

# The Beyt Tikkun Liberation Passover Seder Haggadah 2024/5784

Let us sing together in appreciation and celebration that we have arrived at this moment together. *Heeney mah tov u'mah na'eem shevet kulanu gam yakhad: Behold how good and how pleasant, for us to all dwell together.*

## GOD

God is such a weighty word. Hearing the word can conjure up so many different feelings. The Torah has many different names for the life force of the universe that animates all. We at *Beyt Tikkun* understand that life force (often referred to as God) as the energy in the universe that makes possible the transformation from 'what is' to 'what can and ought to be.' In other words, God (as known by the four letters *Yud Hey Vav Hey*) is the spiritual, loving energy of the universe that makes possible the transformation from a world of domination to a world of love, justice, and generosity—a caring world. We are an embodiment of God's liberatory energy in the universe. We have a call to partner with God to heal, repair, and transform the world. The story of our Exodus from slavery is a story of both individual and collective liberation.

Therefore, on Passover we renew our commitment to embodying that transformative, liberatory energy both as individuals and as a people.



At this historical moment, it is understandable that many people, maybe even many of us, have lost faith in this liberatory potential. It is hard to believe in the possibility of fundamental change. Yet Judaism is a religion of and Jews are a people who hold onto hope, even in the face of despair. The path back to hope is paved with stepping stones of grief, compassion, and empathy. Allowing ourselves to feel our despair and participating in a ritual in which we tell our story of overcoming oppression is the foundation upon which hope is birthed.

Like all ancient peoples, Jews celebrated spring with festivals that rejoiced in the awakening of

the fertility of the soil. In addition, Jews utilized nature festivals to recall and relive historical experiences of meaning for our people—to remind us of our past and direct the human mind to the consciousness of history as an ethical and spiritual influence in human life. The purpose of the festivals is to illustrate the presence and activity of the Divine in nature, history, and people’s individual and collective lives. The connection between the natural world and the spiritual world are both manifestations of the Divine Source of All.

The Passover Seder is an opportunity to stretch back in time to a place in which we were enslaved so we might humble ourselves and remember what enslavement looked and felt like in the hopes that we can honestly look at the ways in which we participate in oppressing others today.

## Land Acknowledgement

The destruction, devastation, and land theft in Palestine that we are witnessing today calls us to acknowledge and remember the destruction, devastation, and land theft committed here in the United States and throughout the world. We honor all indigenous communities across the globe who have stewarded the lands from which we reap our bounties and on whose lands and bodies we committed unspeakable atrocities. We give thanks for their caring for the earth, the waters, and the air. And we commit to not merely stand in solidarity with them but also to engage in concrete actions to support and participate in their liberation struggles, their efforts to re-matriate the land, and to return to their lands.

**INDIAN LAND FOR SALE**

GET A HOME OF YOUR OWN EASY PAYMENTS

PERFECT TITLE POSSESSION WITHIN THIRTY DAYS

**FINE LANDS IN THE WEST**  
IRRIGATED IRRIGABLE GRAZING AGRICULTURAL DRY FARMING

AS ORDERED BY THE DEPARTMENT OF THE INTERIOR UNDER SECRETARY JOHN ALBERTSON UNDER AUTHORITY OF THE SECRETARY OF THE INTERIOR

State	Acres	Average Price per Acre	Location	Acres	Average Price per Acre
Colorado	5,211.21	\$7.27	Oklahoma	34,664.00	\$10.14
Idaho	17,013.00	24.85	Oregon	1,020.00	15.43
Kansas	1,684.50	31.45	South Dakota	130,445.00	16.53
Montana	11,634.00	9.86	Washington	4,379.00	41.37
Nebraska	5,941.00	36.65	Wisconsin	1,099.00	17.00
North Dakota	22,610.70	9.93	Wyoming	865.00	20.94

FOR THE YEAR 1911 IT IS ESTIMATED THAT 350,000 ACRES WILL BE OFFERED FOR SALE

WALTER J. FISHER      ROBERT G. VALENTINE

---

**BUY YOUR HOME IN ISRAEL NOW!**

SAFETY CONCERNS MERGED OUR TWO PLANNED EVENTS INTO ONE. VENUE WILL BE DISCLOSED 24HRS PRIOR TO VERIFIED REGISTRATIONS. EXPECT VALUABLE INSIGHTS ON BUYING PROPERTY IN ISRAEL.

7:30 PM      MARCH 31 2024

TEANECK/ENGLEWOOD

TO REGISTER VISIT: [WWW.ISRAELEVENT.LIVE/TEANECK](http://WWW.ISRAELEVENT.LIVE/TEANECK)

CAPITIL    ISRAEL    First Israel

## Havdalah to separate Shabbat and Festivals

Barukh Atah YHVH, eloheinu melekh ha'olam borei meh-oray ha-esh. Barukh Atah Yah,

*Eloheyenu melekh ha'olam, hamavdil ben kodesh l'khol, ben or lih kho-shekh, ben tzadikim lehr'sha'im, ben yom hash-vi'ee l'sheyshet yemey hama'aseh, ben kedushat shabbat li'kedushat yom tov hiv-dal-ta, v'et yom ha-sheh-vi'ee misheyshet yemey ha'ma'aseh kidashtah. Bruchah at Shechinah, hamavdilah ben kodesh l'kodesh.*

Blessed are you Transformative Power of the Universe who creates the illumination of fire within our hearts and souls and in the world so we can feel the warmth of your embrace and see the Divine in one another. Blessed are you Transformative Power of the Universe, who has differentiated between the sacred and the mundane, between illumination and nothingness, between the righteous and the misguided, between the seventh day of holiness and the six working days. You have delineated between the sacred state of Shabbat and the sacred state of the Festival, and have established the seventh day as a day to transcend the mundanity of the six working days. You have differentiated the sacred with Your holy energy. Blessed are you Shechinah, Indwelling Spirit of the Universe, who distinguishes between different stages of the sacred.

## **Lighting the Candles**

The lighting of the candles is an opportunity to bring attention to that which is in need of some uplifting and light in ourselves and/or our world. Perhaps your own inner light needs kindling so you can share your light, maybe it's the light of faith that things will get better, or the light of compassion or justice. As we light the candles and you bring the light into your eyes, set an intention for what light you are calling in at this time.

### ***To start the Seder, light the candles for Passover***

*Barukh ata YHVH, Eloheyenu melekh ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu l'hadleek neyr shel Yom Tov.*

Blessed is the Transformative Power of the Universe who has given us the capacity to find meaning and create sacred holy time through the celebration of Light.

## **Bless the Children**

We lift up our hands toward the heads of any children here and envision all children on the planet as we bless them with a blessing of Divine love shining on and protecting them. Take a deep breath and bring into your minds-eye the images of children, your own and those around the world, who are so desperately in need of adult protection and yet from whom we turn away.

♪ *Ye'va'rekh'ekha YHVH ve'yish'me'rekha. Ya'er YHVH panav eylekha vee'khuneka. Yisah YHVH panav ey'lekha ve'yasem lekha Shalom.*

May God/Shekhinah bless and keep you. May God/Shekhinah shine Her face on you and be

gracious to you. May God/Shekhinah lift up Her face to you and all the world, and grant you and all people health, peace, and happiness.

We also invite into our Seder the spirit of all those who are precious to us but who are no longer with us—family members, friends, teachers, students, or others who inspired us even if we didn't know them personally. And we honor the memory of all those fighting struggles for liberation and justice.

Close your eyes for a moment and bring their energy and spirit into our room and space.

### **Break-out Groups (3 people)**

Judaism teaches that appreciation of our material blessings are intended to give rise to moral responsibility, namely to be responsible for how we use our material blessings in the world. The purpose of religion is not to secure things for our physical well-being but rather to get us to use the things we have in righteous ways and with righteous intention—to live moral lives.

Take a moment now and let come into your consciousness someone or something in your life for whom or which you are grateful.

### **Break-out Groups Sharings**

1. Your Name
2. What or whom you are grateful for and why
3. And how that appreciation may give rise to moral responsibility
4. Or anything that's been shared so far that has moved you in some way

For those of you online, we are going to put you into small break-out groups and for those here with us in person, please get in small groups of 3 people.

Each person will have 2 minutes. Please be sure to have someone in your group keep time so everyone has a chance to talk.

### **Beginning of Seder**

Chanting the Order of the Seder:

♪ Kadeysh, Ur'chatz, Karpas, Yachatz, Magid, Rach-tzah, Motzi, Matza.  
Maror, Koreykh, Shulchan Oreykh, Tzafun, Bareykh, Hallel, Nirtzah.

Jews, like all ancient peoples, are storytellers. We retell our liberation story and place it at the very center of our religious holidays and in our Shabbat services. One reason to do this is to claim and own our history. "The oppressor can never be trusted as historian. Our task is preservation. Collective memory is a liberation practice. Remember and tell it." (Cole Arthur Riley)

Another reason to tell our story is to remind ourselves and share with others that the world is not fixed. Systems and structures of oppression are created by human beings. They are not part of the Divine structure of the universe. In fact, they are in direct opposition to Divine order and thus can and must be challenged and transformed by human beings. Together we **can** build an economic, political, social, and cultural reality based on love and generosity, peace and nonviolence, social and economic justice, environmental sustainability and caring for each other and the world. In sharing this truth and working to transform the world, we partner with God in *tikkun olam*. This is our inherited calling as the Jewish people.

We Jews remember ourselves as having been slaves who revolted against the existing order and freed ourselves from that slavery. That process of liberation required us to both overthrow the external systems and structures of oppression, and also the internalized consciousness of the oppressive order that tells us that “the way things are, are the only way they can be.” Today, we need to also overcome our historical trauma that blinds us to the ways in which we re-enact our traumas on others and tells us that the only way we will be safe is by oppressing others.

We are called to ask ourselves today: In what ways have our people, particularly manifested through the State of Israel (a state that calls itself a “Jewish” state), acting as a modern day Pharaoh? How are we still in Mitzrayim (the narrow consciousness of slavery/constriction)?

Take a moment of silence and reflect upon the ways our trauma as an oppressed and demeaned people keep us stuck in Mitzrayim. How might this limit your belief in the possibility of transformation? What support might you need to overcome your traumas and limiting beliefs?

### **Two Minutes of Silence**

The gift of Passover is that in telling the story, we are reminded each year that even in the face of horrific oppressive conditions, in every generation there is a different voice, the voice of the Force of Healing and Transformation, *Yud Hey Vav Hey*, that both makes possible and actually embodies a world of love and justice. This voice continually asserts itself in the consciousness of human beings.

This voice manifested through the courageous and wise actions of women in the Exodus story, as well as the bravery of all the people who slaughtered the pesach lamb to begin their liberation journey, and all those who chose to leave Egypt. Today this voice manifests through the courageous actions of journalists and doctors in Gaza, and protesters throughout the world who put their bodies on the line and pray with their fight for the rights, dignity, and lives of Palestinians. It manifests in the actions of youth, elders, and others challenging the evils of racism, materialism, and militarism, and in the efforts of all those who are rising up and demanding a world in which all people are liberated and in which never again means never again for anyone.

## **Challenging Patriarchy**

One of the most persistent forms of oppression in the world, that crosses all boundaries, is patriarchy. Some believe it is what undergirds all forms of oppression. Patriarchy and sexism is alive and well in Jewish teachings, traditions, and practices. In an effort to challenge and repair some of the damage done to all of us through the patriarchal practices that have marginalized women's role in Judaism, we explicitly take time to acknowledge the powerful actions of women in our liberation journey.

The very first act of rebellion against Pharaoh is committed by the midwives Shifra and Pu'ah, who refuse to participate in the genocide that the Pharaoh devised by calling on them to kill the first born males whose births they facilitated. Their refusal to participate in his nefarious scheme was the first crack in Pharaoh's rule, and it set the precedent for other women to refuse to go along with the genocide Pharaoh's followers were implementing.

Yoheved, Moses' mother, had to decide to have a baby knowing the risk. Miriam watched over Moses' ark as he was sent down the River. Even Pharaoh's daughter Batsheva, one who sits in a seat of relative power, refused to carry out Pharaoh's orders and rescued Moses from the river. Moses' mother nursed and raised Moses for the first few years of his life. These brave women are really the first heroes of the liberation struggle. Women continue to participate in and lead liberation struggles to this very day.

Today we read women's poetry and stories, see their photographs and artwork, read their newspaper articles, watch their interviews, and hear their cries of pain and sorrow. And in hearing women's voices, we hear children's voices, and more. The more diverse voices we hear, the more the stories reflect the fullness of the human experience.



[RafahKid Kid](#)

## **Children**

*Maya Abu Al-Hayyat*

A child's hand sticks out of the rubble  
and sends me counting  
my three children's limbs,  
their digits, examining their teeth  
and eyebrows.

The silenced voices in Yarmouk  
turn the volume up on my radio, TV,  
and drown the songs on my laptop.  
I pinch my kids in their love handles:  
let there be crying,  
let there be noise.

And the hungry hearts  
at Qalandia Checkpoint open my mouth:  
I crave salt for my emotional eating  
to feed weeping  
eyes everywhere.

*Let's dance and celebrate our liberation and the courageous role of people throughout history  
and in the present moment who participate in liberation struggles!*

♪ **MIRIAM'S SONG** - Debbie Friedman. z"l

Chorus: And the women dancing with their timbrels,  
Followed Miriam as she sang her song,  
Sing a song to the One whom we've exalted,  
Miriam and the women danced, and danced the whole night long.

And Miriam was a weaver of unique variety,  
The tapestry she wove was one which sang our history.  
With every strand and every thread she crafted her delight,  
A woman touched with spirit she dances toward the light. *Chorus*

When Miriam stood upon the shores and gazed across the sea,  
The wonder of this miracle she soon came to believe.  
Whoever thought the sea would part with an outstretched hand,  
And we would pass to freedom and march to the promised land. *Chorus*

And Miriam the prophet took her timbrel in her hand,  
And all the women followed her just as she had planned.  
And Miriam raised her voice in song, she sang with praise and might,  
We've just lived through a miracle, we're going to dance tonight! *Chorus*

As much as we rightly celebrate the victories of the past, we are also sadly aware of the oppressive realities of the present. For that reason, it is crucial that Passover not become hollow celebrations of past victories and past resurrections of hope. Passover is also an opportunity to remind us of the present depraved social reality on this planet that allows 2.5 billion people to struggle to stay alive on less than \$2 a day, 1 billion of whom live in the horrible condition of living on only \$1 a day or less. A society and world that places higher value on bombs and missiles, or on the salaries of athletes, CEOs, and others than on the lives of children.

Oy. Let's take a collective deep breath.

It is particularly shameful to live in a society which routinely seeks to punish rather than uplift the poor, the homeless, and those who have inadequate health care, retirement funds, or unemployment benefits. We continue to live in a society and world that fails to adopt policies and visions articulated by many social change movements and individuals that could actually provide the services and support needed for the poor, the homeless, the hungry, refugees and immigrants, and Dreamers. Rather than fight to be "number one" militarily and economically, we should strive to be number one in sharing and caring and convincing other countries to join us in eliminating global hunger and poverty.

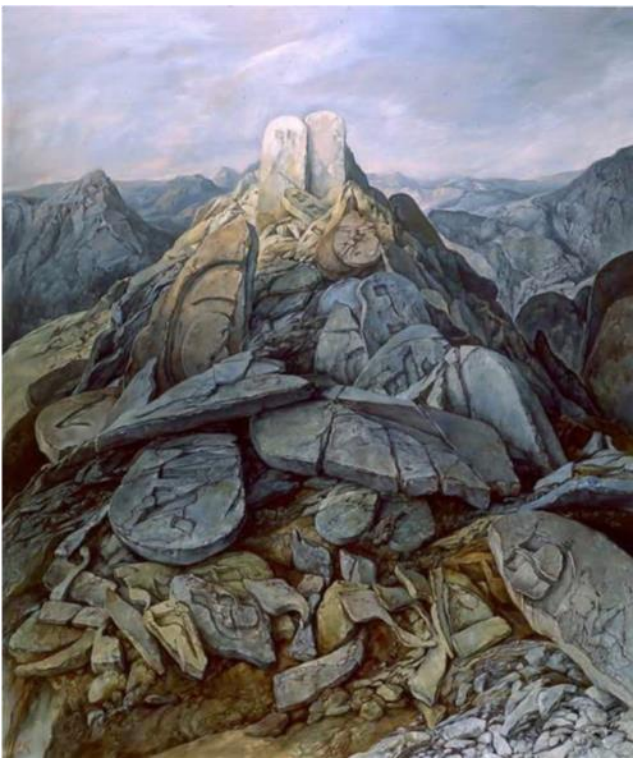
In addition to people's economic struggles, the materialism and selfishness built into the competitive marketplace causes people psychological and spiritual distortions. These distortions become part of our daily reality so that we pass on to others the distorted



consciousness that keeps us enslaved and powerless. They make it hard to embrace the awe, wonder, and radical amazement of the universe and disrupt our ability to see the holy, beauty, uniqueness, and commonality of every other person. No wonder people feel unrecognized, disrespected, and very lonely.

One way we can liberate ourselves from these distortions is by having a daily practice in which we take a few moments to connect with the Divine within ourselves and see the Divine in another person, perhaps someone we might normally turn away from, and to celebrate the glory of the universe. This simple practice can help us see our interconnectedness and overcome the psycho/spiritual distress of living in a materialistic world.

Turn to someone next to you, if you are on Zoom choose someone on the screen, and for one minute look into their eyes (in silence) and allow yourself to see the Divine emanating within and through them.



### **Chametz**

During Passover we are told to only eat unleavened bread and to remove all the *chametz* from our homes. What is *chametz*? It literally is the crumbs and remains from any leavened food. But spiritually and emotionally, *chametz* represents both our individual egos and evil inclinations and also the overblown arrogance of a nation of overlords and oppressors.

Reflect upon your own *chametz*. Where do your ego or evil inclinations interfere with or undermine your capacity to be your most full, embodied spiritual self? And, in what ways can we disengage from and challenge the arrogance of our nation of oppressors and overlords?

What do we need to do to transform and liberate our society from war, destruction, suffering, and death to a society that chooses life, love, liberty, justice, and peace? What actions can you take both personally and socially to help rid yourself and our society of *chametz*?

### **2 minutes of silence**

### **Power and Threat of Our Liberation Story**

The message of Passover is that we are not stuck; that liberation and transformation are possible; and that we should celebrate the partial victories of the past in order to gain both perspective and

hopefulness about the future. No, not the hope that some politician is going to save us, but the hope that we ourselves can become mobilized to engage in *tikkun olam* (the healing, repair, and transformation of our world). Just as Israelites memorialized and re-told year after year the story of their emancipation from slavery in Egypt (celebrated on Passover), shaping the consciousness of Jews ever since, and just as the early Christians rejected the injustice around them, so too, this story gave hope to America's slaves that liberation and freedom was also their birthright. It uplifted their struggle. The struggle for liberation also lives in the hearts and minds of Palestinians and is a direct challenge to our Passover message—that all peoples are worthy of and deserve freedom and justice.

This liberation message caused ruling elites to grow fearful and hostile toward Jews because they feared that we would spread the message that the world can be fundamentally changed. As a result, they attempted (with frequent success) to spread hatred toward Jews among their own peoples, giving rise to anti-Semitism.



At many times in the past 20 centuries, it became unsafe to be a Jew. As a result, many Jews turned away from our highest spiritual vision and Judaism's radical teachings. They either played down this central aspect of Judaism, assimilated into the dominant culture of capitalist society, or embraced more recently the ideal of some Zionists: to be "a nation like all other nations." In the process, some ended up working with and benefiting from the institutions of exploitation and oppression.

[Creative Commons Attribution-Share Alike 2.0 Generic license.](#)

[Beny Shlevich - licensed under the](#)

This occurred in the Middle Ages, when Jews were offered very limited options and some ended up as tax and rent collectors and thus, the most visible face of the feudal lords whom we served. It is also true in the modern capitalist period, in which some of our brethren have become the

moguls of Wall Street, investment bankers, corporate lawyers, media tycoons, and political operatives serving the status quo of Western imperialism. Sadly today, the liberation struggle of Palestinians breeds fear and hostility among many Jews in Israel and around the world. Israel is the face of Western imperialism and oppression. Rather than seeing Palestinians' liberation struggle and global criticism of Israel as part of a long history challenging oppressive regimes around the world, some claim that these justified criticisms are in fact manifestations of anti-Semitism.

One of our challenges today is to distinguish between legitimate criticism of Israeli policies and true anti-Semitic attacks. If we conflate the two, we are undermining the very message of Passover that demands that we stand in solidarity with **all** liberation struggles, even or especially those that challenge our own oppressive regimes.

Fortunately, there has always been a core of our people who have managed *not* to allow fear to dominate our consciousness, and who in various ways have tried our best to remain true to the liberation vision of Judaism. Let us embody, through our actions and words, the possibility of a different world—one based on care, love, liberation, and justice.

## SONGS

### ♪ *Go Down Moses / Let My People Go* (Song 5 Beyt Tikkun Songbook)

When Israel was in Egypt's land. "Let my people go!"

Oppressed so hard they could not stand. "Let my people go!"

**Chorus:** Go down, Moses, way down in Egypt's land.

Tell old Pharaoh, "Let my people go!"

The pillar of cloud shall clear the way, "Let My people go!"

A fire by night, a shade by day, "Let My people go!" Go down, Moses.....

As Israel stood by the waterside. "Let my people go!"

By God's command it did divide. "Let my people go!" Go down, Moses.....

When Pharaoh laughed at Moses' God, Israelites were skeptical too,

Liberation seemed unrealistic, nothing much could change,

**Chorus:** Since Moses taught them of the God of transformation,

Nothing has been the same for us and all humanity.

Act now so Earth be bondage free, Let ALL My peoples go;

And let all life be free to Be, Let air and water flow.

Go down, Moses, way down in every land,

Tell ALL Pharaohs: Let My creation go!

## Explain and Show Passover Plate

**Orange** - in solidarity with sexual and gender diversity and in commitment to all the forms of diversity that have sometimes been forcibly homogenized or forced into hiding in the face of the dominant culture of whatever society in which they happened to be living.

**Shoelace** - in solidarity with refugees crossing the border whose laces were removed so they couldn't hurt themselves or escape.

**Olive** - in solidarity with Palestinians' struggle for liberation

**Dried Corn/Beans** - in solidarity with Indigenous and First Peoples, victims of cultural and physical genocide

**Spoon** - in solidarity with the disabled, sick, and elders and is a symbol of nourishment and care

**Housekey** - in solidarity with all the unhoused people here in the US and around the world

## **Kadesh/Kiddush: Sanctifying Time & First Cup of Wine**

We begin our liberation journey.

*Fill a cup with wine or grape juice for yourself. In addition, fill one with wine/grape juice for Elijah and a second cup with water for Miriam.*

The wine with which we fill Elijah's Cup anticipates the bliss of a future messianic age. The water we place in Miriam's Cup celebrates life itself, the miracle of joy in the present, and the basic fact of Jewish survival.

We also take a moment to sanctify sacred time. Time imposes limits and restrictions to which we are often beholden in a reality that is fluid and unbounded—as we experience each Shabbat.

As we lift our cup of wine or grape juice to say the prayers for sanctification of this joyous holiday, we recommit ourselves here and now to the struggle for a world in which our society's "success" is judged by a New Bottom Line, namely how much our economic, political, and social systems tend to increase the amount of love, caring, kindness and generosity amongst people and all life, and awe and wonder at the grandeur and mystery of the universe. Let us bring to mind all that we as the human race have accomplished against existing systems of oppression, and joyously affirm our intention to continue the struggle until all peoples are truly free.

## **Kiddush**

Please uplift yourself in body or spirit and recite the following:

*Barukh ata YHVH, Eloheynu Ruach Ha'olam borey pree hagafen.*

Blessed are You, YHVH, Creative Force of the universe, who creates the fruit of the vine.

*Barukh Atah Adonai, Eloheynu melekh ha'olam, asher bakhar banu eem kol am, ve'romemanu eem kol lashon, ve'kidshanu be'mitzvotav. Va'tee'ten lanu YHVH eloheynu be'ahavah, et yom chag hamatzot ha'zeh, z'man kheyr-ru-teynu, mikrah ko'desh, zeykher li'tziyat Mitz'ra'yim. Ki vanu vakharta, ve'otanu kidashta eem kol ha'ameem, u'mo'adey kod'shekha beh'simkha u'v'sason hin'chaltanu. Barukh ata YHVH, meh'kadesh Yisra'eyl, v'Yishmael, v'kol yosh'vey*

*teyveyl, ve'haz'ma'nim.*

Blessed are You, YHVH, Transformative Force of the universe, for choosing us with all peoples, and exalting us with speakers of all languages, and offering holy connections through your mitzvot. In love we have been given this Festival of Matzot, the season of our liberation and freedom, a holy convocation, to remember our liberation from the narrow places of Egypt. Together with all peoples of the world, we have been chosen and sanctified. Blessed are You, YHVH, who sanctifies Israel, Palestinians, and all the world's inhabitants, and the festive times. In happiness and joy we have been bestowed with Your holy festivals.

*Barukh ata YHVH Eloheynu melekh ha'olam, sheh'he'khe'yanu, veh'kee'yeh'manu  
veh'hee'gee'yanu lazman ha'zeh.*

Blessed are You, YHVH, Breath of the universe, who gives us life, who sustains us, and who has brought us to this season.

***DRINK THE FIRST CUP OF GRAPE JUICE OR WINE.*** *The tradition is to drink the whole glass of wine or juice for each of the 4 times we do a blessing over the fruit of the vine.*

Because history is written by those with power, we want to uplift the liberation struggles that may have gone unacknowledged throughout history. Please call out or post in chat other liberation struggles that you want to honor tonight. And let's remember that every struggle has been only partial, and that the struggle for liberation continues everywhere on our planet, including in our own country, and in our own hearts and souls.

## **Ur'chatz**

To become free, we need to cleanse ourselves. As we wash our hands, we imagine washing away all cynicism and despair. We cleanse ourselves from the poison of oppressive systems and structures in which we unwittingly participate. We symbolically cleanse our consciousness from capitalist, patriarchal, militaristic, and other messages that tell us we are powerless, unworthy, and not enough. We also cleanse ourselves from our historical traumas and prisons of fear that make it hard for us to fully embrace Palestinians' cries and demands for justice.

Look at your cleansed hands and remind yourself to use your hands and body to be involved in acts of healing, repair, and transformation. Imagine as you cleanse your hands, being filled with the hope that the world can be transformed in accord with our highest vision of the good.

***Now it is time to wash our hands - without a blessing.***

## **Karpas**

Another step in our liberation journey is to liberate the land. Currently, most of our food is produced by Big Agriculture and destructive farming practices. We need to transform our food practices so they are sustainable and nourishing to the planet. We now eat a vegetable to celebrate spring and hope and to rejoice in the bountiful blessings of the earth as it renews itself. This is a time to be grateful for what we have and to allow our gratitude to inspire us to engage in actions to transform our farming practices.

Dip some parsley, celery, or other green vegetables (or a hard boiled egg) into the salt water. Salt water symbolizes not only our tears from our slavery, our tears for the suffering of other human beings, both those enslaved and those oppressed, and our tears for the earth. The egg symbolizes the eternal return of life each spring.

*Brukha at Yah Shekhinah, ru'akh khey ha'olamim, borey pree ha'adamah.*

Blessed is the Goddess, the Indwelling Spirit of the Universe, who creates the fruit and vegetables of the earth.

*Brukha at Yah, Shekhina, ru'akh khey ha'olamim, she'ha'kol nihyeh beed'va'ro*

Blessed is the Goddess, the Indwelling Spirit of the Universe, who creates all things through Her words.

♪ **SING FOR THE PLANET – (to the melody of Bella Ciao)**

We need to wake up, we need to wise up,  
We need to open our eyes and do it now, now, now.  
We need to build a better future,  
And we need to start right now.

We're on a planet, that has a problem,  
We've got to solve it, get involved and do it now, now, now.  
We need to build a better future,  
And we need to start right now.

Make it greener, make it cleaner,  
Make it last, make it fast and do it now, now, now.  
We need to build a better future,  
And we need to start right now.

No point in waiting, or hesitating,  
We must get wise, take no one's lies and do it now, now, now.  
We need to build a better future,  
And we need to start right now.

*It now becomes appropriate to eat anything vegetarian, including vegetarian chopped liver, baba ganoush, hummus, vegetable soups, and rice dishes (following the Sephardic custom) but*

*not the fruit, matzah, maror, or the kharoset. The idea of starving ourselves until the first half of the Seder is complete is a distortion that has no legitimate foundation in Jewish law. Let us eat fully of the vegetarian dishes so we can be fully present to the Seder's messages rather than wondering when the food will be coming.*

## **Wallowa Lake Tramway**

*Abby Caplin*

Yesterday a gondola carried me  
four thousand feet to the top of Mount Howard.  
I wondered how it would feel to fall  
if the bucket's hold were to fail.  
Fail and fall hundreds of feet  
to crash in the white pines.

At the top I passed a café selling  
pulled pork sandwiches,  
followed the trail past dwarfed  
bonsai pines, looked out  
over the stolen Eden.  
Long ropes of silver flashed  
in the sun across the canyon,  
rivers racing to the lake  
to smother kisses at the edge  
of Old Chief Joseph's burial site.

A silky chipmunk posed for me  
and I took its picture.  
On the warm bare peak,  
I rested in a startling whirl  
of white butterflies,  
just me and the fluttering,  
the quilted farmland, blue lake, melting  
mountains.

I pressed a hole the size  
of my index finger  
into a pristine snow patch  
and felt ashamed.

Today a trillion tons of ice  
broke from Antarctica.

We are all too aware that environmental damage is increasing rapidly. The free market, in a relentless fury to amass profits, has generated tens of thousands of corporate ventures and products that largely have combined to do incalculable damage to the life-support system of the planet. While some have falsely come to believe that individual acts of earth-caring can change the big picture—the temptation is to take a little piece of the crisis and see what we can do to fix it. Recycle here, stop fracking there.

But the ethos of capitalism encourages us that we need to endlessly grow and expand, and that some new gadget will improve our lives. It requires that we find new raw materials and create new markets in which to sell its products. Thus, for every environmental struggle won, the dynamics of our economic system guarantees that larger forms of destruction will continue.



In addition, militarism and wars are the largest contributors to environmental devastation and destruction. We have seen images from Gaza of what were once agricultural fields helping to feed an impoverished people destroyed and, in some places, replaced with barren strips of land for a “safety” zone between Gaza and Israel.

[gloucester2gaza](#) - licensed under the Creative Commons

[Attribution-Share Alike 2.0 Generic license](#)

This ongoing destruction and deprivation of our planet as well as our collective humanity will eventually wear many of us down and lead to a despairing passivity.

The life support system of the planet and our humanity can only be saved through a spiritual and cultural transformation of our society and world. Such a transformation is needed to give rise to a whole new economic and political order. One that no longer relies on endless growth or promotes the notion that happiness comes from possessing things, oppressing others, or dominating the planet. Our security, well-being, and happiness is based on maximizing the well-being of all life forms.

The crucial and central message of all religion and spiritual traditions is this: Human beings hunger for lives of meaning and purpose, awe and wonder at the grandeur of the universe, and a connection to something greater than ourselves. There are different practices we can engage in that can help us overcome this spiritual and psychological crisis. Shabbat is one such practice. For 25 hours we turn off our computers, telephones, and television, refuse to use money or credit



cards, refrain from shopping, working or even thinking about work, and just focus on celebrating the grandeur and awesome reality of the universe. Just like people did around the world for a few hours during the eclipse. Shabbat is also a moment to celebrate our freedom (every week a mini-Passover) and focus on spiritual nurturing, joy and pleasure. Judaism is pro-pleasure.

In addition to the spiritual practice of Shabbat, we can also engage in more political practices, such as advocating and working towards a world based on a New Bottom Line, one in which we prioritize the well-being of the planet and all its inhabitants, as well as justice, freedom, and peace, over money, profit and power. We must work towards building a movement for “the Caring Society—Caring for Each Other and Caring for the Earth.”



Advocating for such dramatic changes to our society and the world is challenging because we are still stuck in Egypt, also known as *Mitzrayim*, meaning “the narrow place of consciousness.” We are enslaved to oppressive regimes when we believe their stories that tell us to be “realistic.” Every liberation struggle is an attempt to move beyond the narrow consciousness of what is and push the society to envision what can and ought to be. The liberation struggle we celebrate tonight is not a one-time event from the past, but rather a process that must continue from generation to generation as we push to transcend “what is” and

seek “what ought to be.” Passover is a time to replenish our energies to become the agents of an expanded consciousness that can envision and then create a world that lives in harmony with planet Earth and with all its inhabitants.

### ♪ NSP - SONG (NETWORK OF SPIRITUAL PROGRESSIVES)

NSP, Join with me, as we transform the world’s reality,  
Love and kindness, radical amazement, peace and generosity (2)

Save the planet from environmental crisis, stop wars, torture and poverty,  
Let our voices cry out that we have no doubt  
That love and kindness will triumph, you will see.

Our Network of Spiritual Progressives, affirms science and spirit both!  
Domination replaced by love, gentleness placed above  
The world of power and of might!

It’s time to end poverty and hunger, around the world and the U.S. too.  
We have enough to share, with humility and care,  
We care one with all humanity—it’s true!

Don't let them tell you to "be realistic" in a world full of wars and poverty.  
Only fundamental change can prevent a world deranged  
From destroying us and all the planet too!

The selfishness and greed that surround us,  
Lead many to despair that things can change,  
Yet we know that people yearn for a world that can turn  
To love, peace and generosity. (refrain above: NSP, join with me...)

## **Yakhatz**

We break the middle matzah in half, and the smaller part becomes the Afikoman or dessert near the end of the seder. In this act we continue on our liberation journey by acknowledging our own brokenness and recognizing that imperfect people can usher in liberation. We are also committing to break the oppressive systems and structures which arose in the context of the domination mindset.

There's no sense waiting until we are totally pure and psychologically and spiritually healthy to get involved in *tikkun olam* (the healing and repair of the world). It will be perfectly imperfect people—wounded healers—who heal and transform the world. So along with our activism, we simultaneously commit to our own ongoing psychological and spiritual work. Whenever we fail to do this inner work, our distortions disrupt our efforts to build a new world. When we tell ourselves that we have to postpone being involved in social transformation work until we and others are the fullest embodiment of our most ideal and healthy selves, we are de facto allowing the status quo to continue. Our liberation will only come as a result of working simultaneously on the psycho-spiritual level and on the level of institutional change.

The broken matzah also reminds us also of the brokenness of our society—the ongoing racism, attacks on women's rights, and criminalization of poverty. Today we affirm our solidarity with the millions of imprisoned people, their families, and those who, upon leaving prison, find themselves labeled criminals for life, and face legalized discrimination in housing and employment. The U.S. has the highest incarceration rate of any developed nation in the world, disproportionately impacting people of color. In fact, the U.S. imprisons a larger percentage of its black population than South Africa did at the height of apartheid. As Michelle Alexander pointed out in her book *The New Jim Crow*, mass incarceration defines the meaning of blackness in America: black people are automatically perceived to be criminals. Mass incarceration is a tool to reinforce a racial system in the U.S.

We also stand in solidarity with women (and those who have uteruses) whose reproductive freedoms are under attack. The Arizona Supreme Court just upheld a 1864 law banning abortion while at the same time requiring judges to postpone finalizing a divorce for a pregnant woman, even in cases of domestic violence, until after the child is born. Research shows that domestic violence increases during pregnancy. This puts women's safety and lives at even greater risk.

Texas, Florida, Mississippi, Arizona, Arkansas, and even California have similar bans (although Texas and California allow divorce in the case of domestic violence). Wyoming, Nebraska, South Dakota, Indiana, Mississippi, Alabama, Maine, Delaware, and Hawaii do not have an explicit ban but judges will likely make couples wait until the baby is born before allowing a divorce. New York, Illinois, Pennsylvania, Ohio, Washington, Massachusetts, and Michigan are among the few states that allow judges to finalize a divorce before a baby is born.

The criminalization of those who experience housing insecurity is on the rise as well. The Supreme Court will soon decide whether cities can punish people for sleeping in public when they have nowhere else to go. Currently cities have to show that they have adequate shelter beds and have offered such beds to unhoused people before they can punish them. This case challenges that precedence and would allow cities to punish people even if there is nowhere for them to sleep.

And we, the Jewish people, are also broken at this moment. We cannot celebrate this Passover without acknowledging the biggest distortion in Jewish life today—the often blind worship of the State of Israel. Israel has become the current embodiment of Pharaoh-like oppression for the Palestinian people. Israel, which describes itself as “the state of the Jewish people,” has failed to embody the highest values of the Jewish tradition in the way it treats our Palestinian siblings. The violence unleashed against Gaza and West Bank Palestinians since October 7th is unprecedented. The attacks by Hamas were horrific human rights violations and triggered for Israelis and Jews around the world fears of our demise. But instead of embracing our fragility and reflecting upon how Israeli policies and funding of Hamas contributed to the violent acts of October 7th, Israeli leaders used the horror as an opportunity to carry out its long intended plan of expelling Palestinians from their homeland. Within days, Israeli government officials called for a present-day Nakba and a complete seizure of Gaza, including cutting off water, food, and supplies to Gazans. The extensive human rights violations, intentional indiscriminate killing, maiming, and starvation of Palestinians in Gaza, the destruction of mosques, churches, schools, UN facilities, and hospitals, and the murder of doctors, other health care professionals, journalists, intellectuals, and others shows the true face of present-day Zionism, a modern-day settler colonialism that requires the complete erasure of Palestinians and their culture from Palestine. All of these horrific acts have been conducted with the approval of and weapons from the United States and other Western powers.

And as the assault on Gaza continues, the IDF and some settlers have significantly increased the seizing of Arab and Bedouin lands, the destruction of Palestinian homes, olive trees, and lands, and the imprisonment of thousands of Palestinians without trial or due process. Again, with little to no recourse from the international community.

The Judaization of Israel since Israel passed a 2018 law that explicitly states that Israel is the country of the Jewish people and not of any other ethnic or religious group (lowering the status

of Arabic from what it had been as a language of equal importance to Hebrew) has only been exacerbated since October 7th. Exploiting and weaponizing Jewish trauma to justify the slaughter and genocide of Palestinians has sadly led Israel, and by extension Jews, to be despised in many countries that never had a previous history of anti-Semitism.

We condemn these actions and commit to donating our time and energy to uplifting Palestinians' liberation struggle. We reject the notion that Israel is a "Jewish state." It is merely a state with a lot of Jews. Jews need to engage in teshuvah—repentance and repair. That would entail, among other things, an immediate full and permanent ceasefire (this would include a release of all Israeli hostages and Palestinian prisoners), rebuilding Gaza, providing reparations to Palestinians, and working towards a fully democratic and equal society for Jews and Palestinians from the river to the sea. Doing this in a spirit of generosity and repentance would be a step towards fulfilling the Torah's command to "love the other/stranger."

### ***Ha Lakhma Anya - The Bread of Affliction***

*We now lift the matzah and proclaim:* "This is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat. All the people who are needy—let them come and celebrate Passover. Now we are here, may we live to see a time when Israel is transformed and sharing its land and material well-being with the Palestinian people. Now we are slaves, next year may we be in a world of true liberation."

♪ *Ha lakhma anya, ha lakhma anya, dee akhalu, di akhalu ahavatana, Be'arah be'arah de'mitzrayeem, be'arah be'arah de'mitzrayeem. Kol deekhfeen yeytey ve'yey'chol, kol deetz'rekh veytey ve'yifsach. Hashatah halha, leshanah haba'ah be'ar'ah de'Yisrael. Hashatah ovdey, le'shanah haba'ah beh'ney khoreen!*

When saying the traditional line—"let all who are hungry come and eat"—we must also recognize the stark contrast between the generosity of the Jewish people expressed in this invitation and the actual reality of today. How can we even claim as a people to let all who are hungry come and eat. Gazans are being intentionally starved to death by Israel with the support of the United States and Western powers. Dropping scraps of food from the sky or bringing inadequate supplies on trucks or ships while providing billions of dollars in weapons, seemingly without an end in sight or without any conditions placed upon the delivery of those weapons, makes us all complicit in an unfolding genocide in Gaza.

And not only is this happening in Gaza. We choose to spend trillion dollars on endless wars rather than use that money to rebuild the economic, agricultural, and social infrastructures of the impoverished all around the world that could provide decent housing and food for those in need.

Rather than openly invite the need in, we instead live in a world in which we try to build barriers

to protect ourselves against the poor and the homeless. Society demeans and blames them for the poverty they face as if it was of their own doing. Meanwhile, the wealth of the super rich continues to grow exponentially while more and more people find themselves on the streets. Oy, the contortions the apologists for inequalities go through to justify selfishness.

## MAGEED

*We tell the story of our liberation struggle with embellishments! First we let the children or the child within all of us ask **the four traditional questions**. If there are no children to ask these questions, then let the child within us ask them and sing along.*

♪ *Mah Nishtanah ha-lay'lah ha'zeh mee'kol haleylot, mee'kol haleylot?*

*Sheh'bekhol haleylot anu okh'leen khameytz u'matzah, khameytz u'matzah, ha'lay'lah ha'zeh, ha'lay'lah ha'zeh, kulo matza, ha'lay'lah ha'zeh, ha'lay'lah ha'zeh, kulo matza.*

Why is this night different from all other nights? On all other nights we get to eat leavened or unleavened food, but tonight, yes tonight, ONLY MATZAH!

*Sheh'bekhol haleylot anu okh'leen sheh'ar yerakot, sheh'ar yerakot. ha'lay'lah ha'zeh, ha'lay'lah ha'zeh kulo mah'ror, ha'lay'lah ha'zeh, ha'lay'lah ha'zeh kulo mah'ror*

On all other nights we eat all kinds of veggies, but this night we especially eat bitter herbs!

*Sheh'bekhol haleylot eyn anu mat'bee'leen afeelu pa'am akhat, afeelu pa'am akhat, ha'lay'lah ha'zeh, ha'lay'lah ha'zeh, sheh'tey phe'ameem, ha'lay'lah ha'zeh, ha'lay'lah ha'zeh, sheh'tey phe'ameem.*

On all other nights we don't dip our food in salt water even once, but this night we dip twice!

*Sheh'bekhol haleylot anu okhleen beyn yoshveen u'veyn mesubeen, beyn yoshveen u'veyn mesubeen, ha'lay'lah ha'zeh, ha'lay'lah ha'ze, koo'lanu mesu'been, ha'lay'lah ha'zeh, ha'lay'lah ha'ze, koo'lanu mesu'been.*

On all other nights, we can sit straight at the table, but tonight we are all supposed to be leaning back or down and relaxed.

*Answer (adults sing to those who are asking):* We were slaves in Egypt, in Egypt, now we are free, compared to that.

*We invite you to dance at or around your table and sing the following song:*

♪ *Avadeem hayeenu, hayeenu, atah b'ney kho'reen, b'ney kho'reen. Avadeem hayeenu, atah, atah b'ney khoreen.*

*Avadeem hayeenu, achshav, achshav b'ney kho'reen, b'ney kho'reen.*

**We were slaves, yes we were slaves. Now we are free, or partially free.**

*Below are four contemporary pressing questions for Passover Seder and the whole year round, you are invited to discuss and reflect on these questions during our meal break and after the seder. Tonight is different from other years because of the dire situation in Israel/Palestine. We are going to read the third question below and then go into break-out rooms to discuss.*

### **1. Personal Constriction**

In what aspects of your life are you constricted or are you constricting yourself?

Do you have some Pharaoh inside of yourself? If so, what does that voice say to you?

What support would you like from others to help you get out of this narrow place, your own personal enslavement?

### **2. Social Transformation**

What experiences have you had that give you hope?

Tell about a struggle in which you were personally involved that successfully transformed some aspect of our society (or your workplace). What did you learn from that? Recall the people who were part of that struggle and make a note to call them after Passover to thank them for the way they partnered with you to do social change work.

When the Israelites approached the Sea of Reeds, the waters did not split. It took a few brave souls to jump into the water. Even then, according to the Midrash, the waters continued to rise right up to their noses, and only then when these brave souls showed that they really believed in the Force of Healing and Transformation (YHVH, God, Shechinah, Adonai), did the waters split and the Israelites walk through them. Would you be willing to jump into those waters today? What would that look like for you?

### **3. Israel/Palestine**

What role can and should American Jews and others play to participate in Palestinians' liberation struggle? There have been weekly, often daily protests, calling on Biden and our government to stop sending weapons to Israel. Organizations are working to challenge AIPAC's power and support candidates that are willing to take a stand for Palestinian liberation and challenge Israel.

Would you be willing to participate in these efforts? If so, how? If these campaigns do not resonate with you, what concrete steps can you imagine taking that would uplift the liberation of Palestinians?

#### 4. Environmental Destruction

If it became clear to you that the daily operations of the capitalist marketplace really were destroying the life-support system of the planet and no amount of personal changes were sufficient to stop that destruction. What steps might you take to raise awareness about this?

How would you begin to challenge the ethos of capitalist societies, namely, selfishness, materialism, and belief in the capacity of the earth to be able to withstand never ending growth?

### *The Story of Exodus*

#### The command to see ourselves as personally going out of Egypt.

##### *In Every Generation...reliving the liberation*

The traditional Haggadah reminds us that the primary obligation of Passover is to experience ourselves as though we personally went out of Egypt. And all those who elaborate on this story are to be praised! We tell stories to connect us to life—both the past and present. And stories can also make us “stuck” in the stories themselves (stories of our oppression and slaughter) and in our traumas. How can we retell the story of Exodus so the story itself becomes one of true liberation, not merely from the past, but from the present as well?

♪ *Be'khol dor va'dor khayav adam leerot et atzmo keh'eelu hu yatza mi'meeztrayeem.*

In every generation we must see ourselves as if we actually experienced the exodus.

#### **Leaving Childhood Behind**

*Mosab Abu Toha*

When I left, I left my childhood in the drawer  
and on the kitchen table. I left my toy horse  
in its plastic bag.  
I left without looking at the clock.  
I forget whether it was noon or evening.

Our horse spent the night alone,  
no water, no grains for dinner.  
It must have thought we'd left to cook a meal  
for late guests or to make a cake  
for my sister's tenth birthday.

I walked with my sister, down our road with no end.  
We sang a birthday song.

The warplanes echoed across the heavens.  
My tired parents walked behind,  
my father clutching to his chest  
the keys to our house and to the stable.

We arrived at a rescue station.  
News of the airstrikes roared on the radio.  
I hated death, but I hated life, too,  
when we had to walk to our drawn-out death,  
reciting our never-ending ode.

Guided Visualization of what it was like to be a part of the liberation from Egypt.

Guided visualization of a transformed world

♪ **We Shall Overcome** (altered for our current reality)

We shall overcome (x3) some day,  
Oh deep in my heart I do believe that we shall overcome some day.

Blacks and whites together, all peoples of color together, Israelis and Palestinians building peace.

Oh deep in my heart I do believe that we shall overcome some day.

Jews and Christians together, Muslims and Hindus together, secular and all religions together  
Oh, deep in my heart I do believe that we shall overcome some day.

***We dip our fingers into the wine or grape juice, symbolizing the sweetness of our freedom, and withdraw some of the wine. Our cup of joy cannot be full when we are the cause of the suffering of another people. And we pray to live to the day when our own freedom and liberation will no longer be linked to the suffering of others.***

*As you call out each of these plagues in Hebrew or in English, dip into the wine or grape juice and remove a drop from your cup of joy:*

*Dahm (blood), Tzefardeyah (frogs), Keeneem (lice), Arov (insects),  
Dehver (cattle plague), Shekheen (boils), Barahd (hail), Arbeh (locusts),  
Choshekh (darkness), Makat Bekhorot (death of the firstborn sons).*

Take a drop of wine or grape juice from your cup for each of these modern plagues that resonate to you as plagues—namely, signs from the universe that we as a society have gone in a sinful direction and must change or suffer severe consequences. Call out loud or post in the chat any modern plague:



We see these plagues as stern warnings to the human race to quickly change our direction and repent. Our task is to do what Moses did—help people interpret the changes in nature as “plagues,” that is, messages to awaken and liberate ourselves from a distorted and oppressive reality. Yet with all this suffering, we still acknowledge the validity of celebrating the partial victory of being liberated from slavery, and the victories of many others who have over the course of the past centuries achieved their own partial liberation. We commit to a struggle for liberation based on nonviolence.

We rejoice in our liberation! Dayenu! Goddess is doing this over and over again, and not just for Jews but for every people on the planet. She is taking all her children out of Egypt again and again and again. And every year, God is renewing for us the possibility of transformation.

### ♪ Dayenu

Had God brought us out of Egypt/Narrow place, and not parted the waters for us, Dayeinu!  
Ilu hotzi-, hotzi-anu, hotzi-anu mi-Mitzrayim, אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם  
V'lo kara lanu et ha-yam, Dayeinu! וְלֹא קָרַע לָנוּ אֶת הַיָּם, דַּיְנוּ!

Had God given us the Shabbat, and not brought us close to the foot of Mt. Sinai, Dayeinu!  
Ilu natan natan lanu, natan lanu et haShabbat אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַשַּׁבָּת  
V'lo keir-vanu lif'nei Har Sinai, Dayeinu! דַּיְנוּ, וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי!

Had God brought us close to the foot of Mt. Sinai, and not given us the Torah, Dayeinu!  
Ilu keir-, keirvanu, keir-vanu lifnei Har Sinai, אֱלֹהֵינוּ קָרְבָנוּ לְפָנֵי הַר סִינַי  
V'lo natan lanu et haTorah, Dayeinu! דַּיְנוּ, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה!

Had God given us the Torah, and not brought us to the land of Israel, Dayeinu.  
Ilu natan natan lanu, natan lanu et haTorah, אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה  
V'lo hich-ni-sanu l'eretz Yisra-eil, Dayeinu! וְלֹא הִכְנִיֶסְנוּ לְאֶרֶץ יִשְׂרָאֵל, דַּיְנוּ!

Ilu natan lanu et ha-mitzvah, "Ve'ahavta le'reyacha, ka-mokha",  
Love your neighbor as yourself, Dayeinu!

Ilu natan natan lanu, et ha-mitzvah "Ve'ahavta la'geir",  
You must love the stranger/the Other, Dayeinu!

Ilu natan lanu ha-mitzvah, redistribute the wealth every fiftieth year,  
The Jubilee, our radical teaching, Dayeinu!

If only we had been given this incredibly beautiful earth on which to live, Dayenu!

If we had only been given the freedom to no longer be slaves, Dayenu!

If we had only been given God's Torah and its message that the world could be built on love,

Dayenu!

If we had only been given God's Torah and its injunction to build a world of justice, Dayenu!

If we had only been given God's Torah and its injunction to love the stranger/the "other",  
Dayenu

If we had only been given God's Torah and its message that every human being is created in  
God's image, Dayenu!

If we had only been given three thousand years of spiritual growth, but not had Hasidic wisdom,  
Kabbalah, and now the Jewish Renewal movement, teaching us all to serve God through joy,  
humor, and humility, Dayenu!

If we had all the wisdom of our Torah and the wisdom of all the peoples of the world through  
their literatures and cultures, and all the scientific wisdom, and we all could share it, and yet had  
not been given the opportunity to live in the heart of one of the world's most oppressive  
contemporary societies, at once benefiting as many of us are from the highest level of material  
wealth that the world has ever seen and yet having the opportunity to join with others to change  
the global system by being so close to one of its most important nerve-centers, Dayenu!

## SONGS

*Sing Isaiah's prophecy of what a post-messianic age would look like:*

### ♪ **Lo Yisah Goy**

*Lo Yisah goy el goy kherev lo yilmedu od milchamah.*

Let every one beneath her vine and fig tree live in peace and unafraid,  
And into ploughshares beat their swords, nations shall learn war no more.

### ♪ **Down by the Riverside**

I'm going to lay down my sword and shield, down by the riverside (x3)

I'm going to lay down my sword and shield, down by the riverside, gonna study war no more.

I ain't gonna study war no more. (x6)

Lo Yisa goy el goy kherev, lo yil'medu od milchama, lo yil'medu od milchama. (2)

### ♪ **Imagine** (the *Tikkun* version)

Imagine there's all goodness; it's easy if you try

No Hell below us; above us only sky

Imagine all the people; Love and care for All

Imagine there's no countries; it isn't hard to do

Nothing to kill or die for; and no oppression too

Imagine all the people; Living life in peace

You, you may say I'm a dreamer . . . But I'm not the only one!

I hope someday you'll join us . . . And the world will be as one.

Imagine no possessions; I wonder if you can  
No need for greed or hunger. A humanity of all  
Imagine all the people, sharing all the world

You, you may say I'm a dreamer. But I'm not the only one  
I hope someday you'll join us. And the world will be as one.

Imagine love is flowing, No scarcity of care  
Holiness surrounds us; The sacred everywhere  
Imagine awe and wonder; Replacing greed and fear

You, you may say we're all dreamers...But we're not the only ones  
Tikkun and Spirit soaring...And the world will live as one!

♪ **Od yavo shalom aleynu, peace will come for everyone, od yavo shalom aleynu ve'al kulam**  
Salaam, aleynu ve'al kol ha'olam, salaam, shalom.  
Make peace, for us and everyone in this world, salaam, shalom.

### **Second Cup of Grape Juice or Wine - *Fill your cup. Before the blessing, say:***

As individuals and as a community, our task is to partner with God to heal and transform our world.

Let's drink to our commitment to continue the struggle for liberation.

*Barukh atah YHVH Eloheynu Melekh ha'olam, borey pree haGafen.*

Blessed is the Transformative Power of the Universe that creates the fruit of the vine!

### **Pesakh al shum mah? Why the paschal beet or yam?**

*We hold up a substitute for the Pesach sacrifice of a lamb/yam/beet. As we hold up this vegetarian substitute for the shank bone, we remind ourselves to draw closer to the spiritual reality of the universe—a process that in ancient days was supposedly facilitated by animal sacrifice. We remember the courage of our ancestors who took the holy animal of the Egyptian religion, namely, the lamb, and sacrificed it, put its blood on their doorpost to signify to God and the Egyptians their intention to be free, and then ate the lamb as the first Passover meal. Liberation from oppression requires both individual and collective acts of courage. The act of killing the lamb by individuals and by the people as a whole was a manifestation of the integration of individual and collective liberation. Neither on their own would have created the seismic shift necessary in Divine Cosmic Consciousness to ignite the liberation journey.*

### **Reflect on this questions during a moment of silence**

What courageous act can you as an individual take and that we collectively can take to ignite the

unfolding of human and Divine action towards liberation from our oppressive social order? Is there a public way for us to symbolically represent that we reject the distortions of our capitalist, patriarchal, materialist reductionist, and environmentally destructive societies and that protects us from those distortions that inevitably seep in from the dominant culture?

## **Rakhtza**

Wash each other's hands with water and say the following blessing:

*Barukh ata YHVH Eloheynu Melekh ha'olam, asher kid'shanu be'mitzvotav  
Ve'tsivanu al ne'tilat yadayeem.*

Blessed are you Transformative Power of the Universe, may our handiwork reflect our connection with the Divine.

## **Motzi Matzah**

The Torah tells us that the Israelites had to take uncooked dough with them “for they had prepared no provisions for the way.” Symbolically, the matzah reminds us that when the opportunity for liberation comes, we must seize it, even if we do not feel fully prepared; indeed, if we wait until we feel prepared, we may never act at all. So let's act now.

*Barukh ata YHVH eloheynu Melekh Ha'olam, asher kidshanu be'mitzvotav ve'tsivanu  
al akhilat Matzah.*

We channel your blessing (Yud Hey Vav Hey) the Force of Transformation and Healing in the Universe, who has brought sanctity into our lives by teaching us, through the eating of Matzah, to experience and never forget our humble beginnings as slaves.

*Brukha at Yah Shekhina, Ruakh khey ha'olamim, Ha'motsee'ah lekhem meen ha'aretz.*

Blessed are You, Goddess, the Life Force of all Universes, who has created a world that has enough delicious food for everyone.

We now recommit ourselves to this life force by affirming that we will do all we can to nonviolently transform our global economic and political arrangements in environmentally sustainable ways, and to ensure that the food gets redistributed so that everyone has enough to eat. *Now eat an entire matzah!*

## **Maror**

*We eat the bitter herbs.*

As we eat horseradish or other bitter vegetables, we remember that the struggle for liberation can be a bitter pill to swallow. If we insist that it always “feel good,” we will remain stuck in the oppressive reality of today, because the 1 percent and those who work for them can always guarantee (through their armies, police forces, homeland security, spying forces, and control of the media) that there is much pain in store for us, including loss of livelihood, jail, or

assassination.

Say the following blessing and then eat the horseradish or other bitter herb straight, without anything mitigating the experience:

*Barukh ata Yud Hey Vav Hey, asher kid'sha 'nu be'mitzvotav, ve'tsivanu al akh'ee'lat maror.*

We channel your blessing, the Transformative and Liberating Power of the Universe, who leads us to acknowledge the bitterness of slavery and oppression in all its many forms and manifestations, whether we are the oppressed or the oppressor, and who commands us to eat bitter herbs.

## **Korekh**

Charoset represents the mortar used to build the pyramids during our enslavement. When enslaved and oppressed, bonds of kinship are often shattered. People can stop feeling the strength of community. Passover is a time to re-cement the bonds of community. Today in the Jewish world, many of us are experiencing a break in our community. Some people feel alienated and alone, losing connection with friends and family members and leaving their spiritual/religious community.

It is a time to ask oneself, who is your community? Who are your “people”? We are often taught that our community, “our people,” are those of the same religion, ethnic group, gender, etc. Perhaps we need to rethink who our community and people are. Might we want to join in community with people who, rather than share some similar features as us (e.g., race, gender, religion, etc.), in fact share a vision for and commitment to create a more loving and just world? Might liberation be to liberate ourselves from old beliefs and stories about who are friends and allies are and look at the world anew?

*On a bit of matzah, spread the charoset.* As we eat the matzah with charoset, let's commit to rebuilding and building new bonds of community, like the mortar between the bricks.

*On a bit of matzah, put the bitter herbs together with charoset.* As we eat the matzah with charoset and bitter herbs, taste the bitter herbs to remind us of the bitterness of oppressive systems of domination and control and as the matzah breaks, imagine us breaking the bonds of attachment to these systems of domination and control and the sweetness on the other side.

## **Shulkhan Orekh: The Meal**

For those of us in person, we are going to take a little time to eat our meal. If you are online, please remain online so you can enjoy the singing of traditional Passover songs, and parts of the Hallel prayers, and more. There are still more wonderful rituals to come (imagine you are on a hot date with God). They include the honoring of the ghetto fighters against the Nazis in Warsaw some 78 years ago, our visions of the messianic world we seek, and of course Chad Gadya and other elements of the Passover celebration!!

Enjoy your meal. Following the meal, say a blessing expressing thanks to God for the food and expressing a commitment to do what you can to redistribute food on this planet so that everyone will have enough. (See the *Beyt Tikkun blessing below.*)

♪ **Hallel: Sing songs of liberation!**

**A. B'tzeyt Yisra'eyl - When Israel Went Out from Egypt - Psalm 114**

“When Israel went out of Egypt, out from a people of strange speech, the sea fled, the Jordan reversed course, the mountains skipped like rams, the hills like sheep. What alarmed you, sea, Jordan, mountains and hills? The earth trembles before the God of Jacob.”

B'tzeyt Yisra'eyl mimitzrayim, beyt Ya'akov mey-am lo'eyz (2)

Hayta Yehuda l'kodsho, Yisra'eyl mamshelotav,

Hayam ra'ah veyanos, haYardeyn. haYardeyn tisov l'ahor ,

Hehar

im rak'du kh'eylim,, geva'ot kivney tzon.

Ma l'kha hayam ki tanus, haYardeyn, haYardeyn tisov l'akhor.

Hehari

m tirk'du kh'eylim, geva'ot kivney tzon.

Milifney Adon huli aretz, milifney Eloha Ya'akov.

Ha'hof

'khi hatzur agam mayim, h<sub>1</sub>alamish, h<sub>2</sub>alamish, lemayno mayim.

**B. Yevarekh Et Beyt Yisra'eyl - God Will Bless Israel - Psalm 115**

“God will bless Israel, the house of Aaron the peacemaker, and all are in awe of the Transformative Power of the Universe, young and old alike. May God increase you and your children's blessings. The heavens belong to God, the earth is entrusted to mortals.

HaleluYah.

Yevareykh et beyt Yisra'eyl, yevareykh et beyt Aharon.

Yevareykh

h yir'ey YHVH, hak'tanim im hag'dolim.

Yoseyf YHVH aleykhem

, aleykhem v'al b'neykhem,

B'rukhim atem laYah, osey shama

yim va'aretz.

Hashamayim shamayim Ladonai, v<sub>1</sub>eha'aretz

natan livney adam.

Lo hameytim yehal'lu Ya, v'lo kol yordey дума,

V a'anahnu nevareykh Ya, meyata v'ad olam. Halleluya.

**C. Kol rina vi'yeshu'a - Joyous Sounds of Deliverance - Psalm 118**

“Joyous sounds of deliverance are heard among the righteous, YHVH is to be held in awe.”

Kol rina vi'yeshu'a b'ohalei tzadikim. (4)

Yemin haShem osah hayil, yemin haShem romeimah,

Yemin haShem osah hayil, osah hayil.

**D. Pithu li - Open For Me - Psalm 118**

“Open for me the gates of righteousness, and I will enter to praise Yah. This is the gate of YHVH, the righteous will enter.”

Pit-chu li sha-arei tzedek, avoh vam odeh Yah.  
Zeh ha'sha'ar la-Adonai, tzadikim yavo-u vo.

### E. V'nomar lefanav - “And We Will Sing a New Song Before God”

V'nomar lefanav shira hadasha. (4) Halleluya.

#### ♪ ADIR HU

Adir hu Adir hu, yivneh beyto bekarov.  
Bimheirah, bimheirah, beyameinu bekarov.  
Eil bnei, Eil bnei, bnei veit-kha bekarov.

Bahur hu, gadol hu, dagul hu  
yivneh veito b'karov,  
Bimheirah, bimheirah, beyameinu bekarov.  
Eil bnei, Eil bnei, bnei veit-kha bekarov.

Hadur hu, vatic hu, zakai hu, yivneh beito  
bekarov.  
Bimheirah, bimheirah, beyameinu bekarov.  
Eil bnei, Eil bnei, bnei veit-kha bekarov.

Hassid hu, tahor hu, yahid hu yivneh beito  
bekarov.  
Bimheirah, bimheirah, beyameinu bekarov.  
Eil bnei, Eil bnei, bnei veit-kha bekarov.

Kabir hu, lamud hu, melekhu hu, yivneh veito  
bekarov.  
Bimheirah, bimheirah, beyameinu bekarov.  
Eil bnei, Eil bnei, bnei veit-kha bekarov.

Norah hu, sagiv hu, izuz hu, yivneh  
beito bekarov.  
Bimheirah, bimheirah, beyameinu bekarov.  
Eil bnei, Eil bnei, bnei veit-kha bekarov.

Podah hu, tzaddik hu, kadosh hu yivneh beito  
bekarov.  
Bimheirah, bimheirah, beyameinu bekarov.  
Eil bnei, Eil bnei, bnei veit-kha bekarov.

Rahum hu, shadai hu, takif hu yivneh beito  
bekarov.  
Bimheirah, bimheirah, beyameinu bekarov.  
Eil bnei, Eil bnei, bnei veit-kha bekarov.

אדיר הוא יבנה ביתו בקרוב.  
במהרה, במהרה, בימינו בקרוב.  
אל בנה, אל בנה, אל בנה ביתך בקרוב.  
בחור הוא, גדול הוא, דגול הוא יבנה ביתו בקרוב.  
במהרה, במהרה, בימינו בקרוב.  
אל בנה, אל בנה, אל בנה ביתך בקרוב.  
הדור הוא, נתיק הוא, נפאי הוא יבנה ביתו בקרוב.  
במהרה, במהרה, בימינו בקרוב.  
אל בנה, אל בנה, אל בנה ביתך בקרוב.  
חסיד הוא, טהור הוא, יחיד הוא יבנה ביתו  
בקרוב.  
במהרה, במהרה, בימינו בקרוב.  
אל בנה, אל בנה, אל בנה ביתך בקרוב.  
כביר הוא, למוד הוא, מלך הוא יבנה ביתו בקרוב.  
במהרה, במהרה, בימינו בקרוב.  
אל בנה, אל בנה, אל בנה ביתך בקרוב.  
נורא הוא, סגיב הוא, עזוז הוא יבנה ביתו בקרוב.  
במהרה, במהרה, בימינו בקרוב.  
אל בנה, אל בנה, אל בנה ביתך בקרוב.  
פודה הוא, צדיק הוא, קדוש הוא יבנה ביתו  
בקרוב.  
במהרה, במהרה, בימינו בקרוב.  
אל בנה, אל בנה, אל בנה ביתך בקרוב.  
רחום הוא, שדי הוא, תקיף הוא יבנה ביתו  
בקרוב.  
במהרה, במהרה, בימינו בקרוב.  
אל בנה, אל בנה, אל בנה ביתך בקרוב.

♪ **ECHAD MI YODEI-AH - WHO KNOWS ONE?**

This song is “cumulative”, the 1st verse starting with “Who knows One? I know One. One is God,” and so on. Each verse adds on to the previous one. We try to sing the last one verse in one breath!

Who knows One? I know One - God is One.

Echad mi yodei'a? Echad ani yodei'a: echad Eloheinu shebashamayim u'va'aretz.

Who knows two? I know two 2 tablets of the covenant

Shnayim mi yodei'a? Shnayim ani yodei'a: shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows 3? I know 3. 3 patriarchs

Shloshah mi yode'a? Shloshah ani yodei'a: shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows 4? I know 4. 4 matriarchs

Arba mi yodei'a? Arba ani yodei'a: arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz

Who knows 5? I know 5. 5 Books of the Torah

Chamishah mi yodei'a? Chamishah ani yodei'a: chamishah chumshei Torah, arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows 6? I know 6. 6 orders/divisions of the Mishna

Shishah mi yodei'a? Shishah ani yodei'a: shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows 7? I know 7. 7 days of the week.

Shiv'ah mi yodei'a? Shiv'ah ani yodei'a: shiv'ah y'mei shabbta, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows 8? I know 8. 8 8 days until circumcision. Another choice is: Sh'mona y'mei Chanuka - 8 days of Chanuka

Shmonah mi yodei'a? Shmonah ani yodei'a: shmonah y'mei milah, shiv'ah y'mei shabbta, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows 9? I know 9. 9 months of pregnancy.

Tish'ah mi yodei'a? Tish'ah ani yode'a: tish'ah yarchai leidah, shmonah y'mei milah, shiv'ah y'mei shabbta, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows 10? I know 10. 10 utterances - written on the two tablets we sang about earlier!!

Asarah mi yodei'a? Asarah ani yode'a: asarah dibraya, tishah yarchai leidah, shmonah y'mei milah,



shiv'ah y'mei shabbta, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows 11? I know 11. 11 stars in Joseph's dream.

Echad asar mi yodei'a? Echad asar ani yodei'a: echad asar kochvaya, asarah dibraya, tishah yarchai laidah, shmonah y'mei milah, shiv'ah y'mei shabbta, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

Who knows 12? I know 12. The 12 tribes.

Shneim-asar mi yodei'a? Shneim asar ani yodei'a: shneim asar shivtaya, echad asar kochvaya, asarah dibraya, tishah yarchai laidah, shmonah y'mei milah, shiv'ah y'mei shabbta, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz. (12 tribes)

Who knows 13? I know 13. 13 attributes of God, described in Exodus 34:6)

Shloshah asar mi yodei'a? Shloshah asar ani yodei'a: shloshah asar midaya, shneim asar shivtaya, echad asar kochvaya, asarah dibraya, tishah yarchai laidah, shmonah y'mei milah, shiv'ah y'mei shabbta, shishah sidrei mishnah, chamishah chumshei Torah, arba imahot, shloshah avot, shnei luchot habrit, echad Eloheinu shebashamayim u'va'aretz.

## **Tzafun**

*Eat the Afikomen (namely the broken piece of the matza), symbolizing part of you that was split off and must be reintegrated into your full being so that you will be a whole and free person. And as a prayer that the broken parts of our world can be reintegrated into wholeness so we can experience a fully healed and transformed world.*

## **Barekh (Blessing After the Meal)**

*If you've eaten and been satisfied, thank God for all that we have been given.*

### **Birkat Hamazon: The Blessing After the Meal**

***The Beyt Tikkun free associational mystical/spiritual translation. Feel free to add your own insights and feelings to this prayer.***

*(The psalm written by Jews returning from Babylonian exile circa 500 BCE who thought that they would never be able to return to their homeland. It became a testimony to the power of faith in what otherwise seemed unrealistic hope).*

♪ **Shir Ha'ma'a'lot...** when God led us back to Zion it was as if we were dreaming. Then our mouths were filled with mirth and our tongues filled with rejoicing. Then they said among the nations, "the Israelite's Transformative Power (YHVH) has done great things for them." Yes, God has done great things for us.

Return us Yud Hey Vav Hey to our liberation, like desert streams gushing with water. Frustrating and uncertain our struggles for liberation, yet they will soon let humanity reap in

joy. Just as the farmer wants to weep when burying the precious seeds, but in the future s/he will return filling her arms with full grown grain.

The praise of Yud Hey Vav Hey shall my mouth speak, and all that is living strives to praise Her name. And we who live shall praise God/dess, from this time as long as we can, Hallelu Yah! Give thanks to Yud Hey Vav Hey, for S/He's the source of universal love, Her compassion should pour through us forever, spreading kindness through the world.

♪ **Blessed is She and Blessed is All Being evolving to manifest Her Love.**

We Bless You, Yud Hey Vav Hey, our source of transformation. In a world of abundance You helped us to know there is enough for everyone! We must share the food with everyone: end hunger and poverty, care for Mother Earth, air, water and all the animals, and keep our planet strong so none will lack healthy sustenance. As the big picture unveils itself, we see more clearly the relatedness of all, how the earth itself can sustain and feed all, if environmental justice and generosity prevail. We bless You Yud Hey Vav Hey, who provides food for all. **Brukha at Yah Shekhina, ha-zana et ha-kol.**

**Nodeh lecha.** We give thanks to You, Yud Hey Vav Hey, for teaching us that we need to restructure our world's economic and political arrangements so that they facilitate the emergence of a society based on caring for each other and caring for the planet, repair of the damage we've already done to the earth, encouraging the recognition that our well-being is intrinsically tied to the well-being of everyone on the planet and the well-being of the Earth, and in the process ensuring that the food and material resources are redistributed so that everyone has enough to eat and live on.

Kakatuv ve'akhalta, ve'sava'ta, u'veyrakhta et Adonai Elohekha. As it's written in your Torah: You shall eat, and you shall be satisfied, and you shall bless Yud Hey Vav Hey, your source of transformation, for the good earth. We channel your blessings Shekhinah, for the miraculous earth we live on and for the food. **Brukha at Yah Shekhinah, al ha'aretz ve'al ha'mazon.**

Harakhaman may the All Merciful One send us Eliyahu the Prophet, and Miriyam the prophetess with her strength and her music, and let them bring us good news of the coming of the messianic era, which we shall help create through acts of love and generosity.

**May the All Merciful, Harakhaman** heal all people on this planet from the hurts, humiliations, oppression and spiritual suffering that lead to anger, violence, or indifference to the suffering of others, so that all may be blessed with lives filled with love, kindness and generosity.

**May the All Merciful One,** bless Israelis and Palestinians to have a full and total reconciliation so that they can live in peace with dignity, security, and justice for all. And may Israelis and Palestinians be a society based on love of neighbor and love of the Other, the stranger, the powerless and the refugee, thereby becoming one of many lights to the nations of the world.

**Harakhmaneet, may the All Merciful One,** help us replace wars and violence with love and kindness, support our efforts to eliminate hunger and global and domestic poverty, and let environmental sanity, justice, generosity and caring prevail on earth.

May the All Merciful One bless all members of *Beyt Tikkun: A Synagogue without Walls*, the Network of Spiritual Progressives, and all those in every part of this planet earth who are part of movements for peace, social & economic justice, human rights, or environmental sanity—they and all their friends and family and all who truly love them—and may we all be blessed with humility, kindness and a powerful sense of humor.

Harakhman send physical, psychological and & spiritual healing to all those in need of healing, and let this experience of facing how much we are interconnected move Americans to insist on universal health care, while simultaneously opening our consciousness to make the next major priority the implementation of environmental transformations to save the life support system of earth, including leaving fossil fuels in the ground while we transition to planet-sustaining forms of energy. And may the Merciful One bless and protect all those working as doctors, nurses, health care workers, and scientists, and all those who continue to grow and harvest food, pick up our garbage, and provide so many other vital services.

**HaRakhaman, hu yizakeynu lee'mot ha'mashiakh ul'khayey ha'olam ha'bah.** May the All Merciful One make us *worthy* to experience the messianic era and have a taste of what it might be like in the world to come!!!

**Migdol yeshu'ot malko ve'oseh khessed leemshee'kho le'Daveed ul'zar'o ad olam.** You who make peace in the heavens, make peace on this earth for us, for Israel and for all humanity and for our planet too. Amen.

Stand in awe of Goddess, S/He is so good, there is no lack for those in awe. Those addicted to material things will always be hungry for more, but those who build love, compassion and kindness will always understand there is enough. Potey'akh et yadekha umas'bee'ah lekhol khai ratzon. You open Your hands to all who are seeking and satisfy all who are spiritually alive. Hodu la'donai kee tov, kee le'olam khasdo. Thank God for Her goodness, for She is compassionate forever. Adonai oz le'amo yiteyn, Adonai ye'varekh et amo va'shalom, God will bless all peoples with peace, Goddess will help us to build a world of love.

## **Third Cup**

*Sing together the blessing over the third cup of wine or grape juice.*

*Brucha At Shechinah Eloteynu ruach ha'olam, boreyet pri hagafen.*

Blessed is the Sustaining Life Force of the Universe that creates the fruit of the vine!

## **Shefokh Chamat'kha**

We pause in our celebration to remember the Warsaw Ghetto Uprising (which began on the second night of Passover) and the Holocaust. We also acknowledge the prophets, both ancient and modern, who encourage people to envision a truly transformed world and testify to the possibility of building such a world who are often demonized and sometimes even murdered. Being a spiritual or moral vanguard is risky. No wonder it's easier to assimilate into the celebration of money and cynicism about the contemporary world.

Tonight we remember our six million Jewish siblings who perished at the hands of the Nazis and at the hands of hundreds of thousands of anti-semites— many of them Germans, Poles, Croatians, Ukrainians, Lithuanians, Latvians, Estonians, Romanians, Hungarians, Austrians, Italians, French, Dutch, Russians, etc.—who assisted the Nazis throughout Europe. We also remember the Jewish martyrs throughout the generations—beaten, raped, and murdered by European Christians. And we remember tonight with pride the battle of the Warsaw Ghetto and the tens of thousands of Jews, both women and men, who resisted, fought back, joined partisan units, or engaged in acts of armed violence against their oppressors.



<https://jenikirbyhistory.getarchive.net/media/stroop-report-warsaw-ghetto-uprising-26552-6c96fe>

### **Good It is to Have Two Eyes**

*Yitzkhak Viner (poem discovered buried in the Warsaw Ghetto)*

Good it is to have two eyes  
Anything I want they see:  
Boats and trains, horses, cars,  
everything there is on earth.

But it happens sometimes that  
I want to see a person laugh...  
But instead I see a corpse,

stretched out in the street...

When I want to see one laugh- -- --  
his eyes are closed forever- -- --

Good it is to have two ears,  
Anything I want they hear:  
Songs, plays, concert of words,  
Street cars, bells, anything.

I want to hear the children voices sing,  
but ears hear only screams...  
of two children near a corpse...

When I want youthful song- -- --  
crying children hours long- -- --

Good it is to have two hands,  
every year to till the land,  
banging iron day and night,  
makes the wheels to till...

Wheels are standing silent, still,  
People's hands are obsolete,  
Cold and darkness in the house...  
Hands digging a grave...

Good it is to have two hands- -- --  
I write poems about the truth- -- --

### [Moment of Silence]

It is not fashionable in some circles to speak about these atrocities, particularly today when memories of the Holocaust and Ashkenazi Jewish trauma from the Holocaust and other pogroms are being weaponized to legitimize human rights violations against Palestinians. The Holocaust should remind us of the extremes to which human beings are capable. When we demonize another people, scapegoat them, oppress, and terrorize them, we lose our moral center and ultimately dehumanize ourselves. In doing so, we have actually done the work of the Jew-hater and anti-Semites.



[Rafah KidKid](#)

## **Olympic Hopscotch Leap**

*Mosab Abu Toha*

We sit and drink tea  
in the hot night of Ramadan.  
Boys play hide-and-peek.

Girls hopscotch around.  
Mothers chat and laugh.

A buzzing sound of drones flying  
above my family and friends  
stops the games, the chatting, and the laughter.

A missile fails,  
only falling into farmland nearby.  
Shrapnel cuts electric wires.  
Dust tops off our tea,  
like latte foam.

More missiles come flying in,  
on the lookout for anything that moves.

Angels get hold of my infant niece.  
We look around and find only

her milk bottle.

## Moment of Silence

To transcend our trauma and overcome our tendency to mobilize our oppression to justify the oppression of Palestinians, we must integrate it and heal. This requires that we spend time actually mourning and grieving with the intention of healing. Yes, we need to cry out and speak about our history, the Holocaust, and the ways that the American government and peoples around the world failed to respond to our cries and our suffering. What was done to us was wrong, disgusting, and an assault on the sanctity of human life and on God. And watching the cries of Palestinians go unheeded is likewise wrong, disgusting, and an assault on the sanctity of human life and God. The fact that the horrors are being committed by Jews makes it even more painful.

It is with righteous indignation that Jews have traditionally called out, “*Shefokh khamat’kha al ha’goyim asher lo yeh’da’ukha*”—“Pour out your wrath, God, on those people who have acted toward us in a way that fails to recognize Your holy spirit within us as it is within all human beings.” Rather than wrath, let us call for God’s transformative and healing energy to mikvah into wholeness all peoples who are engaging in and wishing harm on others.

And, let’s call forth God’s love and mercy for all the people who stood up for us when we were facing annihilation, for people around the world who mobilized against the Nazis, for Europeans who committed individual acts to save Jewish, Romani, and LGBTQ people who were targeted for extermination. The goodness of so many non-Jews played an important role in our survival as a people. And pour out Your love, too, on all those who have taken risks to fight against racism, sexism, homophobia, anti-Semitism, Islamophobia, and xenophobia in all its various forms; against war; against cruelty to animals; against abuse between human beings; and against environmental irresponsibility. We have been the beneficiaries of so much human goodness expressed both in daily life and in acts of remarkable courage.

## ♪ Partisan Song - Never Say - Zog Nit Keyn Mol

*(by Hirsh Glick, from the Warsaw Ghetto, murdered with the forest partisans fighting the Nazis)*

Zog nit keyn mol as du geyst dem lets’tn veg,  
Khotsh himlen blayene far’shteln bloye teg,  
Kumen vet nokh undzer oysgebenkte sho,  
S’vet a poyk ton undzer trot: **Mir Zaynen Do!**

Do not say that we have reached the end of hope  
Though clouds of darkness make it hard for us to cope  
The time of peace, justice, and loving is still near,  
Our people lives! We proudly shout that ***We Are Here!***

Al na tomar hiney darki ha'akh'rona.  
Et or hayom histiru sh'mey ha'ananah.  
Zeh yom nikh'safnu lo od ya'al veyavo,  
Umitzadeynu od yareem: **Anakhnu Po! (2x)**

We'll have the morning sun to set our day aglow  
And all the yesterdays will vanish with the foe  
And if the time is long before the sun appears  
Then let this song go like a signal thru the years.

## **Welcoming the Possibility of the Messianic Age**

*Fill but do not yet drink the Fourth cup of wine or grape juice*

We open the door for Elijah—the prophet who heralds the coming of the Messiah and a world in which all peoples will co-exist peacefully—and for Miriam—acknowledging the image of God in one another and our commitment to bury in the past the pain others inflicted upon us and the sexism and any manifestation of patriarchy that excludes full participation of all community members. To deny the possibility of fundamental transformation, to be stuck in the pain of past oppression, or to build our religion around memories of the Holocaust and other forms of suffering is to give the ultimate victory to those who oppressed us. To testify to God's presence in the world is to insist on shifting our focus from pain to hope and to dedicate our energies to transforming ourselves and this world.

We still believe in a world based on love, generosity, and open-heartedness. We continue to affirm the Unity of All Being. Tonight we reaffirm our commitment to the messianic vision of a world of peace and justice in which inequalities have been abolished and our human capacities for love, solidarity, creativity, and freedom are allowed to flourish, in which all people will recognize and affirm in each other the spirit of God. At that time, living in harmony with nature and with each other, all peoples will participate in seeing Divine presence on earth. We remain committed to the struggles in our own time that will contribute to making that messianic vision possible someday.

As we sing the following song, close your eyes and let some picture of messianic redemption appear in your mind. When the song ends, please share with others around your table and for those online post in the chat your picture of the world we want to build together.

### **♪ Eliyahu/Miryam**

*Eliyahu ha navee, Eliyahu HaTishbi  
Eliyahu, Eliyahu, Eliyahu HaGiladi,  
Bimheyrah beyameynu, yavo eyleynu  
Im mashi'akh ben David, im mashi'akh ben David.*

*Elijah the prophet, the Tishbite from Gilead.*

*May he come soon in our days,*

*To herald the Messianic Age of Peace.*

*Miryam ha-nehvi'ah, oz v'zimrah b'yadah Miriam the prophetess, strength & song in her hand  
Miryam tirkod itanu l'hagdil zimrat olam, Miriam will dance with us to raise the song of the world*



*Miryam tirkod itanu l'takeyn et ha-olam. Miriam will dance with us to heal the world  
Bimheyrah v'yameynu, hi t'vi'einu, Soon in our days, she will bring us  
El mey ha-y'shuah, el mey ha-y'shuah. To the Waters of Salvation.*

***Bless the Fourth Cup of Wine or Grape Juice.***

*Brukha at Yah Shekhina, Ru'akh Khey Ha'olamim, boreyt pree haGafen.*

*Drink the Fourth Cup!!!*

♪ **S' FIRAT HA'OMER - COUNTING OF THE OMER**

On the 2nd night of Passover, we begin the tradition of counting the omer (sheaf of barley) daily for seven full weeks. In Biblical times, these 49 days led to a time of celebration for a bountiful harvest, days of uncertainty and hope. The days also correspond to the 49 days until the holiday of Shavuot commemorating the receiving of the Torah by the Israelites at Sinai. These days of journey in the wilderness were days of uncertainty and hope connecting newly acquired freedom to the guiding precepts of Torah. For us, these days are of reawakening, opening, and renewal. In Kabbalist tradition, each week and each day of the omer is assigned a different sefira, a different attribute for self-reflection.

*(Melody: Shir Yaakov Feit, Zach Fredman, and Yosef Goldman)*

*For the sake of the unification of the transcendent creative power with the divine presence dwelling here and now, I am here, I am ready to fulfill the mitzvah of counting the Omer. [As it is written in the Torah: "And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off] seven weeks. They must be complete..." (Lev. 23:15-16) Blessed are You, Transformative Power of the Universe, who has sanctified us by connecting to You through the counting of the Omer. Tonight is the beginning of the 6th day - Foundation within Love.*

L'shem yi-khud, Kud-sha Brikh Hu uSh'khin'tey,  
Hin'ni mu-khan um'zuman, l'kayeym mitz-vat a-sey  
Shel s'firat ha-omer (3)  
Sheva Shabatot temimot tih'yena (2)  
B'rukha aht Yah, Eloheynu Rua-akh ha-olam  
Asher kidshanu, b'mitzvotav v'tzivanu  
Al s'firat ha'omer (3)  
Sheva Shabatot temimot tih'yena (2).

*Hayom yom shisha yamim la'omer - This is the sixth day of the Omer.*

♪ **Non-Violent Khad Gadya**

By Rabbi David Wolfe-Blank, z"l"

CHORUS: One kid, just one kid my parents bought for two zuzim. One kid, just one kid.  
Khad Gadya, khad gadya

Then came a cat and meowed to the kid my parents bought for two zuzim:  
Khad Gad'ya, khad gad'ya.

Then came a dog and played with cat that meowed to the kid my parents bought for two zuzim,  
Khad gad'ya, khad gad'ya.

Then came a stick and drummed for the dog that played with cat that meowed to the kid  
My parents bought for two zuzim Khad gad'ya, khad gad'ya.

Then came a fire that danced before the stick that drummed for the dog that played with  
cat that meowed to the kid my parents bought for two zuzim, Khad gad'ya, khad gad'ya.

Then came water and calmed the agitated heart of the fire that danced before the stick that  
drummed for the dog that played with cat that meowed to the kid my parents bought for two  
zuzim, Khad gad'ya, khad gad'ya.

Then came an ox and bathed and played in the water that calmed the agitated heart of the fire  
that danced before the stick that drummed for the dog that played with the cat that meowed to  
the kid my parents bought for two zuzim. Khad gad'ya, khad gad'ya.

Then came a shokhet and treated the ox to a sensitive massage, the same ox that bathed and  
played in the water that calmed the agitated heart of the fire that danced before the stick that  
drummed for the dog that played with cat that meowed to the kid my parents bought for two  
zuzim, Khad gad'ya, khad gad'ya.

Then came the angel of transformations who lovingly guided the shokhet to a logical,  
rewarding, life-enhancing career change, that shokhet who had treated the ox to a sensitive  
massage, the same ox that bathed and played in the water that calmed the agitated heart of the  
fire that danced before the stick that drummed for the dog that played with cat that meowed to  
the kid, my parents bought for two zuzim, Khad gad'ya, khad gad'ya.

Then came the Holy One, Blessed be He and She, who healed the heavy heart of the angel of  
transformations who lovingly guided the shokhet to a logical, rewarding, life-enhancing career  
change, that shokhet who had treated the ox to a sensitive massage, the same ox that bathed and  
played in the water that calmed the agitated heart of the fire that danced before the stick that  
drummed for the dog that played with cat that meowed to the kid my parents bought for two  
zuzim, Khad gad'ya, khad gad'ya.



## **Nirtzah**: Concluding the Seder

*Khasal siddur pesakh keh 'heel'kha-to, ke'khol mishpato ve'khukato, Ka'asher za'khinu la'asoto. Zakh sho'kheyn meh'ona, ko'meym ke'hal adat mee manah. Beh'ka'rov naheyl nit'ey khahnah peh'du'yeem leh'tziyon beh'reena.*

The Seder has been completed according to the traditional requirements. May we be worthy to see the messages of liberation expressed tonight at our Seder become actualized to a far greater extent in the larger world in this coming year. And when we sing “next year in Jerusalem” we refer to the higher Jerusalem, the Jerusalem that becomes an embodiment of the highest vision of our people for love, generosity, peace, and justice in every corner of this planet. Not a particular place, but rather a Jerusalem (a place of wholeness and peace) that permeates the whole world.

### ♪ **Sing and dance:**

L'shana haba'ah bi-Yerushalayim, l'shana haba'ah bi-Yerushalayim shel shalom. (2)

L'shana haba'ah b'olam shel tzedek, l'shana haba'ah b'olam shel ahava,

L'shana haba'ah b'haganat ha'tehva, l'shana haba'ah b'shalom v'reyut.

May the coming year be a year of justice, may the coming year be a year of love.

May the coming year bring environmental sanity.

May the coming year be filled with peace for all the world.

### ***FOR A WORLD OF LOVE AND JUSTICE!!***

***Donations Appreciated:*** *If you were moved by this Seder, please consider making an \$18 donation to Beyt Tikkun at [www.beyttikkun.org/donate](http://www.beyttikkun.org/donate), or simply send a check made out to Beyt Tikkun and mail it to 2342 Shattuck Ave, Suite 1200, Berkeley, CA 94704*

© 2024 Rabbi Cat Zavis. This Haggadah was originally written by Rabbi Michael Lerner for *Beyt Tikkun* Synagogue, the Network of Spiritual Progressives, and the *Tikkun* Community. It is with humility and appreciation that Rabbi Cat Zavis has revised and edited it. She remains grateful to Rabbi Lerner for his teachings and creativity. Please use this Haggadah, spread its message widely, and may we see a year where liberation, justice, peace, love, and generosity prevail.