



LEGACIES OF RESISTANCE

An Anti-Zionist Haggadah for a Liberation Seder

International Jewish Anti-Zionist Network

5784/2024



Haggadah download available at:

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This haggadah draws from many sources of liberatory ritual practice and the following resources, among others:

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

A Family Haggadah II, by Shoshana Silberman Kar-ben Copies, Inc. Rockville, MD 1997

The Book of Blessings, Marcia Falk, 1996 Jewish Voice for Peace Haggadah, 2024 Silverman-Gitin Liberation Haggadah 5784/2024

Narrow Bridges Spoons Haggadah Excerpt

On the Cover: Image by Karla Gudeon.

This image depicts the burning bush, the form of the Sacred that appeared to Moses before he decides to return to Mitzrayim and challenge the Pharaoh's power. According to the story, the miracle of the burning bush was that it "burned with fire, but was not destroyed."

Struggles for liberation and human emancipation are fires that burn but do not destroy. The legacies of resistance we inherit came into being through the courage and commitment of those who came before us. These include long histories of Jewish participation in our own and others liberation, including the history of Jewish anti-Zionism. When we claim these legacies of resistance, in our lives and movements, they live on and are not destroyed.

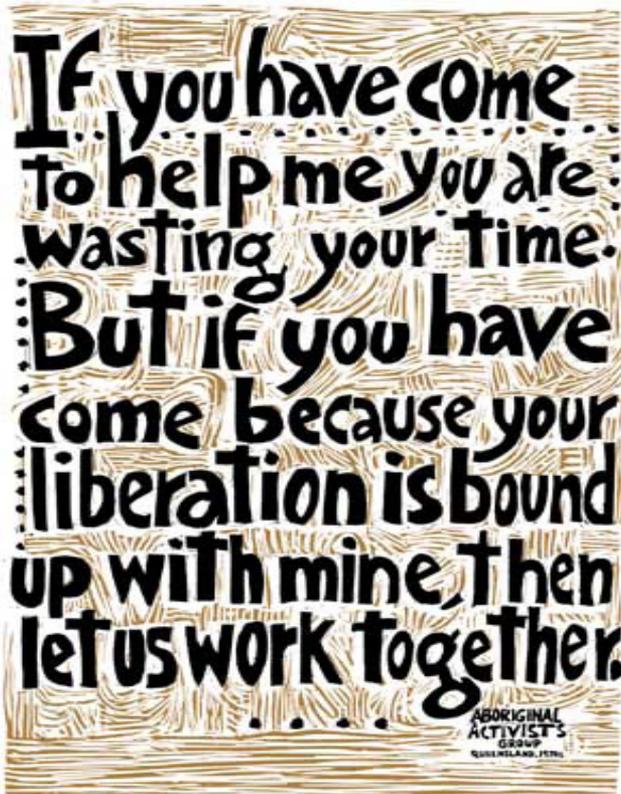
This Haggadah is dedicated to the liberation struggles of yesterday and today, and to the survival and freedom of people and the planet in generations to come.

First and foremost, this Haggadah is dedicated to the Palestinian liberation movement.

Free Palestine. Right to Return. Right to Resist.

How to Use this Haggadah

This Haggadah is meant as a tool for Liberation Seders - a ritual to honor the timeless impulse to struggle for freedom. We hope that it will support diverse Jewish communities to honor the legacies of resistance that you draw on - with the community that you choose to celebrate with. On page 13, you will find a list of ritual objects you will need. As you move through the Haggadah, there are suggestions for each part of traditional rituals. Use it as a resource and a guide - you do not have to do every reading, read everything aloud or complete every part of the Seder. You also might want to supplement it with other readings or activities that ring true for you.



WELCOME

Welcome to this Liberation Haggadah. 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 many 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. Tonight we draw on the legacy of Rabbi Akiba who used the Pesach Seder to plan a revolutionary struggle against the Romans, the Warsaw Ghetto fighters whose famous uprising against the Nazis took place the first night of Passover in 1943, 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 participation in our own and in collective struggles for human emancipation across time and place.

While there are powerful themes of resistance and liberation, there are also contradictions within our histories and within the text. 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.

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.

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 want to reclaim our diasporic traditions, cultures, languages, food and rituals that Zionism attempted to erase.

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 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." For us, we choose to depart from and confront the legacies on which Zionism is built and perpetuates.

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, to continue to become the people we want to be and to deepen our commitment to living a daily life of solidarity and resistance.

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 finger ,
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 file
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.

continued...

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.

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 also connected to our spiritual or religious practice.

Within our communities, there are many different ways that we understand and relate to the idea of the sacred. We also recognize that because of the ways idea of god has been used as a tool of spiritual and political violence, some of us reject it altogether.

For the blessings in this Haggadah we refer to G-d as "the Source of Life." "The Source of Life" can mean the spark of humanity and compassion within each of us, the impulse to affirm and sustain life, or the energy that is created when people come together with a shared vision and a commitment to act.

For this Haggadah, we draw on the feminist intervention of Marcia Falk. Instead of saying "Blessed are You, Lord our god, who commanded us to..." we say "Let us bless the Source of Life and the tradition of..." In Hebrew, the words "we" and "us" are inclusive of all genders, and we and we use a mix of gendered language to refer to G-d. We also hold that, for many of us, our connection to these rituals is not based on a belief in following commandments from a G-d, but connecting to traditions that connect us to the values and principles we want to live by.



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 G-d 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 G-d, with the traditions we inherit, with injustice.

About Mitzrayim

Throughout this Haggadah, we use the word Mitzrayim instead of Egypt. On Passover, we retell the story of the Hebrews' journey to freedom from enslavement in Mitzrayim. Mizrayim comes from the root "tzar," meaning "narrow or constricted." We are intentionally and explicitly differentiating between this symbol of "constriction" and actual people or places.

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.

SEDER

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

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SEDER PLATE

The entire story of Passover is contained on the Seder plate. Throughout the evening we will be invited to eat these things as part of the ritual. The Seder plate includes the following items::



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 roasted egg that to some symbolizes the sacrifices made at the Temple. It is also a symbol of spring.

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, as well as the sweetness of liberation.

Karpas, a green vegetable symbolizing hope, spring, growth & 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.

Spoons, symbolizing disability justice.

Beside the Seder plate you will see:

Matzah (3 or more pieces), unleavened bread, baked quickly, signifying that there was not enough time for the dough to rise before the Hebrews fled Mitzrayim.

Blessing for the Matzah *Anna J Swanson*

[One speaker reads, with the rest of the group joining in on the bold text]

We realize again in each generation
that we did not truly understand what it meant,
the bread of affliction.

From long tables of borderless plenty,
our beautiful futures look back in sorrow
for they have reached that part of the story.

We must tell it as if we were there.
We were there.

We watched on our phones

as parents ground animal feed and baked it into hard loaves.
We saw the blood-soaked sacks of flour
in the streets.

Matzah reaches back into story
and forward into prayer.

**Flour, calories, safe water,
aid trucks, streets without snipers—**

not enough but may this be
a bridge of survival,
may every living person in Gaza
make it through
to a Free Palestine

alive.

May all who are hungry in every land
have enough today to arrive
at tomorrow and next week
and to arrive

alive

at the feast of freedom.

May we be the ancestors
of a better story, **Amen.**

Miriam's Cup, a cup of water to honor the Prophet Miriam and the leadership of countless women whose names have not been recorded.

Elijah's Cup, a cup of wine to honor the Prophet Elijah who represents the unfulfilled potential of liberation.

Salt water, lemon juice or vinegar, symbolizing the tears of the Hebrews oppressed in Mitzrayim.

CANDLES

We light candles to signify the beginning of the Seder.

יתרומם לבנו, תשובב נפשנו, בהדלקת
נר של יום טוב.

Yitromeym libeynu, t'shovav nafsheyenu, b'hadlakat neyr shel shabbat.

May our hearts be lifted, our spirits refreshed, as we light the Sabbath candles.



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:

נברך את עין החיים ואת הדחף לרדוף צדק.

N'vareykh et eyn hachayim v'et hadachaf lirdof tzedek.

Let us bless the source of life and the impulse to pursue justice.



Take a moment to introduce yourself to the people at your table. You may also take a moment to share with one another something that fortifies you in your pursuit of justice.

SHEHECHIANU

A blessing for the first time

This blessing is said whenever something is done for the first time. Tonight is the first time that this unique group of people has gathered together to celebrate this particular version of the Seder.

Recite together:

נברך את עין החיים שהחינו וקימנו והגינו
לזמן הזה.

N'vareykh et eyn hachayim shehechianu, v'kiyamanu, v'higianu, lazman ha-zeh.

Let us bless the source of life for giving us life, for sustaining us, and for 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. Appreciating what is beautiful is integral to our humanity and to our 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:

נברך את עין החיים שלא חסר בעולמו
דבר וברא בו ברית טובים ואילנות
טובים להנית בהם בני אדם.

N'vareykh et eyn hachayim, shelo hesair b'olamo davar, u'vara vo briyot tovot v'elanot tovim l'hanot bahem benei adam.

Let us bless the source of life, which has made the world lacking nothing, and has produced beautiful creatures and trees which delight us.

KIDDUSH

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. While we do not accept the idea that Jews are the “chosen people” or that liberation lies in divinity alone. Tonight, we drink four cups of wine to the promises of our movements for justice and our commitments to collective liberation.

First Cup: To the spirit of freedom and legacies of resistance

Second Cup: To joint struggle and collective liberation

Third Cup: To self-determination

Fourth Cup: To sustaining the sacred



First cup: *To the Spirit of Freedom and Legacies of Resistance*

As Leila Khalid said, resistance is a matter of life and death to Palestinians in Palestine and Palestinians in diaspora the world over,

"We can't face all this injustice with just demonstrations and peaceful means. Freedom requires sacrifices. We are sad for the casualties. But for Palestinians, the line between life and death is very narrow. All people under occupation revolt for their freedom, against colonial oppression. International law says people under occupation have the right to defend themselves, even by armed struggle. This is a legal way to fight against the violence of occupation...The Nakba is ongoing."

From Rabbi Akiba's revolt against the Romans (135 CE) to the Warsaw Ghetto uprising against the Nazi's (1944), we stand on our own history of resistance, and defend the Palestinian right to resist as protected by international law. In the words of Warsaw Ghetto fighter and anti-Zionist, Marek Edelman,

"The majority of us favoured an uprising. After all, humanity had agreed that dying with arms was more beautiful than without arms. [...] All it was about, ultimately, was that we not just let them slaughter us when our turn came. It was only a choice as to the manner of dying."



I have learned that a woman can be a fighter, a freedom fighter, a political activist, and that she can fall in love, and be loved, she can be married, have children, be a mother... Revolution must mean life also; every aspect of life.

— *Leila Khalid* —

AZ QUOTES

First cup continued:

As we know about those who oppressed and pogromed, ghettoized and committed genocide against our own ancestors, the enabler of or stander-by to genocide is dead in their soul.

In the words of Marek Edelman, *"One cannot be passive in the face of evil. An indifferent witness who has turned his head away is also responsible; he or she is tainted for life by the evil which they were trying not to see."*

As he also said, it is not enough to have sympathy for those being brutalized, you have to organize and act against those committing brutality.

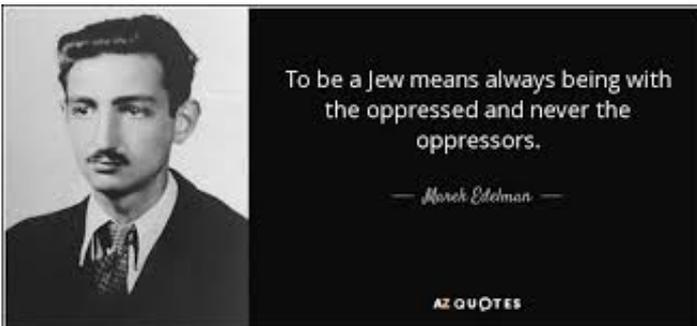
"One has to be with those who are beaten, regardless of who they are. You must give them shelter, you must hide them in the cellar... You cannot be afraid of this, and you have to be against those who beat them."

In Pesakh, we internalize this obligation to the struggle for freedom and revolution. We internalize that this struggle is not an activity that we do in our free time, but rather a way of life, a fight that must be tireless and unrelenting, until Palestine is free.

Raise a glass in honor of the legacies of resistance that we draw strength from and continue in our lifetime.

נברך את עין החיים מצמיחת פרי הגפן.

N'vareykh et eyn hachayim matzmichat p'ri hagafen. Let us bless the source of life that ripens fruit on the vine.



URCHATZ

Washing of hands



Water is necessary for life. 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 Gaza people are literally dying for water. In the West Bank, the Israeli military and Jewish settlements seize control of water sources and divert it away from Palestinians to Israeli Jews. As a result, many Palestinian communities lack what is necessary for daily life.

Across the globe, from Turtle Island to Palestine, water is fundamental to the struggle for life, Indigenous sovereignty and environmental justice struggles.

As we wash our hands, we honor the gift of water and pledge to conserve our own use of it and commit to water justice in Palestine and elsewhere.

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.





KARPAS

Greens

After saying the blessing, we eat the Karpas.

The green vegetable or herb symbolizes the new life of spring. The salt water represents the tears shed by the Hebrews in Mitzrayim. Why do we dip the karpas in salt water? We do this as a ritual to reflect on the grief that is part of life. What are we grieving as we immerse a symbol of life in a symbol of tears?

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

נברך את עין החיים הזנה את פרי האדמה.

N'vareykh et eyn hachayim hazanah et p'ri ha-adamah.

Let us bless the source of life, source of the fruit of the ground.

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 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 have to make our traditions and meanings.

OLIVE

After saying the blessing, we eat the olives.

Olives are added to the seder plate to honor the Palestinian struggle for self-determination and the ongoing resistance to Zionism everywhere. The olive reminds us of the resilience and steadfastness of Palestinians' protection of their land. We reject the settler colonial project of Zionism which utilizes destruction of olive groves as a tactic of erasure. The olive seeds represent the just future we collectively fight for, which includes the right of return for Palestinian refugees and their descendents, and the recognition of the sovereignty of Palestinians on their own land.

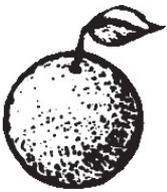


Say together the blessing over the fruit of the trees:

נברך את עין החיים הזנה את פרי העץ.

N'vareykh et eyn hachayim hazanah et p'ri ha-etz.

Let us bless the source of life, source of the fruit of the tree.



ORANGE

After saying the blessing, we eat the orange.

The fable of the orange on the Seder plate is that, in response to a young woman asking her Rabbi what room there was for a lesbian in Judaism, he replied "There's as much room for a lesbian in Judaism as there is for a crust of bread on the Seder plate." In response, some students began a tradition of including a crust of bread on their Seder plate in defiance of this attitude.

Later, Susannah Heschel replaced the crust of bread with an orange. Instead of a crust of bread, which violates tradition and nulls the validity of the entire Seder, the Orange represents the fruitful contributions of women, queer and trans people to Judaism.

We include an orange on the Seder plate in honor of the continuing struggle against sexual and gender oppression and the many contributions of women, queer and trans people to our movements.

We say together:

נברך את עין החיים הזנה את פרי העץ.

N'vareykh et eyn hachayim hazanah et p'ri ha-etz.

Let us bless the source of life, source of the fruit of the tree.

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 matzah.



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.

As we break the middle matzah, we recall the Yiddish saying, “there is nothing more whole than a broken heart.”

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.

בכל דור ודור אנחנו חיבים לראות את
עצמינו כאילו יצאנו ממצרים.

B'chol dor vador, chayavim anachnu lirot et atzmeinu k'ilu yatzeinu meemitrayim.

In every generation, we must see ourselves as having personally gone forth from Mitzrayim.

KIDDUSH

Second cup: Joint struggle and collective liberation

We know that none of us can be truly free, can be truly safe, can have the self-determination we seek until we secure it for all those who are without freedom, safety and self-determination. We can never sacrifice one freedom struggle for the sake of another.

For the second cup we quote Leslie Feinberg, trans-masculine, butch, Jewish anti-Zionist and internationalist, from their solidarity statement at the first public conference of Aswat, an organization of Palestinian Gay Women in '48.

"Colonialism and imperialism have always tried to foment conflicts in order to divide and conquer. In the case of Palestinians, [the Lebanese LGBT group] Helem concluded, 'The rights of gays, lesbians, bisexuals and transgenders should not be placed in competition with the long struggle of the Palestinian people, including Palestinian LGBT people, for self-determination, for the right to return to their homes, and the struggle against apartheid and the occupation of their lands.'

Today we see how the imperialists—the U.S. to Israelis—use the experiences of women, of gays, of transgenders as pretexts for imperialist war. The white supremacist ideology replaces the colonial claim of "bringing civilization," into imperialist claims that they are "bringing democracy." But Washington and Tel Aviv have brought ruthless reactionary occupations to the Middle East...

I raise my voice here in solidarity with the [Palestinian,] Iraqi and Iranian people of all sexualities and genders who are fiercely resisting imperialism. We are working hard to defend you.

I am with you in your struggle. I respect and defend your right to self-determination. And I will be with you on the day that we tear down the colonial garrison state of Israel and Palestine is free from this racist, theocratic, apartheid imperialist occupation—the day when all those who planted the olive trees will taste the fruit of freedom."

Raise a glass to the interconnectedness of movements as we act in solidarity and joint struggle with our "every breath... every muscle and every sinew." And we say, "Never again for anyone.

נברך את עין החיים מצמיחת פרי הגפן.

N'vareykh et eyn hachayim matzmichat p'ri hagafen.
Let us bless the source of life that ripens fruit on the vine.

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 patience of others to help us see what we may not yet see.

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.

Below are the four questions in four languages. The first is in Hebrew, the language used for ritual and prayer for centuries, in many places.

The second, third and fourth – Yiddish, Ladino and Judeo-Arabic – are languages that have become almost extinct as a result of long histories of genocide, targeting and displacement, including the displacement of Jews from their places of origin as a result of the Zionist movement and the founding of the State of Israel.

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'arakot, sh'ar y'arakot. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, maror?

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

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

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

Sheh-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn 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 (Judeo-Spanish)

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

Ke en todas las noches non nos entinyentes afile 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 Yiddish (Judeo-German)

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.

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-ki-yeen.

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.

The 4 Questions for Times of Genocide

Why is this Passover different than other Passovers? **Genocide.** The unique scale, and devastating brutality of the current extreme escalation in Israeli state violence has murdered tens of thousands of Palestinians, still being counted, still being bombed, still being starved, still being murdered. At this very moment, Israeli forces are killing entire families and displacing countless others, now in a mass Exodus from their homes—made refugees and ethnically cleansed en masse. Maybe the question is: How can the history of the persecution and genocide of Jews be used to justify this genocide?

Why do we eat bitter herbs / maror on this Passover? **This is a time for mourning. Not celebration.** White phosphorus; other chemicals and residue from bombs and bullets, tear gas, and debris from destroyed buildings; all pollute the air, water, and soil; pollute the earth; pollute Palestine; pollute us all. This toxicity renders all celebration bitter. This year we do not celebrate our liberation. We mourn ongoing genocide in which we are intertwined, through our tax dollars, our religious, cultural, and political institutions, our identities, our own stories of liberation. This genocide, this mourning, this bitterness, will not end when Pesach ends. Maybe the question is: When a ceasefire comes—if a ceasefire comes—what will be left to celebrate then? What else will be left to do?

Why do we dip twice this Passover? **Palestinians are starving** and they are gunned down waiting for flour. **They are thirsty** and do not have access to potable water. Adding salt to water is an insult in times of blockade, strategic and intentional famine plaguing Gaza, surrounded on all sides by borders and bombs and salt water. Can dipping twice manifest a deeply self critical reflection on privilege? Can it inspire action to end the siege? To feed the hungry? To satiate the thirsty? If we dip twice to remind ourselves of our privilege, of our responsibility to Palestinians, then let us not stop dipping. Until Palestine is free. Let us dip over and over again. Let us not forget our responsibility—our call to respond. Perhaps the salt becoming the sweat it will take to do the work.

Why do we use pillows and recline on Pesach during mass murder? How can we recline while millions of Palestinians stand and sit and weep, prostrate, outside their destroyed homes? When they experience forced migration, extreme housing insecurity? When there's no rest, no peace, no respite for Palestinians in Palestine, in '48, or across the world, as we watch on in horror. If we let our Passover amidst genocide be a triumphant celebration of our ancestral escape from slavery, our pride and joy will only underscore our deep shame. No, this year Pesach is a solemn acknowledgment of our responsibility and a reminder that the loss of Palestinian life cannot be in vain.

adapted from aaron moore ellis

MAGGID

Telling the story

Maggid means “the telling.” During Maggid, we tell the story of the exodus of the Hebrews from Mitzrayim. We tell and retell this story, not as validation of its ‘Truth,’ or factual history, but because it is an ancient story that our ancestors have wrestled with and found meaning in across generations.

The narrative has been interpreted and used in many ways; some we reject, others we embrace. By participating in this tradition and contending with its contradictions, we take responsibility for the legacies we inherit and for creating new possibilities in the present and for the future.

You may choose to read this traditional story in order to wrestle with its contradictions. In telling this story, we are instructed to ‘see ourselves as if we ourselves had left the land of Mitzrayim.’ If you chose, you can replace the traditional story of exodus with a story - literal or fabled - from a legacy of resistance you’ve inherited or participated in.

A new Pharaoh rose up in Mitzrayim, he saw that the Hebrews were mighty and numerous, and he was afraid. 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 summoned them again, demanding to know why they would not obey. “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 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. She recognized that it was one of the Hebrew children ordered to drown. She said, "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 the part of the royal family.

One day, when Moses was walking among the people, he saw someone from Mitzrayim beating a Hebrew. Moses struck him a blow which killed 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 flame, but was not consumed by the fire. When G-d saw that he stopped to watch this, G-d spoke to Moses saying, "I am the Lord, god of your fathers." Moses asked, "By what name shall I call you?" G-d answered, "I will be what I will be." G-d commanded Moses to return to Mitzrayim and demand that the Hebrews be let go. At first, Moses refused, doubting his ability to speak clearly. G-d then instructed him to let his brother Aaron speak for him.

So Moses returned to Mitzrayim and, with his brother Aaron as spokesperson, demanded that Pharaoh let the Hebrews go to the wilderness to worship G-d. 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 G-d, 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.” G-d sent Moses back to the Pharaoh, ordering him once again to let the Hebrews go. This time, when Pharaoh refused, G-d sent the first of ten plagues. Each time G-d sent a plague over Mitzrayim, the Pharaoh prepared to let the Hebrews go. But each time, G-d hardened Pharaoh’s heart so that he would refuse.

Before the last plague, Moses instructed the Hebrews to sacrifice lambs as burnt offerings to G-d, and to smear blood from the lambs on the door posts of their houses so that the Angel of Death would pass-over their homes, sparing their firstborns as the firstborns of Mitzrayim were being slaughtered.

With the final plague, not a single household in Mitzrayim was spared, besides the Hebrew households. 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 quickly followed 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 G-d 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.

Nachshon

Some tell the story of Nachshon. According to the story, when Moses first spread his hand over the seas, the waves did not part. It was not until Nachshon stepped into the water and waded up to his nose that the sea parted. This story places the miracle as more than an act of G-d. Instead, we interpret the miracle as a response to human courage, faith, and the willingness to die for freedom.

Once again, G-d hardened the Pharaoh's heart, and Pharaoh pursued the Hebrews into the Sea. Once the Hebrews crossed to the other side, G-d 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 G-d's power. Miriam the prophetess took a timbrel in her hand, and all the women followed her, dancing and singing praise to G-d for delivering them from bondage in Mitzrayim.

Discussion questions:

At the Burning Bush, G-d says, "Go tell Pharaoh that I command him to let my people go so that they may worship me. I will bring them to a land flowing with milk and honey, the land of the Canaanites."

Edward Said observes that G-d is not freeing the Hebrews but 'delivering' them in order to worship G-d, and that G-d is promising them land where people are already living. Also, the story of Exodus is full of cruelty, retributive justice and collective punishment. Said questions whether the story of Exodus is a liberation story. What does it mean to contend with these themes in what is so often read as a story of redemption or liberation?

TEN PLAGUES

We spill a drop of wine from our cups for each plague endured by the people of Mitzrayim to symbolize how their suffering diminishes our joy.

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

Dam : Blood

Tzfardeyah : Frogs

Kinim : Lice

Arov : Flies

Dever : Blight

Shichin : Boils

Barad : Hail

Arbeh : Locusts

Choshech : Darkness

Makat B'chorot : Death of First-Born

To our recounting of the plagues we add the plagues created and perpetuated by Zionism.

TEN PLAGUES of ZIONISM

We spill a drop of wine from our cups for each plague endured by Palestinians by Israel and the plagues of our world that are fortified by Zionism.

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

- ❖ **Dehumanization of Palestinians**
- ❖ **Denying the Right of Return**
- ❖ **Home Demolitions**
- ❖ **Land Theft**
- ❖ **Destruction of Land**
- ❖ **Control & Contamination of Water**
- ❖ **Administrative Detention & Torture**
- ❖ **Forced Famine**
- ❖ **Ethnic Cleansing**
- ❖ **Genocide**

Red Sea by Aurora Levins Morales (2002)

This Passover, who reclines?

Only the dead, their cupped hands filling slowly
with the red wine of war. We are not free.

The blood on the doorposts does not protect anyone.
They say that other country over there
dim blue in the twilight
farther than the orange stars exploding over our roofs
is called peace.

The bread of affliction snaps in our hands like bones,
is dust in our mouths. This bitterness brings tears to our eyes.
The figs and apples are sour. We have many more
than four questions. We dip and dip,
salt stinging our fingers.
Unbearable griefs braided into a rope so tight
we can hardly breathe,
Whether we bless or curse,
this is captivity.
We would cross the water if we knew how.
Everyone blames everyone else for barring the way.

Listen, they say there is honey swelling in golden combs, over there,
dates as sweet and brown as lovers' cheekbones,
bread as fragrant as rest,
but the turbulent water will not part for us.
We've lost the trick of it.

Back then, one man's faith opened the way.
He stepped in, we were released, our enemies drowned.

This time we're tied at the ankles.
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.

KIDDUSH

Third cup: To self-determination

We dedicate the third cup to self-determination. Self-determination is both a collective and individual process. Anti-Zionism is part of global Indigenous struggles for sovereignty on their lands - from Turtle Island to Palestine.

Passover is also a time to recommit to becoming the people we want to be, loving in the ways we want, creating relationships and communities that we want to be part of, and working towards creating the world we want to live in together. For many of us this is a process of liberating ourselves from ways we internalize the messages of our oppressors, transforming cycles of intergenerational trauma, and wrestling with our privilege.

Raise a glass to our commitment to becoming the people that we want to be and building the world that we want to live in – to liberation from without and within.

We say together...

נברך את עין החיים מצמיחת פרי הגפן.

N'vareykh et eyn hachayim matzmichat p'ri hagafen.

Let us bless the source of life that ripens fruit on the vine.

Poem about My Rights by June Jordan

Even tonight and I need to take a walk and clear
my head about this poem about why I can't
go out without changing my clothes my shoes
my body posture my gender identity my age
my status as a woman alone in the evening/
alone on the streets/alone not being the point/
the point being that I can't do what I want
to do with my own body because I am the wrong
sex the wrong age the wrong skin and

suppose it was not here in the city but down on the beach/
or far into the woods and I wanted to go
there by myself thinking about God/or thinking
about children or thinking about the world/all of it
disclosed by the stars and the silence:
I could not go and I could not think and I could not
stay there
alone
as I need to be
alone because I can't do what I want to do with my own
body and
who in the hell set things up
like this

...

I am very familiar with the problems of the C.I.A.
and the problems of South Africa and the problems
of Exxon Corporation and the problems of white
America in general and the problems of the teachers
and the preachers and the F.B.I. and the social
workers and my particular Mom and Dad/I am very
familiar with the problems because the problems
turn out to be
me

...

I am the history of the rejection of who I am
I am the history of the terrorized incarceration of
myself
I am the history of battery assault and limitless
armies against whatever I want to do with my mind
and my body and my soul and
whether it's about walking out at night
or whether it's about the love that I feel or
whether it's about the sanctity of my vagina or
the sanctity of my national boundaries
or the sanctity of my leaders or the sanctity
of each and every desire
that I know from my personal and idiosyncratic
and indisputably single and singular heart

...

let this be unmistakable this poem
is not consent I do not consent
to my mother to my father to the teachers to
the F.B.I. to South Africa to Bedford-Stuy
to Park Avenue to American Airlines to the hardon
idlers on the corners to the sneaky creeps in
cars
I am not wrong: Wrong is not my name
My name is my own my own my own
and I can't tell you who the hell set things up like this
but I can tell you that from now on my resistance
my simple and daily and nightly self-determination
may very well cost you your life

RACHATZAH

Washing of hands

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

תזכר נפשנו את קדשת הגוף בנטילת ידיים.

Tizkor nafsheyenu et k'dushat haguf binitilat yadayim.

Washing the hands, we call to mind the holiness of the body.

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 enough time for the dough to rise before fleeing.

We bless the matzah by saying together:

נברך את עין החיים המוציאה לחם מן
הארץ.

N'vareykh et eyn hachayim hamotzi'ah lechem min ha'aretz.

Let us bless the source of life that brings forth bread from the earth.

נברך את עין החיים ואת המסורת לאכל
מצה.

N'vareykh et eyn hachayim v'et hamaseret l'echol matzah.

Let us bless the source of life and the tradition of eating matzah.

DAYENU

This year, we do not sing the traditional Dayenu tune. Dayenu means "it would have been enough." Instead, we grieve and remind ourselves that until Palestine is free, it will not be enough."

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 forced labor. We stand on the shoulders of our ancestors who, over generations, survived, raised families, honored traditions, celebrated births, perished, planned rebellions, resisted and rebuilt.

Tonight, as we eat these bitter herbs, we face the despair of witnessing the genocide of Palestinians, of taking action but not yet stopping it. Lead by the perseverance of the Palestinian people over generations, we recommit to a lifetime of action towards the dismantling of Zionism as part of broader struggles for liberation in the long arc towards justice.

נברך את עין החיים ואת המסורת לאכל
מרור.

N'vareykh et eyn hachayim v'et hamaseret l'echol maror.

Let us bless the source of life and the tradition of eating maror.

CHAROSET

Point to the Charoset and read together:

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

The mortar reminds us of the apartheid walls imprisoning people in Palestine and of the rubble where cities once stood in Gaza. The sweetness reminds us of the hope of rebuilding.

KORECH

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.

Known as the Hillel sandwich, named after the Talmudic scholar--is, if we want it to be, and encapsulation of how it feels to sit in the present. We feel the sweetness of coming together in community, to hold and be held by others in this moment of fracturing and despair. At the same time, bitterness lies heavy on our palate--the daily death, displacement, and violence in Palestine.

It feels impossible to hold these two tastes in our mouths. How can we feel the joy of connecting with others like us--Jewish and non-Jewish comrades fighting for liberation--while also recognizing the painful reasons we have found this community in the first place? For many of us, ostracized from the Jewish world, rejected by our families and friends, then threatened and doxxed by powerful institutions, there is bitter goodness in finding Anti-zionist Jewish home. There is sacred relief that comes with being in spaces--virtual or in person, across generations and ancestries--where we can look across the room and know that someone is there to accompany us in this moment.

With korech, each bite is mourning. We mourn Jewish communities lost to the power of domination and ownership; to control and unhealed trauma. With korech, each bite is connection. We have built, are building, and will build the communities we need to sustain our journey to justice, freedom, & healing. Let this be the taste that lingers.

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

SPOONS: Disability Justice

This Passover, we have added a spoon to the Seder plate to reflect on ableism and disability justice. Take a moment to pause – truly pause – and observe the spoon. Its shapes, lines, and curves. Perhaps the way the light shines off of it. Feel its weight and its temperature.

This pause is one of many opportunities to reflect on and celebrate disabled brilliance, adaptability, resistance, and community during our Seder.

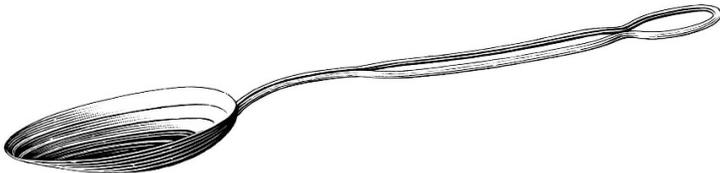
Ableism is a narrow place we live inside of.
How do we collectively move beyond its confines?

Come present to this moment in whatever way feels best for you. You are invited to read these invocations aloud or silently. You can explore pausing or breathing in between statements if that feels interesting to you.

Let us release the barriers that prevent us from experiencing our undeniable and divine webs of connection

Let us release our internal judgment, criticism, measuring sticks, and voices that tell us we are never good enough

Let us release the belief that there is a right way to be, or one right way to have or live in a body



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 and preserves the planet.

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.

In some Sephardi and Mizrahi traditions we take the middle matzah that is under the cloth, give everyone a piece and say:

זכר לקרבן פסח אפיקומין הנאכל על השובה

Zecher l'karban Pesach afikomen ha-ne-echal al hasova.

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

BAREICH

Blessing after the meal

בְּרִיךְ רַחֲמָנָא מַלְכָּא דְעָלְמָא. מְרִי דְהַי פְּתָהּ.

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 died, Elijah declared that he would return once each generation in the guise of any poor or oppressed person, coming to people's doors to see how he would be treated. By the treatment offered 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

Miriam is known for her tenacity as a leader and a fighter. She was a midwife, reminding us that fighting for reproductive justice is intrinsic to our ongoing struggles for liberation. There is a story 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. Let this story be a reminder to draw on our inner wells as we take action towards collective survival, resilience and liberation.

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

ELIYAHU HA-NAVI

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

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

Miriam the prophet
Strength and song in her hands
Miriam will dance with us to strengthen the world's song
Soon and in our time she will bring us to the waters of redemption.

KIDDUSH

Fourth cup: To sustaining the sacred

The love that we extend and receive, the relationships we build, the communities we weave, and the web of life that holds us are the bonds 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, being alive, 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 for the sake of those who will come after us.

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

נברך את עין החיים מצמיחת פרי הגפן.

N'vareykh et eyn hachayim matzmichat p'ri hagafen.

Let us bless the source of life that ripens fruit on the vine.

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!



NIRTZA

Closing

Traditionally the Seder concludes with the words, “I’shana ha-ba b’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:

“I’shana ha-ba b’heroot: next year in freedom.”



Martín Espada
Imagine the Angels of Bread

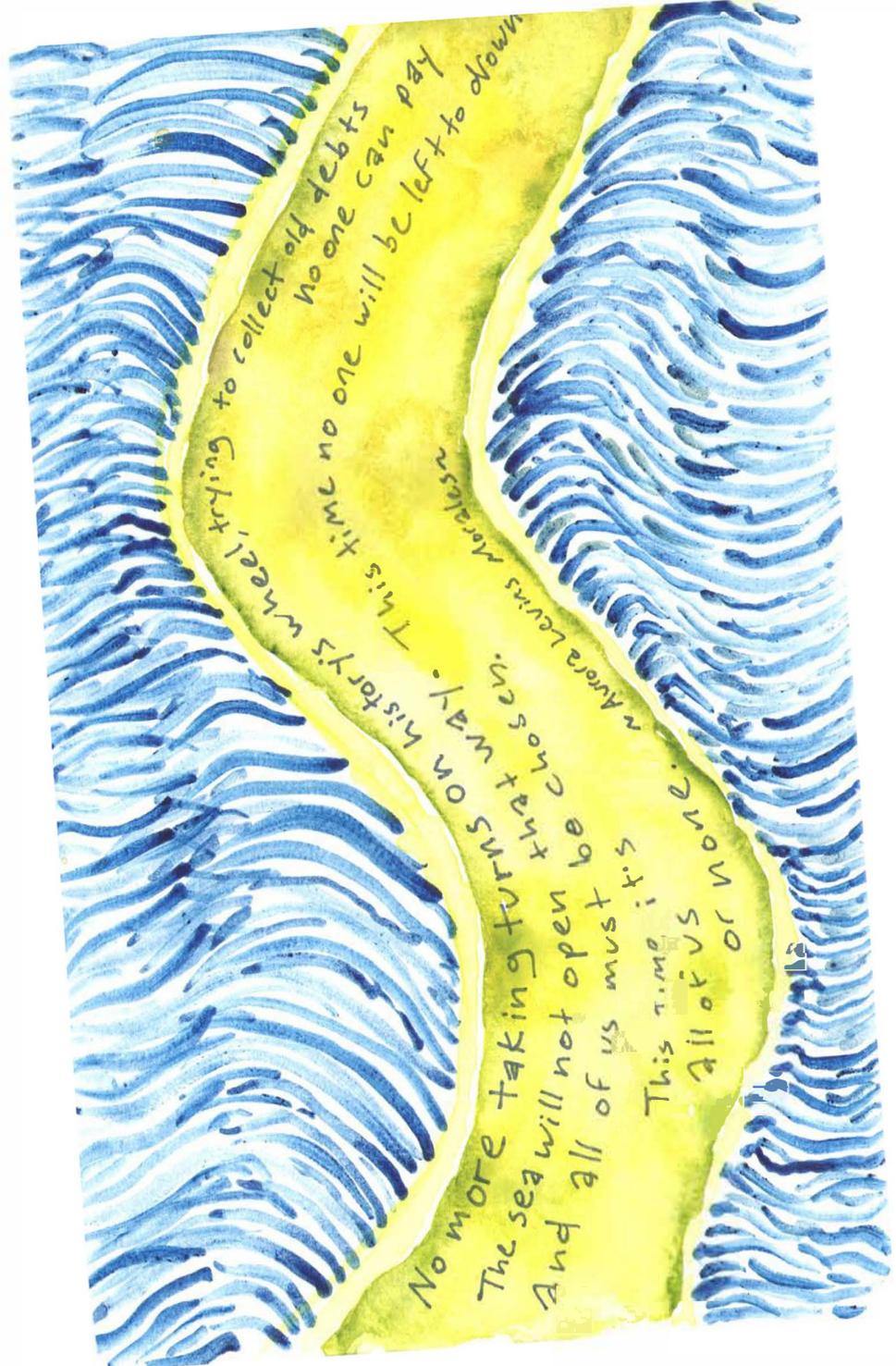
This is the year that squatters evict landlords,
gazing like admirals from the rail
of the roof deck
or levitating hands in praise
of steam in the shower;
this is the year
that shawled refugees deport judges
who stare at the floor
and their swollen feet
as files are stamped
with their destination;
this is the year that police revolvers,
stove-hot, blister the fingers
of raging cops,
and nightsticks splinter
in their palms;
this is the year
that darkskinned men
lynched a century ago
return to sip coffee quietly
with the apologizing descendants
of their executioners.

This is the year that those
who swim the border's undertow
and shiver in boxcars
are greeted with trumpets and drums
at the first railroad crossing
on the other side;
this is the year that the hands
pulling tomatoes from the vine
uproot the deed to the earth that sprouts the vine,
the hands canning tomatoes
are named in the will
that owns the bedlam of the cannery;

this is the year that the eyes
stinging from the poison that purifie toilets
awaken at last to the sight
of a rooster-loud hillside,
pilgrimage of immigrant birth;
this is the year that cockroaches
become extinct, that no doctor
find a roach embedded
in the ear of an infant;
this is the year that the food stamps
of adolescent mothers
are auctioned like gold doubloons,
and no coin is given to buy machetes
for the next bouquet of severed heads
in coffee plantation country.

If the abolition of slave-manacles
began as a vision of hands without manacles,
then this is the year;
if the shutdown of extermination camps
began as imagination of a land
without barbed wire or the crematorium,
then this is the year;
if every rebellion begins with the idea
that conquerors on horseback
are not many-legged gods, that they too drown
if plunged in the river,
then this is the year.

So may every humiliated mouth,
teeth like desecrated headstones,
fil with the angels of bread.



trying to collect old debts
no one can pay
no one will be left to down

No more taking turns on history's wheel
The sea will not open that way.
And all of us must be chosen.
This time it's
All of us or none.

America Lewis Morales