinu bamidbar arbaim shanah,* אֱלֹהֵי סִפֵּק צָרָכֵנוּ בְּמִדְבָּר אַרְבָּעִים שָׁנָה,  
*v'lo heechilanu et haman, dayeinu:* וְלֹא הֶאֱכִילָנוּ אֶת־הָמָן, דַּיְנוּ.

*Ilu heechilanu et haman,* אֱלֹהֵי הֶאֱכִילָנוּ אֶת־הָמָן,  
*v'lo natan lanu et haShabbat, dayeinu:* וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיְנוּ.

*Ilu natan lanu et haShabbat,* אֱלֹהֵי נָתַן לָנוּ אֶת־הַשַּׁבָּת,  
*v'lo keirvanu lifnei Har Sinai, dayeinu:* וְלֹא קִרְבָּנוּ לִפְנֵי הַר סִינַי, דַּיְנוּ.

*Ilu keirvanu lifnei Har Sinai,* אֱלֹהֵי קִרְבָּנוּ לִפְנֵי הַר סִינַי  
*v'lo natan lanu et haTorah, dayeinu:* וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיְנוּ.

*Ilu natan lanu et haTorah,* אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה,  
*v'lo hichnisanu l'Eretz Yisrael, dayeinu:* וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיְנוּ.

Had God brought us out of Egypt, and not divided the sea for us,  
DAYEINU! (It would have been enough),

Had God divided the sea for us, and not provided for all our needs  
for forty years in the desert, DAYEINU!

Had God provided for all our needs for forty years in the desert, and  
not fed us with manna, DAYEINU!

Had God fed us with manna, and not given us the Sabbath,  
DAYEINU!

Had God given us the Sabbath, and not drawn us close at Mount  
Sinai, DAYEINU!

Had God drawn us close at Mount Sinai, and not given us the  
Torah, DAYEINU!

Had God given us the Torah, and not brought us into the land of  
Israel, DAYEINU!

## THE FOUR ADULTS

It is a tradition at the Seder to include a section entitled “the Four Children.” We have turned it upside down, to remind us that as adults we have a lot to learn from youth. From the U.S. to South Africa to Palestine, young people have been, and are, at the forefront of most of the social justice movements on this planet. If there is a mix of ages of people at your seder, perhaps some of the older people would like to practice asking questions, and the younger folks would like to respond:

**The Angry Adult** – Violent and oppressive things are happening to me, the people I love and people I don’t even know. Why can’t we make the people in power hurt the way we are all hurting? Hatred and violence can never overcome hatred and violence. Only love and compassion can transform our world.

Cambodian Buddhist monk Maha Ghosananda, whose family was killed by the Khmer Rouge, has written:

It is a law of the universe that retaliation, hatred, and revenge only continue the cycle and never stop it. Reconciliation does not mean that we surrender rights and conditions, but means rather that we use love in all our negotiations. It means that we see ourselves in the opponent -- for what is the opponent but a being in ignorance, and we ourselves are also ignorant of many things. Therefore, only loving kindness and right-mindedness can free us.

**The Ashamed Adult** – I’m so ashamed of what my people are doing that I have no way of dealing with it?!? We must acknowledge our feelings of guilt, shame and disappointment, while ultimately using the fire of injustice to fuel us in working for change. We must also remember the amazing people in all cultures, who are working to dismantle oppression together everyday.

Marianne Williamson said:

“Our deepest fear is not that we are inadequate; our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous? Actually who are you not to be? You are a child of G-d. Your playing small doesn’t serve the world. There’s nothing enlightened about shrinking so that other people won’t feel insecure around you. We were born to make manifest the glory of G-d that is within us. It’s not just in some of us, it’s in everyone. And as we let our own light shine, we unconsciously give others permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.”

**The Fearful Adult** – Why should I care about ‘those people’ when they don’t care about me? If I share what I have, there won’t be enough and I will end up suffering. We must challenge the sense of scarcity that we have learned from capitalism and our histories of oppression. If we change the way food, housing, education, and resources are distributed, we could all have enough.

Martin Luther King said:

It really boils down to this: that all life is interrelated. We are all caught in an inescapable network of mutuality, tied into a single garment of destiny. Whatever affects one directly, affects all indirectly. We are made to live together because of the interrelated structure of reality.

**The Compassionate Adult** – How can I struggle for justice with an open heart? How can we live in a way that builds the world we want to live in, without losing hope? This is the question that we answer with our lives.

Rabbi Abraham Joshua Heschel wrote:

Just to be is a blessing. Just to live is holy. And yet being alive is no answer to the problems of living. To be or not to be is not the question. The vital question is: how to be and how not to be...to pray is to recollect passionately the perpetual urgency of this vital question.

Anne Frank wrote:

It’s really a wonder that I haven’t dropped all of my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything, I still believe that people are really good at heart. I simply can’t build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever approaching thunder, which will destroy us too; I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end and that peace and tranquility will return again. In the meantime, I must uphold my ideals, for perhaps the time will come when I shall be able to carry them out.

Each of us bears in our own belly the angry one, the ashamed one, the frightened one, the compassionate one. Which of these children shall we bring to birth? Only if we can deeply hear all four of them can we truthfully answer the fourth question. Only if we can deeply hear all four of them can we bring to birth a child, a people that is truly wise.

people themselves. There seems to be no end to the ghastly deeds of which his people are guilty. GUILTY. The slaughter of the Jews by the Germans, the dropping of atomic bombs on the Japanese people, these deeds weigh heavily upon the prostrate souls and tumultuous consciences of the white youth. The white heroes, their hands dripping with blood, are dead.

"The young whites know that the colored people of the world, Afro-Americans included, do not seek revenge for their suffering. They seek the same things the white rebel wants: an end to war and exploitation. Black and white, the young rebels are free people, free in a way that Americans have never been before in the history of their country." No, the moments of resistance have not been bloodless. The blood of tyrants and the blood of freemen has watered history. But we may not rest easy in that knowledge. The freedom we seek is a freedom from blood as well as a freedom from tyrants. It is incumbent upon us not only to remember in tears the blood of the tyrants and the blood of the prophets and martyrs, but to end the letting of blood. To end it, to end it!

For as one of the greatest of our prophets, whose own death by violence at a time near the Passover were member in tears tonight as the prophet Martin Luther King called us to know: "The old law of an eye for an eye leaves everybody blind. It destroys community and makes brotherhood impossible. It creates bitterness in the survivors and brutality in the destroyers. But the principle of nonviolent resistance seeks to reconcile the truths of two opposites-acquiescence and violence. The non-violent resister rises to the noble height of opposing the unjust system while loving the perpetrators of the system. Nonviolence can reach men where the law can not touch them. So we will match your capacity to inflict suffering with our capacity to endure suffering. We will not hate you, but we cannot in all good conscience obey your unjust laws. And in winning our freedom we will so appeal to your heart and conscience that we will win you in the process."

Or as the rabbi Hannah Arendt wrote, "Man the political being is endowed with the power of speech. Speech is helpless when confronted with violence. Violence itself is incapable of speech. When violence rules absolutely, not only the laws but everything and everybody must fall silent."

But even the prophet Gandhi, who made his life a call to nonviolent revolution, warned his people, "Where there is only a choice between cowardice and violence, I would advise violence. Unless you feel that in non violence you have come into possession of a force infinitely superior to the one you have and in the use of which you are adept, you should have nothing to do with non-violence and resume the arms you possessed before."

It was not bloodless in the dark months of 1942 when Emmanuel Ringelblum wrote from the Warsaw ghetto:

"Most of the populace is set on resistance. It seems to me that people will no longer go to the slaughter like lambs. They want the enemy to pay dearly for their lives. They'll fling themselves at them with knives, staves, coal gas. They'll permit no more blockades. They'll not allow themselves to be seized in the street, for they know that work camp means death these days. And they want to die at home, not in a strange place.

"Naturally, there will only be a resistance if it is organized, and if the enemy does not move like lightning, as [They did] in Cracow, where, at the end of October, 5,500 Jews were packed into wagons in seven hours one night. We have seen the confirmation of the psychological law that the slave who is completely repressed cannot resist. The Jews appear to have recovered somewhat from the heavy blows they have received; they have shaken off the effects of their experiences to some extent, and they calculate now that going to the slaughter peaceably has not diminished the misfortune, but increased it."

May we remember and honor tonight and at every Passover the bleak and hopeless courage of those who during the week of Passover 1943 began the Ghetto Uprising in Warsaw.

And it was not bloodless when shofet Eldridge Cleaver (who went into exile like Moses) said, "This nation, bourgeois or not, imperialist or not, murderous or not, ugly or not, its people, somewhere in their butchered and hypocritical souls, still contained an epic potential which fires the imaginations of its youth. It was all too late [for a racist backlash]. It was too late because it was time for the blacks ("I've got a Mind of my own!") to riot, to sweep through the Harlem night like a wave of locusts, breaking, screaming, bleeding, laughing, crying, rejoicing, celebrating, in a jubilee of destruction, to regurgitate the white man's bullshit they'd been eating for four hundred years; smashing the windows of the white man's stores, throwing bricks they wished were bombs, running, leaping whirling like a cyclone through the white man's Mind, past his backlash, through the night streets of Rochester, New Jersey, Philadelphia.

"And too late for the backlash as well because a young white today cannot help but recoil from the base deeds of his people. On every side, on every continent, he sees racial arrogance, savage brutality toward the conquered and subjugated people, genocide; he sees the human cargo of the slave trade; he sees the systematic extermination of American Indians; he sees the civilized nations of Europe fighting in imperial depravity over the lands of other people and over possession of the very

## THE TEN PLAGUES

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.

These ten plagues, which the Blessed Holy One brought upon the Egyptians in Mitzrayim, are as follows:

(1) דָּם.	(2) צִפְרֵדֵּי.	(3) כְּנִים.
Dam Blood	Tze-far-de-a Frogs	Ki-nim Lice
(4) עֲרוֹב.	(5) דָּבָר.	(6) שְׁחִין.
A-rov Beasts	De-ver Cattle plague	She-chin Boils
(7) בָּרָד.	(8) אֲרָבָה.	(9) חֹשֶׁךְ.
Ba-rad Hail	Ar-beh Locusts	Cho-shech Darkness
(10) מַכַּת בְּכוֹרוֹת:		
Ma-kat Be-cho-rot Slaying of the First-Born		

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים.

To help us remember their order, Rabbi Yehudah used to abbreviate the plagues thus:

(1) דִּצְ"ה.	(2) עֲר־שׁ.	(3) בְּאַח־ב׃
De-tzach	A-dash	Be-ach-av

### Plagues in Our Mitzrayim

*Dam:* The blood of devastating wars, choking the lifespings that could nurture the world;

*Tze-far-de-a:* The frogs of fertility uncontrolled, animal passions on the rampage in a lusting world;

*Ki-nim:* Dust of the land cultivated too heavily or not enough, poisoned by pesticides which sicken those who labor in the field and those who eat its fruit;

*A-rov:* Swarms of ill and homeless people, reduced to foraging like animals, starving in a world of plenty;

*De-ver:* Pestilence of additives in all our food, unnaturally fattening cows, unhealthily fattening us;

*She-chin:* Soot and chemicals from factories and cars vomited into the sky, returning to attack our lungs, our skin, our bones;

*Ba-rad:* Hail from acid rain, harbingers of missiles that will send firestorms against our cities;

*Cho-shech:* Dark hatred of nations, peoples, lifestyles, sexual practices, or disabilities different from our own;

*Ma-kat Be-cho-rot:* First-born babies swollen from malnutrition, dead in sobbing mothers' arms. . . .

## VIOLENCE AND NON-VIOLENCE

(From the original "Freedom Seder," held on the third night of Passover, April 4, 1969, the first anniversary of the death of Martin Luther King, in the basement of a Black church in Washington DC. Written by Rabbi Arthur Waskow)

The tradition says that we spill wine from our cups in recounting the plagues because it is incumbent on us to reduce our pleasure as we remember the sufferings of the Egyptians. And the tradition also tells us that when the angels rejoiced in the drowning of the Egyptians, the Lord our God, blessed be he, rebuked them saying, "Are these not my people also, and the work of my hands?" Let us therefore grieve for the sufferings of our brothers the Egyptians.

But let us also remember the lesson of the plagues: the winning of freedom has not always been bloodless in the past. Through the generations, our prophets, our rabbis, and our shofetim, men like Micah who spoke the word of God directly to the kings and the people, men like

Hillel who worked out the law of justice in daily life, and revolutionary leaders or "judges" like Gideon have faced the issue of violence in the struggle for freedom.

The struggle was not bloodless when the prophet Micah warned, "Woe to them that devise iniquity and work evil upon their beds! When the morning is light, they execute it, because it is in the power of their hand. And they covet fields, and seize them, and houses, and take them away. Thus they oppose a man and his house, even a man and his heritage. Therefore thus sayeth the Lord: Hear this I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice and pervert all equity; the heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest."

It was not bloodless when the people of America announced, "Whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it," and when the shofet Jefferson, that revolutionary judge and leader, added, "Can history produce an instance of rebellion so honorably conducted? God forbid we should ever be twenty years without such a rebellion. The tree of liberty must be refreshed from time to time, with the blood of patriots and tyrants."

It was not bloodless when the shofet Nat Turner proclaimed, "I had a vision, and I saw white spirits and black spirits engaged in battle, and the sun was darkened the thunder rolled in the heavens and blood flowed in streams and I heard a voice saying, "Such is your luck, such you are called to see and let it come rough or smooth you must surely bear it."

It was not bloodless when the rabbi Thoreau wrote of the prophet John Brown, "It was his peculiar doctrine that a man has a perfect right to interfere by force with the slaveholder, in order to rescue the slave. I agree with him. They who are continually shocked by slavery have some right to be shocked by the violent death of the slaveholder, but no others";

when the prophet Garrison burned the Constitution that protected slavery because it was "a covenant with death and an agreement with Hell";

when the judge Lincoln said, "If every drop of blood drawn by the lash must be paid by one drawn by the sword, still must it be said. The judgments of our Lord are true and righteous altogether."