



THE TIKKUN V'OR SPIRIT, COMMUNITY & JUSTICE HAGGADAH

WELCOME TO OUR PASSOVER SEDER!

READER 1: This Haggadah has evolved over many years. It challenges us to connect our history with our present, and to act. Let us celebrate our freedom and strengthen ourselves to join the fight against racism and injustice wherever they exist today. For as long as one person is oppressed, no one is truly free.

READER 2: The first Passover was celebrated thousands of years ago when the people of Israel liberated themselves from the oppression of the Egyptian slave masters and began their march towards freedom. Here, we honor all people who have struggled or are struggling for their freedom and the freedom of others, as we share the aspirations of our liberated ancestors.

For it is said: “Every person, in every generation, must regard his or her self as having been personally freed from bondage in Mitzraim, the biblical land of Egypt.” The struggle for freedom is a continuous struggle.

READER 3: This week, Jews and their friends all over the world are observing Passover at their own Seders. The word Seder means “order,” and Haggadah means “the telling.” The orthodox Haggadah contains very specific things to do and say. Our Haggadah is faithful to the basic order that dates back to the eleventh century and has honored the long tradition of Jews in each generation adding layer after layer to the Haggadah and Seder. We are taught: “Whoever enlarges upon the telling of the exodus from Egypt, those persons are indeed praiseworthy.”

ALL:

Blessed is the Source,
showing us many paths
to holiness and connection

and commanding us to pursue justice.

ברוך אתא יי אלהנו מלך העולם
אשר קדשנו במצותיו
לרדוף צדק.

*Baruch atah adonai
eloheinu melek ha'olam
asher kidshanu*

bi'mitzvotav vitzivanu lirdof tzedeK!



HAVDALAH (If the seder is on a Saturday night)**The Blessing over Wine or Grape Juice**

ברוך אתא יי אלהנו מלך העולם בריא פרי הגפן.

Baruch atah, Adonai, Elohaynu melech ha'olam, boray pri hagafen.

Blessed are You, Adonai God, Sovereign of the universe, Creator of the fruit of the vine.

The Blessing over Spices

ברוך אתא יי אלהנו מלך העולם בריא מיני בשמים.

Baruch atah, Adonai, Elohaynu melech ha'olam, boray minay vesamim.

Blessed are You, Adonai God, Sovereign of the universe, Creator of the different spices.

The Blessing over the Candle

ברוך אתא יי אלהנו מלך העולם בריא מאורי האש.

Baruch atah, Adonai, Elohaynu melech ha'olam, boray me'oray ha'aysh.

Blessed are You, Adonai God, Sovereign of the universe, Creator of the fire's lights.



NOW is the time
to make justice a reality
for ALL God's children ...
and we will not be satisfied
until justice
rolls down like water
and righteousness
like a mighty mighty stream."
– Dr. Martin Luther King

“That equality is a good thing
may be generally accepted.
What is lacking is a sense of the
monstrosity of inequality.”
– Abraham Heschel

THE ORDER OF THE SEDER AND QUESTIONS FOR REFLECTION

By Jeff Bercovitz, TVO Member and co-editor of this haggadah

KADESH (as we bless the first glass of wine or grape juice). What is sacred to you and what choice(s) will you make accordingly this year?

URCHATZ (as we wash our hands). What is one part of your own act that you want to clean up? Did you make any meaningful progress on this during the past year?

KARPAS (as we dip the greens in salt water) What did you shed tears over this past year? (Think of one thing in the personal realm and one in the public realm).

YACHATZ (as we break the middle matzah into two pieces) What is a division you want to help heal in the coming year? What do you commit tonight to doing to that end?

MAGGID (as we tell the Passover story) What story do you want to be able to tell yourself about yourself next Passover?

RACHTZAH (as we wash the hands) What is one thing you are committed enough to cleaning up in the world that you are ready to take action on this year?

MOTZI MATZAH (as we say the blessing for bread) Think about a companion you want to spend more time with in the coming year.

MAROR (as we are about to eat the bitter herb) What is something you are bitter about that you want to work through or let go of in the coming year?

KOREKH (as we eat the bitter herb and matzah together) What is an unusual or at least new combination you want to make in the year ahead?

SHULKHAN OREKH (the meal) Since “shulchan orekh” means “set table” what is something you want to have set up by next Passover?

TZAFUN (as we eat the afikoman which symbolizes the Passover sacrifice) What is something you are willing to sacrifice for some greater good in the year ahead?

BARAYCH (as we say the grace after meal and fill the third cup of wine) If you could live your life such that your memory would indeed be “for a blessing” (that is to say a blessing would be crafted in accordance with your good example), what would you want the blessing to be for?

HALLEL (as we recite the second part of Hallel, the psalms in which we praise the Divine) What from this past year do you most want to praise/praise God for? What lengths would you go to sing or shout those praises?

NIRTZAH (as we conclude the seder) What is one thing you want to make sure you bring to conclusion by next Passover?

KADESH: SANCTIFICATION OF THE DAY

What is sacred to you and what choice(s) will you make accordingly this year?

READER 4:

Now, in the presence of loved ones and friends, old and new,
 Before us the emblems of festive rejoicing,
 We gather for our celebration, with our elders and young ones,
 linking and bonding the past with the future, we heed once again the call to remember.
 Living our story that is told for all people,
 Whose shining conclusion is yet to unfold,
 We gather to observe the Passover.

As it is written:



ALL:

We keep the Feast of Unleavened Bread,
 For on this very day our ancestors came out of Egypt.
 We shall observe this day throughout the generations
 As a practice for all times.
 On this Passover, we hope for deliverance from oppression
 And from the destruction of war.

LIGHTING THE FESTIVAL CANDLES

All:.

ברוך אתא יי אלהנו מלך העולם

אשר קדשנו במצותיב וצונו להדליק נר של (שבת ו) יום טוב.

Baruch atah adonai eloheinu melech ha'olam asher kid'shanu b'mitzvotav v'tzivanu

l'hadlik neir shel (Shabbat and) yom tov.

Blessed are You, Adonai our God, Sovereign of the Universe,

Who makes us holy with mitzvot, commanding us to kindle the (Shabbat and) festival lights.

May the festival lights we now kindle

Inspire us to use our powers: to heal and not to harm,

To help and not to hinder, to bless and not to curse,

We say that all life is sacred:

In kindling festive lights, we preserve life's sanctity.

With every light we kindle, the world is brightened to a higher harmony.

ברוך אתא יי אלהנו מלך העולם שהחינו והגיענו לזמן הזה.

Baruch atah adonai eloheinu melech ha'olam

Shehecheyanu, v'kiymanu, v'higiyanu la'z'man ha'zeh

THE FIRST CUP: THE CUP OF CELEBRATION

READER 5:

In love, we have created festivals for rejoicing, seasons of celebration, this festival of Matzot, the time of our freedom, a commemoration of the exodus from Egypt. We also celebrate the season of rebirth. Outside we have already seen the first signs of daffodils, tulips, crocuses, and other flowers and green plants. While we commit ourselves to working to prevent climate change, may we still be able to experience deep and complete enjoyment of the signs of spring, whenever they may arrive. Let us raise this first cup to celebrate springtime, growth and new life.

ALL: ברוך אתא יי אלהנו מלך העולם בריא פרי הגפן.
Baruch Atah Adonai Eloheinu Melech Ha-olam borei p'ri ha-gafen.
 Blessed are You, Adonai our God, Sovereign of the Universe,
 Who creates the fruit of the vine.



Drink the first cup.

We sing together:

RETURN AGAIN

Shlomo Carlebach

Return again, return again,
 Return to the land of your soul
 Return again, return again,
 Return to the land of your soul.
 Return to what you are,
 Return to who you are,
 Return to where you are
 Born and reborn again
 Return again, return again,
 Return to the land of your soul
 Return again, return again,
 Return to the land of your soul.

URCHATZ: THE FIRST WASHING OF HANDS

*What is one part of your own act that you want to clean up?
Did you make any meaningful progress on this during the past year?*

READER 6:

Instead of the leader's hands being washed, as is the tradition, the leader will wash the hands of one guest as a proxy for all the others. No blessing is said because we are not about to eat bread. Since this is not the normal daily or weekly practice, when we usually wash our hands just before we eat bread, this moment is meant to prompt children and others to ask "why is this night different from all other nights?"

KARPAS: THE SYMBOL OF REBIRTH AND RENEWAL

What did you shed tears over this past year?

READER 7:

In this festive season, we feel a connection with the food we eat from the land and we remember that we are surrounded by blessings and miracles no less majestic than those our ancestors witnessed thousands of years ago. Spring reminds us that we are again given a chance for renewal; a new chance to create peace and goodness in our world. We dip kar-PAS — greens — to symbolize this renewal. The salt water symbolizes the bitter tears shed by our ancestors in slavery and by people oppressed everywhere in our own time.

ALL:

ברוך אתא יי אלהנו מלך העולם בריא פרי האדמה.
Baruch Atah Adonai Eloheinu Melech Ha-olam borei p'ri ha-'adamah.

Blessed are you, Adonai our God, Sovereign of the Universe,
Who creates the fruit of the earth.

Eat the greens.

FLOWER BLESSING

READER 8: There is a Sephardi ritual of going out to have a picnic during Pesach to have the opportunity to say a blessing over the new spring blossoms. Jewish tradition celebrates the sensual - the delicious and the beautiful. We are reminded not to feel guilty about enjoying the delights of the body but to see them as sacred. Enjoying what is beautiful in this life is integral to our liberation struggles; it sustains us and reminds us of the kind of world we are struggling to help create for ALL people to be able to enjoy.



“Arise, my love, my beautiful one, and come away,
for behold, the winter is past; the rain is over and gone.
The flowers appear on the earth, the time of singing has come,
and the song of the dove is heard in our land.
The fig tree ripens its figs, the vines are in blossom and give forth fragrance.
Arise, my love, my beautiful one, and come away.
(Song of Solomon, 2)

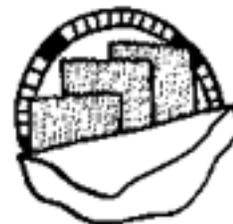
YACHATZ / BREAKING THE MATZAH

What is a division you want to help heal in the coming year?

What do you commit tonight to doing to that end?

The leader uncovers the matzah, lifts the plate, and says:

Behold! This is the bread of affliction, which our ancestors long ago ate in the land of Egypt. May it remind us that there are people who today are poor and hungry, including people in our own community. We wish that they could share the food we have to eat. We hope that next year at this season, all people will be free, and none will live in hunger and want. We affirm that we will each do something to make that come true.



The leader breaks the middle matzah, leaving one half on the Seder plate, and hiding the other half (the “larger half”) as the afikoman until the end of the meal.

Before the afikoman is hidden, the leader lifts it and says:

This portion of matzah is called the afikoman. After dinner tonight, we shall share it. Among people everywhere, the sharing of bread forms a bond of fellowship. For the sake of our redemption, we do this in remembrance of the oppression of our ancestors and of others Jewish and not Jewish, for our redemption is bound up with the deliverance from bondage of all people everywhere.

MAGGID / THE TELLING

What story do you want to be able to tell yourself about yourself next Passover?

HA LACHMA ANYA: THIS IS THE BREAD OF AFFLICTION

<p>הָא לַחְמָא עֲנִיָּא דִּי אֲכָלוּ אֲבִהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפְּיָן יִיְתִי וְיִיכֹל, כָּל דְּצָרִיךְ יִיְתִי וְיִפְסַח. הַשְׁתָּא הִכָּא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרֵין.</p>	<p><i>Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah habaah b'ara d'Yisrael. Hashata avdei, l'shanah habaah b'nei chorin.</i></p>	<p>This is the bread of affliction that our ancestors ate in the land of Egypt. All those who are hungry, let them enter and eat. All who are in need, let them come celebrate the Passover. Now we are here. Next year in the land of Israel. This year we are enslaved. Next year we will be free.</p>
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THE FOUR QUESTIONS

*Sung by children, and joined (as necessary or as inspired)
by ANY AND ALL who were EVER the youngest at a seder!*

מה נשתנה הלילה הזה מכל-הלילות.

Mah nishtanah halailah hazeh mikol haleilot?

How is this night different from all other nights?

1. שְׁבֹכֵל-הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצָּה הַלֵּילָה הַזֶּה כֻּלּוֹ מַצָּה.

Sheb'chol haleilot anu ochlin chametz umatzah, halailah hazeh, kuloh matzah.

On all other nights, we eat chameitz and matzah. Why on this night, only matzah?

2. שְׁבֹכֵל-הַלֵּילוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת הַלֵּילָה הַזֶּה מְרוֹר.

Sheb'chol haleilot anu ochlin sh'ar y'rakot, halailah hazeh, maror.

On all other nights, we eat all vegetables. Why, on this night, maror?

3. שְׁבֹכֵל-הַלֵּילוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְּיֵינוּ פְּעַם אַחַת הַלֵּילָה הַזֶּה שְׁתַּי פְּעָמִים.

Sheb'chol haleilot ein anu matbilin afilu pa'am echat; halailah hazeh, sh'tei f'amim.

On all other nights, we don't dip even once. Why on this night do we dip twice?

4. שְׁבֹכֵל-הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבֵּין הַלֵּילָה הַזֶּה כֻּלָּנוּ מְסַבֵּין.

Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

On all other nights, we eat either sitting upright or reclining. Why on this night do we all recline?



THE ANSWERS

The answers to these, and all our questions, begin with *Avadim Hayinu*, 'We were slaves in Egypt.'

We sing together:

Avadim Hayinu:

Avadim hayinu, hayinu

Ata b'nai chorin, b'nai chorin.

Avadim hayinu

Ata, ata, b'nai chorin

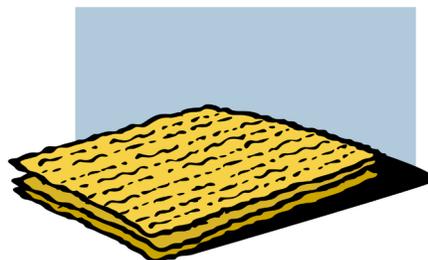
Avadim hayinu

Ata ata b'nai chorin, b'nai chorin.



READER 9: We eat matzah because when our ancestors were at last told by Pharaoh that they could leave Egypt, they had no time to allow their bread to rise, so they baked hurriedly, without leavening. We call matzah the bread of the poor because we ate it when we were slaves. We call it the bread of freedom because we ate it when we became free.

We ate it then, so we eat it now.



To be a slave. To be owned by another person, as a car, house or table is owned. To live as a piece of property that could be sold—a child SOLD from its mother, a wife from her husband.

To be considered not human, but a “thing” that plowed the fields, cut the wood, cooked the food, nursed another’s child; a “thing” whose sole function was determined by the one who owned you.

To be a slave. To know, despite the suffering and deprivation, that you were human, more human than he who said you were not human. To know joy, laughter, sorrow and tears and yet be considered only the equal of a table. To be a slave was to be a human being under conditions in which that humanity was denied.

They were not slaves. They were people. Their condition was slavery.

– Julius Lester

READER 10: We eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed as slaves. It reminds us that struggle and hardship shake us out of complacency, and that bitterness renews our appreciation of the simple pleasures we often take for granted.

READER 11: The green of parsley reminds us that spring is here, the season of new life. We dip food once in salt water to remind us of the tears shed in slavery back then, as well as the tears of all people today who live with oppression. We again dip the parsley, this time in charoset, to remind us that even in bitter times, there is sweetness.

READER 12: We lean back and relax when we eat because, when we were slaves, we were not allowed to rest—not even when we ate. We remember what life is like for people who long for freedom.

READER 13: And if God had not brought our ancestors out of Egypt, we and our children and our children’s children would still be subjugated to Pharaoh in Egypt.

Even if we were all old and wise and learned in Torah, we would still be commanded to tell the story of the Exodus from Egypt. The more we talk about our rescue from bondage, the more we will understand what it means to be a free people.



READER 14: Our society produces enough for everyone. While we are free and live in privilege (even those of us who are not “rich” in American terms), we are still enslaved by the belief that some people deserve to be richer and some poorer. Hopefully, someday we will all realize the truth of the four questions. We were freed from Egypt, but as long as there is poverty that crushes the poor and wealth that insulates the wealthy, we are all still oppressed. As one suffers, so do we all.



“There is no whole heart but a broken heart. If your own suffering does not serve to unite you with the suffering of others, if your own imprisonment does not join you with others in prison, if you in your smallness remain alone, then your pain will have been for naught.”

– Rabbi Tirzah Firestone

ON THE SEDER PLATE

*Other items are often added to the traditional ones on the seder plate.
Consider which of these symbols are meaningful to you.
What other symbols might you want on the seder plate?*

ORANGE: In the 1980s, Susannah Heschel came across a feminist Haggadah that some Oberlin college students had written. They had devised a ritual to place a crust of bread on their Seder plates as a sign of solidarity with Jewish lesbians (in response to a story where a rabbi said, “there’s as much room for lesbians in Judaism as there is for a crust of bread on a Seder plate”).

Heschel did not want to continue the ritual with bread because it “renders everything chametz, suggesting that being lesbian is being transgressive, violating Judaism ... an orange was suggestive of something else: the fruitfulness for all Jews when lesbian women and gay men are contributing and active members of Jewish life.”

Instead, Heschel placed an orange on their Seder plate as a gesture of solidarity with lesbians, gay men and others who are marginalized within the Jewish community.

Spitting out the seeds reminds us to spit out the hatred and ostracization of **LGBTQ** people in our community, and others who feel prejudice's sting.

It is also significant that an orange is segmented, not fragmented.

May we remember that our community may have segments, but together we form a whole.

OLIVES: In the land of *Israel / Palestine*, olive groves have provided security and food for generations. Olive trees generally live for about 400 years but many survive until they are 1,000 years old. When the groves are destroyed, the past and future are destroyed. The bulldozing of olive groves for the past few decades has brought loss of livelihood and of a way of life.

The olive branch has long been a symbol of peace.

May all find peace and security, especially among the olive groves of Israel and Palestine.

CHOCOLATE: Some people include fair-trade chocolate or cocoa beans as a symbol of the forced labor that is still in practice around the world today. We have a role in the process by making consumer choices that promote **economic fairness** for those who produce our products around the globe.

May all who are enslaved find freedom.

BEETS: Vegetarians often present a beet, rather than a shank bone, as a reminder that blood does not need to be shed to remind us of blood that has already been shed, and to ask us to consider the freedom and **dignity of all animal life**, not just humans.

May we have compassion for all life.

POTATOES: Since 1991’s Operation Solomon, some people include a potato, in honor of the Jewish airlifted-Exodus from Ethiopia, who were provided with this simple and easy to digest food after a **harrowing journey**.

May all find mercy and nourishment wherever they are from, and wherever they go.

BANANAS: The Syrian **refugee crisis** is sometimes brought to mind with a banana on the seder plate. Avlan Kurdi was a 3-year-old boy who drowned, along with his brother Galip and mother Rihan, while trying to escape war-torn Syria. Their father Abdullah survived the journey, and in teaching the world about his sons, he shared that they loved bananas.

May all be guarded and protected along their journey to safety.



PINECONES: Temple Israel in Boston, Mass., adds a pinecone to their seder plate: We “pass over” pinecones every day. Inside each of these pinecones is a precious seed – the pine nut. Most of us pass more pine nuts in a single day than one could count in a year. Yet they remain hidden, unseen. Moreover, they’re nearly impossible to extract with our own hands. The pinecone “imprisons” its seeds, and only hard work on the part of nature compels it to open up. A pinecone on the seder plate is a reminder of *mass incarceration* and the work it will take to repair this injustice.

May all who are imprisoned find justice.

CASHEWS: Temple Emanuel in Newton, Mass., adds cashews to the seder plate to *honor our troops*. The idea came from a sign at a drug store that asked customers to consider buying bags of cashews to send to troops stationed in Iraq; an employee whose son was serving abroad explained that the salted cashews provided sustenance and hydration in Iraq’s desert climate.

May we all have sustenance and hydration.

POTATO CHIPS: Instead of parsley, a symbol of spring and healthy vegetables, potato chips allude to the fact that high-fat, low-nutrition foods are cheaper and easier to find in struggling neighborhoods and “food deserts.” This is a call for *food justice and equality*.

May we all have access to sustainable and nutritious foods.

ARTICHOKE: As an acknowledgement of *interfaith families* the artichoke has been included to show how the Jewish people have been thorny about talking about interfaith marriage, but are now opening up about what is inside our hearts.

May we be open to all faiths and families and backgrounds.



READER 15: Our story is the people’s story. Our Seder, thousands of years ago, was conducted in Aramaic, the language of our people at that time. Aramaic was the language of the ancient rabbis in Jerusalem; Aramaic was the language of a dispossessed people living in land occupied by a foreign empire. Over the course of centuries, Aramaic was replaced by Greek, Syriac, Arabic and later, Hebrew. Now, our Seder is conducted primarily in English. In keeping with the tradition that made Passover the people’s holiday, we use English so that all are able to question, and all can participate.

READER 16: The story of Passover is a very old story that begins over 3,000 years ago. During a famine Jacob and his family fled to Egypt where food was plentiful. There Jacob's sons found their brother Joseph had risen to high position in Pharaoh's court. Because of this, Joseph's people were welcomed into Egypt.



READER 17: Generations passed and our people prospered in Egypt. Rulers came and went, until a new Pharaoh arose who felt threatened by the strangers in his people's midst, and ordered our people enslaved. The Egyptians set taskmasters over the Israelites with forced labor and made them build cities for Pharaoh. The Egyptians made the lives of the Israelites bitter with harsh labor. But even as they were oppressed, they increased in numbers and the Egyptians came fear they would ally with their enemies.

READER 18: In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed. Two midwives named Shifrah and Puah defied his orders. Through their courage, a boy survived. Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found and taken out of the reeds, and adopted, by Pharaoh's daughter, who named him Moshe (one who was drawn out) and raised him as a Prince of Egypt.

READER 19: Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, he struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone. God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to freedom.

READER 20: Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: "Let my people go." Pharaoh refused. Ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.

We sing together:

Go Down Moses

Go down Moses
Way down in Egypt land
Tell all Pharaohs to
Let My People Go!

When Israel was in Egypt land...
Let My People Go!
Oppressed so hard
They couldn't stand
Let My People Go!

Fill the second cup BEFORE we recall the ten plagues.

THE TEN PLAGUES

READER 21: Though we descend from those redeemed from the brutality of ancient Egypt, and have ourselves rejoiced to see oppressors overcome, our triumph is diminished by the loss of life of the Egyptians, as the wine within the cup of joy is lessened when we spill 10 drops for the plagues of Egypt.

To remember upheaval that follows oppression, we pour ten drops for the plagues upon Egypt.

ALL: Let us say these together as we remove a drop of wine from our cup with a finger for each plague, because we can NEVER rejoice in the suffering of others.

*Dam, Tzfar-day-ah, Keen-neem,
A-rov, De-ver, Shcheen,
Ba-rad, Ar-beh,
cho-shech, Ma-kkat, b'Cho-rot*

Blood, frogs,
lice, wild beasts,
cattle blight, boils,
hail, locusts,
darkness,
and death of the first born

ALL:

Each drop of wine we spill is a hope and a prayer that people will cast out the plagues that threaten us, beginning in our own hearts.

Our rabbis taught:
*The sword comes into the world
because of justice delayed
and justice denied.
God is urgent about justice,
for upon justice
the world depends.*



We name the plagues that are with us today:

Against the making of war,
and against the teaching of hate.
Against the despoiling of the earth,
and against abuses of power.
Against the dehumanizing of “the other,”
and against the neglecting of human needs.
Against the oppressing of peoples,
and against weakening of communities.
Against the subjugation of learning
and against the erosions of freedom.

What are some other plagues that are with us today?

DAYENU דינו

Dayenu is a song of praise and thanksgiving. “Dayenu” means “it would have been enough.” We are reminded to notice and be grateful each day for all the goodness around us.

We sing together:

*Ilu hotsi hotsianu, hotsianu mi-Mitzrayim, hotisanu mi-Mitzrayim,
Dayenu
Day, dayenu, day, dayenu, day, dayenu, dayenu, dayenu...*

*Ilu natan natan lanu, natan lanu et ha-Shabbat, natan lanu et ha-Shabbat,
Dayenu.
Day, dayenu, day, dayenu, day, dayenu, dayenu, dayenu...*

*Ilu natan natan lanu, natan lanu et ha-Torah, natan lanu et ha-Torah,
Dayenu.
Day, dayenu, day, dayenu, day, dayenu, dayenu, dayenu...*

If we had freed ourselves from slavery,
and not passed through the sea in safety—DAYENU!

If we had passed through the sea in safety,
and not learned to survive in the desert—DAYENU!

If we had learned to survive in the desert,
and had not received the mitzvah of the Sabbath—DAYENU!

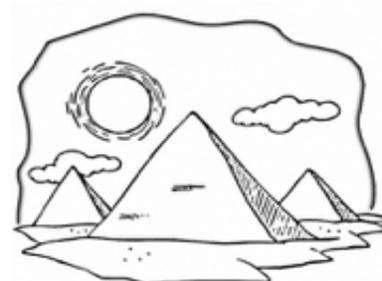
If we had learned to rest on the Sabbath,
and never known the stories of the Torah—DAYENU!

If we had learned the stories of the Torah, and never built the temple—DAYENU!

If we had built the temple, and had no wise people to share their wisdom with us—
DAYENU!

If we had wise people who spoke truth to us,
and were not wise enough to listen—DAYENU!

If we were wise enough to listen,
and never lifted a finger to make it happen—DAYENU?
We would probably still be in Egypt.



THE SECOND CUP: THE CUP OF LIBERATION

READER 22: As we recall the liberation from slavery of our own people, we empathize with the plights of all other oppressed peoples. All physical slavery involves a spiritual slavery as well as a loss of dignity and pride. We dedicate ourselves tonight to a freeing of body and soul of all human beings and to eliminating all vestiges of racism in ourselves and in our community.



ALL: ברוך אתא יי אלהנו מלך העולם בריא פרי הגפן.
Baruch Atah Adonai Eloheinu Melech Ha-olam borei p'ri ha gafen.
 Blessed are You, Adonai our God, Sovereign of the Universe,
 Who creates the fruit of the vine.

Drink the second cup.

RACHTZAH HAND WASHING BEFORE EATING

What is one thing you are committed enough to cleaning up in the world that you are ready to take action on this year?

ברוך אתא יי אלהנו מלך העולם אשר קדשנו במצותיב וצונו על נטילת ידים.
 ALL: *Baruch atah adonai eloheinu melech ha'olam*
asher kid'shanu b'mitzvotav v'tzivanu al niteelat yadayim.

**We don't speak until we have said the next two blessings and eaten the matzah in shared silence.*

MOTZI-MATZAH FOR BREAD / MATZAH

Think about a companion you want to spend more time with in the coming year.

READER 23: We are now coming to the Seder meal. As we ordinarily begin our meals with the breaking of bread, we begin tonight with the breaking of matzah. We recite two blessings; first the regular blessing for bread, then a special one for matzah.

The upper & middle piece of the three matzot are broken and distributed among the group as we say together:

ALL: ברוך אתא יי אלהנו מלך העולם המוציא לחם מן הארץ.
Baruch Atah Adonai, Eloheinu Melech ha-olam, ha-motzi lechem min ha-aretz.
 Blessed are You, Adonai our God, Sovereign of the Universe,
 who brings forth bread from the earth.

ברוך אתא יי אלהנו מלך העולם אשר קדשנו במצותיב וצונו על אכילת מצה.
Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kidishanu b'mitzvo-tav v'tzivanu
al a-chilat matzah.

We praise You, God, who hallows our lives with commandments,
 and enjoins us to partake in eating matzah.

Each participant eats a portion of the two matzot.

MAROR THE BITTER HERBS

ALL:

ברוך אתא יי אלהנו
מלך העולם אשר קדשנו במצותיב
וצונו על אכילת מרר.

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
asher kidshanu b'mitzvo-tav, v'tzivanu
al a-chilat maror.*

Blessed are you, Adonai our God,
Sovereign of the Universe,
who hallows us with mitzvot,
commanding us to eat the bitter herbs.



Everyone eats the bitter herbs.

KORECH The “Hillel Sandwich”

READER 24: On Passover, Hillel, the head of the Rabbinic academy in Jerusalem two thousand years ago (born in Babylon, traditionally 110 BCE to 10 CE), combined the pesach, matzah and maror and ate them together. In his wisdom, he understood that to fully appreciate the sublime taste of freedom (the Pesach sacrifice) one must mix that with the bitter ingredients of slavery (matzah and maror). Every aspect of the Hillel sandwich has power and meaning. Two matzot – one symbolizing the bitterness of galut (exile), and the other the sweetness of geulah (redemption or deliverance).

Maror is inseparable from the redemption experience. No joy exists without bitterness.

For our second “dipping” please take a piece of matzah, put some charoset on it and make sure you dip your maror in the charoset.

Put another piece of matzah on top.

SHULKHAN OREKH THE MEAL IS NOW SERVED.

*Since “shulchan orekh” means “set table”
what is something you want to have set up by next Passover?*



TZAFUN: THE AFIKOMAN IS FOUND AND EATEN

What is something you are willing to sacrifice for some greater good in the year ahead?

Toward the end of the meal, the children look for the afikoman, which has been hidden. Since neither the meal nor the Seder can be concluded before everyone has eaten a piece of it, whoever finds the afikoman is given a reward. Nothing is eaten after the afikoman, so that the matzah may be the last food tasted.

Eat the afikoman.

BAREKH: THE BLESSING AFTER THE MEAL

If you could live your life such that your memory would indeed be "for a blessing" what would you want the blessing to be for?

We have eaten this Passover meal as a free people and we express our thanks for that. Preserve us in life, sustain us with good and honorable work and make us worthy.

Bless this home, this table, and all assembled here;

may all our loved ones share our blessings.

**READER 25:**

Blessed are You, our God, Ruler of the Universe, who sustains the entire world with goodness, grace, loving kindness, and compassion. God gives bread to all, for God's grace is everlasting. And in God's goodness we have never lacked anything and we will never be deprived of food. For God provides for all and does good for all and prepares food for all creatures. Blessed are You, who provides for all. God of our ancestors, may You remember us on this day of Passover to bless us with kindness and mercy for a life of peace and happiness.

We sing together:

SHIR HAMALOT

Shir hamaalot, b'shuv Adonai et shivat Tziyon hayinu k'chol'mim.

Az yimalei s'chok pinu, ul'shoneinu rinah.

Az yom'ru vagoyim:

Higdil Adonai laasot im eileh.

Higdil Adonai laasot imanu, hayimu s'meichim.

Shuvah Adonai et sh'viteinu kaafikim baNegev.

Hazor'im b'dimah b'rinah yiktzoru.

Haloch yeileich uvachoh, nosei meshech hazara,

bo yavo v'rinah, nosei alumotav.

BIRKAT HAMAZON

*Baruch atah Adonai, Eloheinu Melech haolam,
hazan et haolam kulo b'tuvo, b'chein b'chesed uv'rachamim.
Hu notein lechem l'chol basar ki l'olam chasdo.
Uv'tuvo hagadol tamid lo chasar lanu,
v'al yechar lanu, mazon l'olam va-ed, baavur sh'mo hagadol.
Ki hu El z'an um'farneis lakol umeitiv lakol,
umeichin mazon l'chol b'riyotav asher bara.
Baruch atah Adonai, hazan et hakol.*

READER 26:

Blessed is the creative force of the universe, we praise and give thanks for your sustenance. When we speak of God, we are pointing to grace, love, and compassion, the Source of bread for all who live. Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O God, Source of food for all who live.

We sing together:

OSEH SHALOM

*Oseh shalom bim-romav
hu yaaseh shalom aleinu
ve-al kol Yisrael
ve'al kol yoshvei teyvel, ve-imru amen.*

We pray that God who establishes peace in the heavens grant peace for us, for all Israel, and all people, and let us say, Amen.



THE THIRD CUP OF WINE:

Our future and the future of the world rests in our children. We hope that they remember the messages of this Seder throughout the year, and for all their lives.

ALL: ברוך אתא יי אלהנו מלך העולם בריא פרי הגפן.
Baruch Atah Adonai Eloheinu Melech Ha-olam borei p'ri ha-gafen.
Blessed are You, Adonai our God, Sovereign of the Universe,
Who creates the fruit of the vine.

THE CUP OF ELIJAH

The wine glasses are filled – including a glass for Elijah, which is now filled to the top.

ALL:

The injustice of this world still brings to mind Elijah, who in defense of justice, challenged power. In many tales from Jewish lore, he appears to help the weak. For every undecided questions of pain and sorrow, or unrewarded worth and unrequited evil, Elijah would someday provide the answer.

READER 27:

Elijah the prophet will turn the hearts of parents to the children and hearts of the children to their parents, to sing the triumph of people together over the powers of destruction. Elijah's cup represents our future redemption, looking forward to the time of liberation, when peace and justice will fill the world.

Tradition says that Elijah makes an appearance at every Seder.

Elijah opens up for us the realm of mystery and wonder.

Now let us open the door for Elijah.

Children go to the door and open it.

We sing together:

***Eliyahu Hanavi, Eliyahu Hatishbi, Eliyahu Hagiladi,
Bimheirah Yavo Eileinu, Im Mashiach Ben David.***

MIRIAM'S CUP

READER 28: The cup of Miriam is symbolically filled with *mayim hayyim*, living waters from Miriam's well. These living waters accompanied the Israelites during the Exodus, and are a symbol of our past redemption, when our people left Egypt and slavery.

Miriam's well was said to hold power to heal and renew, and thus become a special source of transformation for a people seeking to leave slavery behind and form a new identity. Throughout our journey, we have sought to discover these living waters for ourselves. We remember the sustenance and renewal of the living waters of Miriam's well by partaking in a clear glass of spring water.

Let us remember that we are all still on a journey. Just as Miriam and her people were liberated as they were sustained in the desert and transformed to become a new people, so may we be delivered, sustained and transformed on our journey to a stronger sense of ourselves as individuals and as a people.

We sing together:

***Miriam ha-n'vi'ah oz v'zimrah b'yadah.
Miriam tirkod itanu l'hagdil zimrat olam.
Miriam tirkod itanu l'taken et ha-olam.
Bimheyrah v'yameynu
hi t'vi' einu el mey ha-y'shuah.***



HALLEL TIME TO PRAISE

*What from this past year do you most want to praise/praise God for?
What lengths would you go to sing or shout those praises?*

Psalm 150:

*Hallelu el bekodsho
Halleluhu birki'a uzo
Halleluhu vigvurotav
Halleluhu kerov gudlo
Halleluhu beteka shofar
Halleluhu benevel vechinor*

*Halleluhu betof umachol
Halleluhu beminim ve'ugav
Halleluhu betziltzelei shama
Halleluhu betzilzelei tru'a
Kol han'shama tehalel ya
Hallelujah!*

ECHAD MI YODEA

*Echad mi yode'a?
Echad ani yode'a
Echad Eloheinu shebashamaim uva'aretz.*

*Shnaim mi yode'a::
Shnaim ani yode'a
shnei luchot habrit
echad eloheinu shebashamaim uva'aretz.*

*Shlosa mi yode'a?
Shlosa ani yode'a.
Shlosa avot,
shnei luchot habrit
echad eloheinu shebashamaim uva'aretz.*

- 1 *Echad eloheinu
shebashamaim uva'aretz*
- 2 *Shnei - luchot habrit*
- 3 *Shlosa - avot*
- 4 *Arba - imahot,*
- 5 *Chamisha - chumshei torah*
- 6 *Shisha - sidre Mishna*
- 7 *Shiv'a - yemei shabatah*
- 8 *Shmonah - yemei milah*
- 9 *Tish'ah - chodshei leidah*
- 10 *Asara - dibraya*
- 11 *Achad asar - kochvaya*
- 12 *Shneim-asar - shivtaya*
- 13 *Shlosa-asar - midaya*

WHO KNOWS ONE?

Who knows One?
I know One
One is God in the heavens & the earth

Who knows Two?
I know Two
Two are the tablets that Moshe brought
One is God in the heavens & the earth

Who knows Three?
I know Three
Three are the fathers
Two are the tablets that Moshe brought
One is God in the heavens & the earth

One is God in the heavens & the earth
Two are the tablets that Moshe brought
Three are the fathers
Four are the mothers
Five are the books of the Torah
Six are the books of the Mishnah
Seven are the days of the week
Eight are the days before a bris
Nine are the months before a birth
Ten are the Big Commandments
Eleven are the stars in Joseph's dream
Twelve are the tribes of the Israelites
Thirteen are God's attributes

ADIR HU

Adir hu, adir hu

Chorus:

*Yivneh veito b'karov
Bim'heirah, bim'heirah,
b'yameinu b'karov
Ei-l b'neih! Ei-l b'neih!
B'neih veit'kha b'karov*

*Bachur hu, gadol hu, dagul hu,
(Chorus)*

*Hadur hu, vatic hu,
zakai hu, chasid hu
(Chorus)*

*Tahor hu, yachid hu, kabir hu,
Lamud hu, melekh hu, nora hu,
Sagiv hu, izuz hu, podeh hu, tzadik hu
(Chorus)*

*Kadosh hu, rachum hu,
shaddai hu, takif hu
(Chorus)*

CHAD GADYA – ONE LITTLE GOAT

Chad gadya, chad gadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata shunra,
ve'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata chalba,
venashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

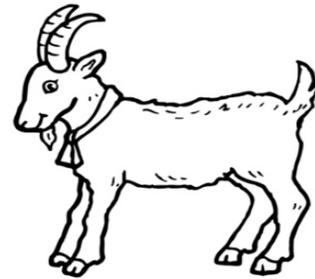
Va'ata chutra,
vehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata nura,
vesaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.
Va'ata maya,

vekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata tora,
veshatah lemaya,
dekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata hashochet,
veshachat letora,
deshatah lemaya,
dekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya
Va'ata mal'ach hamavet,
veshachat leshochet,



deshachat letora,
deshatah lemaya,
dekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata HaKadosh
Baruch- Hu,
veshachat lemal'ach
hamavet,
deshachat leshochet,
deshachat letora,
deshatah lemaya,
dekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

THE FOURTH CUP: THE CUP OF HOPE

As our Seder draws to an end, the fourth cup helps us recall that our redemption is not yet complete. There are tasks that still await us as a people, and we live for the preservation and the affirmation of hope. We dedicate this last cup to our families, our friends, our mentors, those who support and inspire us, and to those who came before us, on whose shoulders we stand, whose work and vision sustains us as we continue on this journey.



ALL: ברוך אתא יי אלהנו מלך העולם
בריא פרי הגפן.

*Baruch Atah Adonai Eloheinu Melech Ha-olam
borei p'ri ha-gafen.*

Blessed are You, Adonai our God,
Sovereign of the Universe,
Who creates the fruit of the vine.

Drink the fourth cup.

NIRTZAH: The Conclusion

*What is one thing you want
to make sure you bring to conclusion by next Passover?*

ALL: May the world be blessed with freedom.
May light shine on ALL people and on ALL nations.
May our country truly become a place of liberty and justice.
May there be peace for us and for all people.
And may we not trust in God alone to do all this,
but work ourselves to make the world
what we want and need.



WE SHALL OVERCOME

We shall overcome. We shall overcome.
We shall overcome some day

Oh, deep in my heart, I do believe
We shall overcome some day

We'll walk hand in hand.
We'll walk hand in hand
We'll walk hand in hand some day

We shall all be free. We shall all be free
We shall all be free some day

We are not afraid. We are not afraid
We are not afraid some day
We are not alone. We are not alone
We are not alone some day

The whole wide world around.
The whole wide world around some day

Oh, deep in my heart, I do believe
We shall overcome some day

READER 29: The Passover Haggadah is a document that has been compiled and rearranged over the past 2,000 years. Tonight we included some newer texts, and left out others.

The following lines were likely added in the 15th century. They refer to the Jewish belief in the rebuilding of the Temple in Jerusalem and the related beliefs in the coming of the messiah and resurrection of the dead that will happen when the Temple is rebuilt.

READER 30: Most contemporary liberal Jews reinterpret the belief in the messiah as a belief in the possibility of a world of justice, compassion and peace and the responsibility we have to do all we can to bring that vision to reality.

Some read these lines thinking of the actual physical place of Jerusalem, which also could remind us of the importance of the city which is central to three religions, and whose name means “City of Peace.”

There are many ways to interpret these words and many approaches to bring about a world of peace, in Jerusalem and everywhere.

With these thoughts in mind, we conclude with the words:

L'SHANAH HA'BA-AH B'YERUSHALAYIM! לשנה הבאה בירושלים!
NEXT YEAR IN JERUSALEM!

L'SHANAH HA'BA-AH B'SHALOM! לשנה הבאה בשלום!
NEXT YEAR IN A WORLD OF PEACE!



The “Peace, Justice, and Divine Sparks” Haggadah was created by Jeff Bercuvitz in 2012.

This 2019 version was updated by Naomi Wilensky, with input from the TvO community and seder leaders.