

---

THE CAFE ZOE  
PASSOVER SEDER

30 MARCH 2002  
17 NISAN 5762

# WELCOME TO OUR SEDER

---

Welcome. Passover is a celebration. It is a celebration of spring, a celebration of life, a celebration of liberation, and a celebration of our covenant with God. It is also a time of reflection and cleansing. Tonight at our seder we will tell how we went forth from Egypt, through symbols, stories, blessings, and songs. All over the world at this time, people are gathered around tables telling these same stories and singing these same songs.

Passover is, more than anything, a celebration of freedom and liberation. But in order to fully understand and appreciate our own freedom, we must also acknowledge the pain of other people who have been oppressed throughout history. We must also acknowledge the pain that our own struggles for freedom have caused other people.

With freedom comes responsibility: the responsibility to remember the past, and the responsibility to try to prevent the past from repeating itself. And yet, Passover is great fun; the beauty of life is in its complexities. So we remember, and we tell stories, and we sing songs.

Tonight each of us is encouraged to feel as though we personally went forth from Egypt on that night some 3,300 years ago. All of us have our own Egypts, our own Pharaohs, and our own liberations. And as we add our own voices and stories to the seder, we become part of a miraculous and fascinating tradition.

Welcome.

## A note about this haggadah

“Haggadah” literally means “the telling,” and that is what we are here to do, all of us. Each one of us will have an opportunity to participate several times. We used to have sections marked “leader” and “group,” but we felt the group speaking in unison was better left to the blessings and the songs. So we’ll simply take turns being the leader. If it comes to your turn and for any reason you want to pass to the next person, please feel free to do so.

In addition to reading from the Haggadah, there will be points at which participants may share personal stories. These stories can be lighthearted or serious, funny or sad, whatever you’d like to share.

There will be some blessings in Hebrew, but don’t worry if you don’t know Hebrew: we’ve got transliterations! Even if you know Hebrew, these may not even be familiar to you, because they’re not the traditional blessings, which have a strong male identification. These blessings assume a more egalitarian view, adopted from *And We Were All There: A Feminist Haggadah*.

To make matters even easier, we’ve provided a handy pronunciation guide for the trickier aspects of the Hebrew language:

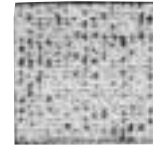
<i>letter(s)</i>	<i>sounds like</i>
a	mama
ay	Banzai
ch	eccch
ei	No way! Way!
i	thing
iy	see
o	Zoe
u	Whooo are you (hoo-hoo, hoo-hoo)
,	(usually a very short pause, sometimes like a schwa)

Everything else sounds like it looks.

**seder:** order.

The key to making the seder work is to take seriously its central demand: ‘It is incumbent upon every person to see her/himself as though s/he personally had gone out from Egypt.’ That is, this is not just about some ancient liberation, it is about our liberation today.

— Michael Lerner, *Jewish Renewal*



## Taking turns telling:

When you get to a little picture of a matzah, it’s time for the next person to read.

## psalm

their shoes are stuccoed  
with sawdust and blood  
the two young butchers walk  
singing together on Ninth Avenue  
the sun is out because it is the lunch hour  
they kick the melting snow  
and splash into deep puddles  
then they embrace one another in the cold air  
for water and singing  
may wash away the blood of the lamb  
— Grace Paley



The Haggadah teaches us to rewrite the Haggadah. "All those who go beyond talking about the departure from Egypt, all these are worthy of praise."  
— Arthur Waskow, *The Shalom Seders*

## Acknowledgments

To give thanks: Most of this Haggadah (though not all—what do you think we're doing here, plagiarizing? I mean, really) is a collection of elements published previously by people holding various copyrights. None of the quotes or excerpts in this Haggadah was reprinted with permission. This should not be viewed as an attempt, in the spirit of the holiday, to gain freedom from restrictive copyright laws, but rather as a measure of expediency and convenience. And, as Ani DiFranco says, "unauthorized duplication, while sometimes necessary, is never as good as the real thing." So in an attempt to almost do right by the various authors, here is a list of the sources:

- Ariel, David S. *What Do Jews Believe? The Spiritual Foundations of Judaism*. New York: Schocken Books, 1995.
- Bronstein, Herbert, editor. *A Passover Haggadah, revised edition*. New York: Central Conference of American Rabbis, 1974–82.
- Cutter, Dr. William and Dr. Yaffa Weisman. *And We Were All There: A Feminist Passover Haggadah*. Los Angeles: American Jewish Congress Feminist Center, 1996.
- Freedman, Samuel G. *Jew vs. Jew: The Struggle for the Soul of American Jewry*. New York: Simon & Schuster, 2000.
- hooks, bell and Cornel West. *Breaking Bread: Insurgent Black Intellectual Life*. Boston: South End Press, 1991.
- Jewish Publication Society, the. *Tanakh: The Holy Scriptures*.
- Johnson, Paul. *A History of the Jews*. New York: HarperPerennial, 1987.
- Kamin, Ben. *Thinking Passover*. New York: Dutton, 1997.
- Kurshan, Ilana. "All Who Are Hungry." Web site: Beliefnet ([www.beliefnet.com](http://www.beliefnet.com))
- Lerner, Michael. *Jewish Renewal*. New York: Grosset/Putnam, 1994.
- Lerner, Michael and Van Hoek, Karen. *Tikkun Passover Supplement 2002*. San Francisco: Tikkun Magazine, 2002.
- Liberal Judaism Mailing List Archives. "Subject: Haggadah Additions: Why Is There an Orange on the Seder Plate?" Internet, 1996–97.
- New Jewish Agenda. *The Shalom Seders*. New York: Adama Books, 1984.
- Novak, Philip. *The World's Wisdom: Sacred Texts of the World's Religions*. San Francisco: HarperSanFrancisco, 1995.
- Plaut, W. Gunther, Bernard J. Bamberger, and William W. Hallo, commentators. *The Torah: A Modern Commentary*. New York: Union of American Hebrew Congregations, 1981.
- Sadeh, Pinhas, editor and reteller, and Hillel Halkin, translator. *Jewish Folktales*. New York: Anchor Books, 1989.
- Steingroot, Ira. *All-Purpose Yiddish Cards*. Rohnert Park, CA: Pomegranate Communications, 2000.
- Steingroot, Ira. *Keeping Passover: Everything You Need to Know to Bring the Ancient Tradition to Life and Create Your Own Passover Celebration*. New York: HarperSanFrancisco, 1995.
- Tikkun Magazine's Web Site*. [www.tikkun.org](http://www.tikkun.org)
- Various authors. *The Ma'yan Passover Haggadah*. New York: Ma'yan: The Jewish Women's Project, 2000.
- Wiesel, Elie and Marion. *A Passover Haggadah*. New York: Touchstone, 1993.
- Zion, Noam and David Dishon. *A Different Night*. Jerusalem, Israel: The Shalom Hartman Institute, 1997.

## A not-so-final note

This is meant to be a seder in which everyone has a chance to contribute, and it is always a work in progress. One of the fascinating things about Passover is that there's always something else to explore. So please share your opinions with us—what you like in the haggadah and the seder, and what you would like to see more or less of in the future, or any other suggestions.

Enjoy!

# KABALAT PANIM

WE INTRODUCE OURSELVES TO ONE ANOTHER

---

Introduce yourself by saying your name (your Hebrew name if you have one) and the names of your parents.

Women say: (your name) bat (your mother's name) v' (your father's name)

Men say: (your name) ben (your mother's name) v' (your father's name)

## HADLAKAT NEROT

CANDLE LIGHTING

---

בְּרוּכָה אַתָּה יְיָ שׁוֹמֵרֵת הָעוֹלָם אֲשֶׁר קִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ  
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

B'ruchah At Yah, Shomeret ha'olam, asher kid'shatnu b'mitzvotachah v'tzivanu l'hadlik ner shel (Shabbat v') Yom Tov.

You are blessed, O God, guardian of time and space, who makes us holy with mitzvot and commands us to kindle the light of (Shabbat and) the festival day.

**mitzvot:** commandments; good deeds; plural of mitzvah

## KADEISH

RECITING THE KIDDUSH

---



*Cover the matzot, then pour wine for each other.*



### Kos Kiddush, The First Cup—the Cup of Sanctification

Our story tells that in diverse ways, with different words, God gave promises of freedom to our people. With cups of wine we recall each one of them. This is the first promise we recall tonight, from Exodus 6:6-7:

“I will bring you out from under the burdens of Egypt; I will deliver you from their bondage; I will redeem you; I will take you as my people and be your God.”

As part of Pharaoh's plan to reduce the threat he perceived from the Israelites, he instructed Shifra and Pu'ah, two Hebrew midwives, to kill every newborn Hebrew boy but to let the newborn girls live. The Torah says that because they feared God,

the midwives refused to follow Pharaoh's orders. When he asked them why they let the boys live, they responded that the Hebrew women were so strong that they would give birth before the midwives arrived, and so the midwives could not carry out the order.

ברוכה אתַּיָה שׁוֹמֵרֵת הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן.  
ברוכה אתַּיָה שׁוֹמֵרֵת הָעוֹלָם אֲשֶׁר בְּחַרָה בָּנוּ מִכָּל עַם וְרוֹמְמָתָנוּ מִכָּל  
לְשׁוֹן וְקִדְּשָׁתָנוּ בְּמִצְוֹתֶיהָ. וַתִּתְּנֵי לָנוּ, יְיָ, בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה וּ)  
מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת יוֹם) חַג  
הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתָנוּ, (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זְכוֹר לִיציאת מצרים. כִּי  
בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ, מִכָּל הָעַמִּים (וְשֻׁבָת) וּמוֹעֲדֵי קֹדֶשׁךָ (בְּאַהֲבָה  
וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. בְּרוּכָה אַתָּה יְיָ מְקַדְּשֵׁת (הַשְּׁבֻת וּ)  
יִשְׂרָאֵל וְהַזְּמַנִּים.

B'ruchah At Yah, Shomeret ha'olam, boret p'ri hagafen. B'ruchah At Yah, Shomeret ha'olam, asher baharah banu mikol am v'rom'matnu mikol lashon v'kid'shatnu b'mitzvotachah. Vatitni lanu, Yah, b'ahavah mo'adim l'simchah, chagim uzmanim l'sason, et yom chag ha-matzot hazeh, cherutenu, mikrah kodesh, zecher litzit'at mitzrayim. Ki vanu vachart, v'otanu kidasht, mikol ha'amim umo'adei kodshech b'simchah uv'sason hinchalatnu. B'ruchah At Yah M'kad'shet Yisrael v'hatzmanim.

You are blessed, O God, guardian of time and space, who creates the fruit of the vine.



You are blessed, O God, guardian of time and space, who has chosen us and distinguished us by sanctifying us by the mitzvot. You have lovingly favored us with (Shabbat for rest and) festivals for joy, seasons and holidays for happiness, among them (this Shabbat and) this day of Pesach, the season of our liberation, a day of sacred assembly commemorating the Exodus from Mitzrayim. You have chosen us, sanctifying us among all peoples by granting us (Shabbat and) Your sacred festivals (lovingly and gladly) in joy and happiness. You are blessed, O God, who sanctifies (Shabbat and) the people Israel and the festival seasons.

B'ruchah At Yah, Shomeret ha'olam, boret m'orei ha'eish.

You are blessed, O God, guardian of time and space, who creates the light of fire.

ברוכה אתַּיָה שׁוֹמֵרֵת הָעוֹלָם  
שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ וְהִגִּיעַתָּנוּ לְזִמְן הַזֶּה:

B'ruchah At Yah, Shomeret ha'olam, shehecheyanu, v'kiy'matnu v'higiyatnu lazman hazeh.

You are blessed, O God, guardian of time and space, who keeps us in life, who sustains us, and who enables us to reach this season.

*All drink the first cup. Uncover the matzot.*



# UR'CHATZ

WASHING OF THE HANDS

*We welcome one another with the ancient greeting, of washing one another's hands. We wash in silence, without a blessing.*

The Exodus begins in water. Moses is delivered from the birthwaters of his mother's womb to the waters of the Nile. Those waters carry him to safety. The Israelites' tears flow into the Sea of Reeds. The sea parts, and they cross to safety.

On our journey through the desert, we were sustained with water. Abraham greeted the strangers at his tent with water. Rebekah offered water to travelers and their animals.

# KARPAS

BLESSING FOR THE GREEN VEGETABLE



long before the struggle upward begins  
there is tremor in the seed  
self-protection cracks  
roots reach down and grab hold  
the seed swells, and tender shoots  
push up toward light  
this is karpas: spring awakening growth  
a force so tough it can break stone

Karpas is spring, new growth, fresh green, rebirth, love, and freedom. Saltwater is the tears of ancestors and the bitterness of slavery. Tonight we bring together the joy of new life with the salt-sweet tears of giving birth to that life.

*At this point, participants may choose to share their memories of spring. After everyone who wants to speak has spoken, each person takes some of the parsley and dips it in the saltwater.*



ברוכה את יה שומרת העולם  
ביראת פרי האדמה.

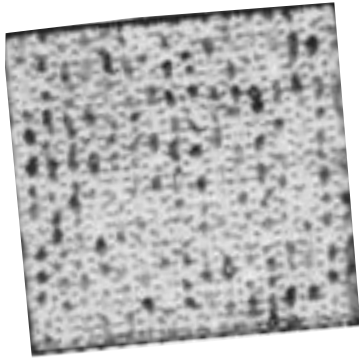
B'ruchah At Yah, Shomeret ha'olam, boret p'ri ha'adamah.

You are blessed, O God, guardian of time and space, who creates the fruit of the earth.

*Eat the greens.*

# YACHATZ

BREAKING OF THE MIDDLE MATZAH



Now we break the middle matzah and conceal one half as the afikoman. Later we will share it for dessert, as in days of old the Passover offering itself was shared at this service in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship. For the sake of our redemption, we say together the ancient words which join us with our own people and with all who are in need, with the wrongly imprisoned and the beggar in the street. For our redemption is bound up with the deliverance from bondage of people everywhere.

To be sensual...is to respect and rejoice in the force of life, of life itself, and to be present in all that one does, from the effort of loving to the breaking of bread.

—James Baldwin, *The Fire Next Time*



# MAGGID

TELLING THE STORY

*The leader holds up and displays the matzot and seder plate.*



## Ha Lachma Anya

This is the bread of affliction, the poor bread, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want share the hope of Passover. As we celebrate here, we join with our people everywhere. This year we celebrate here. Next year in the land of Israel. Now we are still in bonds. Next year may all be free.

Although testimony is unquestionably personal and thus primarily an individual story it is also a story accessible to others in the community of faith. Indeed the purpose of testimony is not only to strengthen an individual's faith but also to build a faith of the community.

—bell hooks and Cornel West

This matzah is lechem oni, poor people's bread. Made only of flour and water, hurriedly kneaded, this bread was flattened and shoved into the oven for a brief baking. All of the qualities which made it despicable as poor people's bread made it ideal as journey bread. Its dryness made it impervious to mold and rot even in the heat of the desert; it is compact and easily carried; and baking enough for a few days' supply doesn't drain the energy of the traveler.

In the world today there are still some who are so pressed down that they have not even this bread of affliction to eat. Therefore we say to them, we set aside this bread as a token that we owe you righteousness, tzedakah, and that we will fulfill it.

*Set aside a piece of matzah and do not eat it.*

*Cover the matzot, and fill each other's cups.*



## The Four Questions

Why is this night different from all other nights?

On all other nights, we eat either leavened bread or matzah;  
on this night, only matzah.

On all other nights, we eat all kinds of herbs;  
on this night, we eat primarily bitter herbs.

On all other nights, we do not dip herbs at all;  
on this night we dip them twice.

On all other nights, we eat in an ordinary manner;  
tonight we dine with special ceremony.

As *The Hitchhiker's Guide to the Galaxy Trilogy* contains five books, our "Four Questions" now contains a fifth question: "Historically there was never an orange on the seder plate. Why is there one tonight?"

### Song: Ma Nishtanah

Ma Nishtanah halailah hazeh mikol haleilot?

Sheb'chol haleilot anu ochlin chametz umatzah; halailah hazeh kulo matzah.

Sheb'chol haleilot anu ochlin she'ar y'rakot; halailah hazeh maror.

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

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

### *Uncover the matzot.*



We begin with the telling of physical enslavement: We were slaves to Pharaoh in Egypt, and then God brought us out of there with a mighty hand and an outstretched arm. And if God had not brought our ancestors out of Egypt, we and our children and our children's children would still be slaves of Pharaoh in Egypt. So, even if all of us were wise, all of us understanding, all of us learned in the Torah, it would still be a mitzvah for us to tell the story of the Exodus from Egypt. And the more we tell the story, the greater the mitzvah.

It is told that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaria, Rabbi Akiva, and Rabbi Tarfon had gathered together for the seder in the town of B'nai B'rak. They were so engrossed in their telling of the coming out of Egypt that they continued throughout the night, until their disciples came to them and reminded them, "Our teachers, the time has come to recite the morning Sh'ma!"



Some scholars say these rabbis had spent the evening planning the Bar Kochba rebellion (132–135 CE) against Rome. To protect themselves from being caught, they had placed their students outside the building, and when the Romans approached the students had yelled in the code words: "Our teachers...!" One scholar reminds us that "this little vignette tells us that we too should use this time not just to talk about the good old days but to become actively engaged ourselves in planning how to transform the world.

Abe Moskowitz gets selected for knighthood, so he goes to Buckingham Palace for the ceremony. Before he gets knighted, he is supposed to say a Latin phrase, but he forgets. So instead he tries out the Hebrew phrase he remembers from the Passover seder: "Ma nishtanah halailah hazeh mikol haleilot?"

The queen, naturally baffled at this break from tradition, leans over and whispers to her advisor, "Why is this knight different from all other knights?"

—Retold on the 1999 Prairie Home Companion Annual Joke Show

Most of the populace is set on resistance. They want the enemy to pay dearly for their lives. They'll fling themselves at them with knives, staves, coal gas... They will not allow themselves to be seized in the street, for they know work camp means death these days.

—Emmanuel Ringelbaum, writing in 1942 from the Warsaw Ghetto in Nazi Occupied Poland

[T]he implausible Warsaw ghetto revolt coincided with the arrival of Passover, April 19, 1943... They obviously knew they were going to die. They were so sure of it that they chose to die fighting the Germans with makeshift bombs, flaming bottles, and some rifles stolen from German corpses. Better this death — even for their children — than as slaves in a concentration camp.

—Ben Kamin



### The Four Children

Four times the Torah bids us tell our children of the Exodus from Egypt. Four times the Torah repeats: “And you shall tell your child on that day...” From this, our tradition infers that there are different kinds of people. To each we respond in a different manner, according to the question, the situation, and the need.

Deuteronomy 6:20

The first child asks, “What are the precepts, laws, and observances which Adonai our God commanded us?” In response we should explain the observances of the Passover thoroughly, the very last one of which is: After the Passover Seder, we do not turn to other forms of entertainment.

Some scholars, though, have noted that this child, which has traditionally been called the wise one, is not wise but instead attempts to impress us with vast intellectual knowledge, removed from the emotional impact of the festival. To this child we explain the Passover as fully as we can, so that the limits of the child’s knowledge may be extended.

Exodus 12:26



The second child (traditionally called the wicked child) asks, “What is this observance to you?” This child also seeks to remove him/herself from the community by emphasizing his/her distance from the ceremony. To this child we respond sharply: “It is because of what God did for me when I went forth from Egypt.” For us and not for them, for had they been there they would not have been redeemed.

One commentator notes that this child “indicates that there must always have been those who rejected being Jewish and the Jewish covenant with God. In fact, the text never mentions denial of God.... [T]he literal offense is dissociation from the tribe....

I know how it feels to be hungry. I have struggled with the competing voices in my mind: There is the wise child, who reminds me that only if I allow myself to eat can I live a full and meaningful life. There is the wicked child, who insists that food is an enemy and eating a sign of weakness and laziness. There is the simple child, who longs for a world without food so she will not have to think about calories and fat. And finally, there is the child who does not know how to ask, who cannot cry out in need because she refuses to listen to her own hungers and insists that her physical needs do not matter.

—Ilana Kurshan



“Other illustrations of this [child] have shown an assimilated Jew with no link to traditional community. Obviously, Jewish self-hatred, seeing oneself through the eyes of the oppressor, is not a new phenomenon. Still, the group does not give up on the wicked children. They are included in the seder even if they try to exclude themselves. Most of us have gone through periods when our link to our people was weak, when we could not be bothered, when we mocked our traditions, when our limited personal experiences blinded us to the larger canvas of Jewish history.... Sometimes our rebelliousness [and] anger...lend strength and depth to our return.”

And the “wicked” children among us are not alone; it can be argued that one person who displayed such traits until well into adulthood was one of the key figures of the Passover story: Moses.

Exodus 13:14



The third child (traditionally, the simple child) asks, “What is this?” We respond by saying, “With a mighty hand God brought us out of Egypt, out from the house of bondage.”

This child is regarded as humble and sincere, asking what is expected of him or her, and willing through faith to honor those expectations.

Exodus 13:8



The fourth child is the one who does not know how to ask. With this child we must begin ourselves and say, “This is because of what God did for me when I went forth from Egypt.”

To this child we give the beginning of questions. From there the child is encouraged to ask questions that follow, and in these questions the child will begin to see her or his role in the liberation from Egypt.

*At this point, participants may choose to share memories of when they were any or all of these children.*

All of these children, young and old, are welcome at our seder. Each question, when asked from the heart, becomes a part of our ritual.



I took your father Abraham from across the river and I led him into the land of Canaan, and I increased his descendants; and I gave him Isaac and to Isaac I gave Jacob. When Jacob and his children went down into Egypt, Joseph was already in Egypt. Joseph had emerged with power over the land of Egypt... There was famine in all lands, but in the land of Egypt, there was bread... and Pharaoh said to the Egyptians, "Go to Joseph; whatever he tells you, you shall do"... and all the world came to Joseph in Egypt. After Joseph died and all that generation... a new king arose over Egypt who did not know Joseph. And he said to his people, "Look, the Israelite people are much too numerous for us. Let us, then, deal shrewdly with them, lest they increase, and in the event of war, join our enemies in fighting against us and gain ascendancy over the country."



So they set taskmasters over them with forced labor and they built garrison cities for Pharaoh: Pithom and Raamses. The Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields. But the more they were oppressed, the more they increased and spread out, so that the Egyptians came to despise and dread the Israelites. So Pharaoh charged all his people, saying, "Every boy that is born shall be thrown in the Nile, but let every girl live." We cried unto Adonai, the God of our ancestors, and God heeded our plight, our misery, and our oppression.



God heard our moaning, and God remembered his covenant with Abraham, Isaac, and Jacob, and God knew. And God said, "I will go through the land of Egypt on that night... and I will mete out justice against all the gods of Egypt. I the Eternal. And God brought us out of Egypt by an outstretched arm and awesome power, and by signs and portents; not through a messenger, not through any intermediary, or any supernatural being, but the Holy One, alone, in solitary glory.

The time the Israelites remained in Egypt was four hundred and thirty years. At the end of the four hundred and thirtieth year, to the very day, all the hosts of God departed from the land of Egypt. That same night is God's watch-night for the children of Israel throughout their generations.

*All raise their cups of wine.*



We praise the God who keeps faith with the people Israel. God's promise of redemption in ancient days sustains us now. For more than one enemy has risen against us to destroy us. In every generation, in every age, some rise up to plot our annihilation. But a Divine Power sustains and delivers us.

*All set down their cups untasted.*



"In 70 A.D. Titus [Roman General and son of the Roman Emperor Vespasian], taking over his father's command, closed in upon the city, still weakened by fierce internal dissections, and reduced it after a siege of six months... The defenders, even when reduced to the last extremes of famine, contested every position inch by inch, and when Titus carried the last two strongholds, the plateau of the Temple and the Citadel, he occupied little else but a field of ruins... The settlement of Palestine was harsh. The surviving population of Jerusalem was mostly reduced to slavery, and a Roman Legion, the Tenth, was permanently stationed on the site. The Sanhedrin [the representative body which had carried out Jewish self-rule under the Roman Empire] was abolished, and the Roman procurator's court took over its criminal Jurisdiction. The Temple, which had been burnt down in the siege, was not allowed to be rebuilt... The Jewish population throughout the Empire was called upon to pay as a new poll-tax for the service of Jupiter Capitolinus the two drachmae which they had been accustomed to pay to the temple at Jerusalem... The Jewish state ceased to exist."

—*from A History of Rome by M. Cary and H.H. Schullard*

The way is hard for the traveler  
ten thousand miles of difficult journey

May I advise you not to sneak across the border

The difficult and dangerous conditions  
are not worth your curiosity

These are not idle words

—*Author unknown, translated from Chinese carved into the wall of the men's immigration detention barracks at Angel Island*

I want the State of Israel to exist (since it does anyway) and I want the cave of the Patriarchs and Matriarchs honored and I want to shokl [pray] with Jews at the Wailing Wall and at the same time I think the founding of the State of Israel was for the Jewish people a historical, moral, political calamity. Contemplating the possible destruction of Israel (Civil war?) I feel at times if I could ever kill for a nationalist cause I might kill for that one but at the same time I wish modern Israel hadn't been born; I am a diasporan Jew, not a Zionist, and I say this feeling that Yad Vashem, the Holocaust Museum in Jerusalem, is, its Zionist agenda and homophobia notwithstanding, Jewish history's best most eloquent single answer to Hitler and the Holocaust; and is so because it is in Jerusalem; but I wish Jerusalem was an international city under a UN protectorate; and I wish the Museum of the Holocaust in Washington was a Museum of the Jewish American Experience instead, with a Holocaust wing, and I wish it stood on the Mall alongside museums devoted to the sufferings and triumphs of other ethnic-American groups, including a Museum of the African-American experience, which I wish was built with, in addition to other funding sources, Tzedakah [charity] from committed, determinedly anti-racist Jewish Americans.

—*Tony Kushner, playwright*



No one was thinking of the ancient past in the valley of the Nile. The oppressor they faced was a hundred times worse. He was alive and powerful, and only a few walls and the dusk of spring night separated him from them.  
—*from The Last Passover in the Warsaw Ghetto, by Wladyslaw Pawlak*

When I was a kid one of our Rabbis, very old, told us Sunday School kids we had to send our Tzedakah [charity] to Israel to plant trees. Rabbi, we asked, why do they need so many trees in Israel? Because, he told us, when the Nazis come back, there must be enough trees planted for all the Jews to climb up them, and hide.  
—*Tony Kushner, playwright*



As a seven year-old second grader at the Bernard school in McMinneville, TN, I went to the compulsory assemblies where every few days we would sing this spiritual:

Go down Moses  
Way down in Egypt Land  
Tell old Pharaoh  
Let my people go!

I'd barely heard of Moses in my Methodist Sunday School, and had no idea who Pharaoh was. But I got the sense that I was singing for the release of some people from bondage — black people, I supposed...I would later learn that the spiritual referred to the children of Israel, but was universal in intent.  
—*Carl Rowan*



“Jews are not the only victims in world history...Compassion for suffering does not bestow on past victims a blank check to engage in current acts of moral insensitivity.”  
—*Michael Lerner*



Self-evidently, not all Israelis and Palestinians are accepting of each other, or open to the reality that they are each other's neighbors. Yet Palestinians and Israelis have no other viable choice but to live beside each other; neither can achieve peace alone. The security of the Israelis and the dignity of the Palestinians go hand in hand.  
—*Mubarak Awa, the Chairman of Non-Violence International, and Abdul Aziz Said, director of the International Peace and Conflict Resolution Program at American University*



The congregation...belonged to one of the few Conservative synagogues in Israel, and each time its members had attempted to worship at the [Western] Wall with men and women together it had been attacked. On Shavuot two years earlier, ultra-Orthodox yeshiva students had rained soiled diapers on the minyan. Two months after that, on Tisha b'Av, the police had shoved and wrestled the worshippers off the limestone plaza facing the Wall in the name of protecting them from assault. Last Shavuot, the congregation managed to pray while being pelted with small rocks and plastic bags of chocolate milk. Of all this, the deputy mayor of Jerusalem, Orthodox himself, had said, “The very fact that the Conservative Jews, who symbolize the destruction of the Jewish people, came to this place that is holiest to the Jewish people is a provocation. They have no reason to be in this place.”  
—*Samuel G. Freedman, Jew vs. Jew*



We, reserve combat officers and soldiers of the Israel Defense Forces, who were raised upon the principles of Zionism, sacrifice and giving to the people of Israel and to the State of Israel, who have always served in the front lines, and who were the first to carry out any mission, light or heavy, in order to protect the State of Israel and strengthen it...  
We, who sensed how the commands issued to us in the [Occupied] Territories [of the West Bank and Gaza Strip] destroy all the values we had absorbed while growing up in this country...  
We, who know that the Territories are not Israel, and that all settlements are

bound to be evacuated in the end.

We hereby declare that we shall not continue to fight this War of the Settlements.

We shall not continue to fight beyond the 1967 borders [of Israel] in order to dominate, expel, starve and humiliate an entire people.

We hereby declare that we shall continue serving in the Israel Defense Forces in any mission that serves Israel's defense.

The missions of occupation and oppression do not serve this purpose—and we shall take no part in them.

—Petition signed by more than 350 Israel Defense Forces soldiers and officers



**Makot Mitzrayim: The Plagues of Egypt**

Our rabbis taught: When the Egyptian armies were drowning in the sea, the heavenly hosts broke out in songs of jubilation. God silenced them and said, "My creatures are perishing, and you sing praises?"

Though we descend from those redeemed in brutal Egypt, and have ourselves rejoiced to see oppressors overcome, our triumph is diminished by the slaughter of the foe.

As we recite the name of each plague, we dip a finger into our cup and remove a drop of wine. One commentator notes that "this dipping is not food into food. It is tactile and intimate, a momentary submersion into a Nile suddenly flowing with blood...[O]ur freedom was bought with the suffering of others."

**Mitzrayim:** Egypt (literally: the narrow or tight places)

I had a vision, and I saw white spirits and black spirits engaged in battle, and the sun was darkened – the thunder rolled in the heavens and blood flowed in streams – and I heard a voice saying, Such is your luck, such are you called to see, and let it come rough or smooth, you must bear it.

—Nat Turner, leader of a slave rebellion in Virginia in the 1830s

D A M Blood	דָּם
T Z F A R D E Y A H Frogs	צַפְרָדִּיעַ
K I N I M Lice	כִּנִּים
A R O V Wild Beasts	עָרוֹב
D E V E R Blight	דֶּבֶר
S H ' H I N Boils	שָׁחִין
B A R A D Hail	בָּרָד
A R B E H Locusts	אַרְבֵּה
H O S H E H Darkness	חֹשֶׁךְ
M A K A T B ' H O R O T Slaying of the First-Born	מַכַּת - בְּכוֹרוֹת

The old law of an eye for an eye leaves everybody blind. It destroys community and makes brotherhood impossible. It creates bitterness in the survivors, and brutality in the destroyers. But the principle of non-violent resistance seeks to reconcile the truths of two opposites – acquiescence and violence. The non-violent resister rises to the noble height of opposing the unjust system while loving the perpetrators of the system. Non-violence can reach men where the law cannot touch them.

So we will match your capacity to inflict suffering with our capacity to endure suffering. We will not hate you, but we cannot in good conscience obey your unjust laws. And in winning our freedom we will so appeal to your heart and conscience that we will win you in the process.

—Martin Luther King, Jr.

[For the Vietnam Veterans Memorial] I imagined... cutting into the earth, opening it up, an initial violence and pain that in time would heal. The grass would grow back, but the initial cut would remain....Perhaps it was an empathetic response to the idea about war that had led me to cut open the earth—an initial violence that heals in time but leaves a memory, like a scar...

—Maya Lin, designer of the Vietnam Veterans Memorial in Washington D.C.



### Ten Drops Are Not Enough

We tell how Pharaoh “embittered the lives” of the Israelites; we tell how God brought the Israelites out of Egypt with “awesome signs and portents” (the ten plagues that some scholars have numbered at more than 300); we tell how God admonished the angels who sang as the Egyptian soldiers perished in the Red Sea; and in a moment of reflection we remove drops of wine for the innocent Egyptians who died in the process of the liberation of the Israelites.

But there is someone noticeably missing from the story: Moses. At least one scholar comments that the haggadah plays down Moses’s role so that God is seen as the redeemer, not a mortal being, and thus traditional haggadot barely address the role that Moses played, if they mention him at all.



In order to understand better the nature of our liberation, however, Moses must be mentioned, for it is in his encounters with God that the Torah reveals the methods behind the Exodus. In the Book of Exodus, three times it mentions why Pharaoh refuses to let the Israelites go:

I will harden Pharaoh’s heart, that I may multiply My signs and marvels in the land of Egypt.... I will lay My hand upon Egypt...with extraordinary chastisements. (Ex. 7:3–4)

I have hardened his heart...in order that I may display these My signs...and that you may recount...how I made a mockery of the Egyptians...in order that you may know that I am the Lord. (Ex. 10:1–2)

And the Lord said to Moses, “When you return to Egypt, see that you perform before Pharaoh all the marvels that I have put within your power. I, however, will stiffen his heart so that he will not let the people go. Then you shall say to Pharaoh, ‘Thus says the Lord: Israel is My first-born son. I have said to you, ‘Let My son go, that he may worship Me,’ yet you refuse to let him go. Now I will slay your first-born son.’” (Ex. 4:21–23)



All but one of the plagues that are mentioned are indiscriminate; they affect everything and everyone in their path. Those who believe God to be the force behind these plagues as well as those who disagree can easily reinforce their beliefs with faith or science.

The slaying of the first-born, however, is more problematic. It is not a random plague that affects all in its path; it has a specific target, a specific and vindictive answer to Pharaoh’s murders. Further, the method of the slaying raises unsettling questions: God instructs the Israelites to dip hyssop in the sacrificial lamb’s blood and mark their own doors, and to remain in their houses; in this way God would know which houses to “pass over.” One might think that God would already know whose house was whose.



It seems, then, that this last plague might have been carried out not by God but by humans acting in God’s name, then attributing the act to God. Human complicity was then removed from the traditional haggadah. If we are to seek redemption, we must acknowledge our part in the violence that leads to our freedom.

We may not be able to answer these and other questions fully, but simply addressing them is an important first step. Ten drops are not enough.



“Why does the God in whom I may or may not believe, or rather, in whose existence I simultaneously believe and doubt, why does the Almighty spend the first five books of the Bible writing such morally problematic, bewildering stories? We’ve always had the answer to that one. Because the Bible is not clarification but the World itself; it is the World’s goad towards perplexity, interpretation...You must struggle with the almighty!...It’s the Jewish Way!”

—Tony Kushner



### Dayeinu!

Had God brought us out of Egypt and not split the sea for us—Dayeinu!

Had God split the sea for us and not brought us safely through it without even getting our feet wet—Dayeinu!

Had God brought us safely through it without even getting our feet wet and not supplied our needs in the wilderness for forty years—Dayeinu!

Had God supplied our needs in the wilderness for forty years and not fed us with manna—Dayeinu!

Had God fed us with manna and not given us Shabbat—Dayeinu!

Had God given us Shabbat and not brought us close to the foot of Mt. Sinai—Dayeinu!

Had God brought us close to the foot of Mt. Sinai and not given us the Torah—Dayeinu!

Had God given us the Torah and not brought us into the land of Israel—Dayeinu!



The authors of *And We Were All There: A Feminist Passover Haggadah* created a “New Dayeinu” to acknowledge the women for whom we should also be grateful. These women include matriarchs Sarah, Rebekah, Rachel, and Leah, prophets Devorah, Miriam, Hannah, and Hulda, Talmudic sages Beruriah and Ima Shalom, and Israel builders Henrietta Szold, Rachel Ben-Zvi, and Golda Meir, among many others. For them, we say together, “Dayeinu!”

### Song: Dayeinu!

I-lu hotzi, hotzi anu, hotzi anu mi mitzrayim, hotzi anu mi mitzrayim, dayeinu

I-lu natan, natan lanu, natan lanu et ha-shabbat, natan lanu et ha-shabbat, dayeinu

I-lu natan, natan lanu, natan lanu et ha-torah, natan lanu et ha-torah, dayeinu

### Pesach, Matzah, Maror, Tapuz

*The leader points to the beet or shankbone.*



Why did our ancestors eat the Pesach offering at their seder? As a reminder that God passed over the houses marked with the lamb’s blood, as it is written (Exodus 12:27): “And you shall say, ‘It is the Passover offering for God, who passed over the houses of the Israelites in Egypt, and killed the Egyptians but saved our homes.’”

*The leader points to the matzah.*



Why do we eat this matzah? As a reminder that there was not sufficient time for the dough of our ancestors to rise before our source of strength was revealed and redeemed us, as it is written (Exodus 12:39): “And they baked the dough which they brought from Egypt into matzot.”

*The leader points to the maror.*

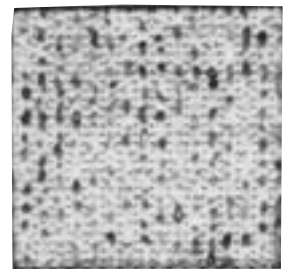


Why do we eat this maror? As a reminder that the Egyptians embittered their lives of our ancestors in Egypt, as it is written (Exodus 1:14): “And they embittered their lives with hard labor in mortar and bricks, with every servitude of the field, with torment.”

**Israel:** One who wrestles with God



Rabbi Gam’liel said, “Whoever does not consider well the meaning of these three—Pesach, matzah, and maror—has not fulfilled the purpose of the seder.” We’ll forgive him for not considering the orange.





There is another story about the orange that may be true, may be urban legend, but condenses what we have told here. This story goes that somewhere in Florida, a woman (maybe even Susannah Heschel) was on the bimah (the front part of the synagogue where the rabbi and cantor stand), and a man in the congregation got up and said, "A woman belongs on the bimah like an orange belongs on the seder plate!" And so the tradition was born. A more pithy and entertaining version, nu?

*The leader points to the orange.*



The orange was not part of the traditional seder; why is there one tonight? Like everything in Passover, this is a complex and complicated story.

Because at one time, a lesbian activist asked about the place of lesbians within Judaism and was met with the response that being a lesbian was a minor sin, akin to eating bread during Passover. The eventual response was that at some of the seders led by lesbians, a piece of bread was included on the seder plate to symbolize the presence of lesbians in Jewish tradition despite the transgressive label. The practice slowly grew until it was widespread throughout the United States.

But at one point, or so the story goes, Susannah Heschel, a Jewish feminist scholar, suggested the substitution of the orange. The orange symbolizes difference, not transgression—for anyone who has ever felt unwelcome because of another's prejudice. The orange is our symbol that traditions can evolve.

*Cover the matzot.*



### **Kos G'ulah, The Second Cup—The Cup of Redemption**

With the second cup of wine we recall the second promise of liberation, as it is written: "I will deliver you from their bondage..."

We drink the second cup in honor of two women who, together, enabled the future of our people by fulfilling God's second promise. Yocheved was the mother of Miriam, Aaron, and Moses. We honor Yocheved, woman of courage, who made a cradle of reeds, a fragile vessel that would carry Moses away from her and towards an uncertain future.

The daughter of Pharaoh drew Moses from the water, reaching beyond class and station to defy her father by raising Moses as her own son. The rabbis call her Batya ("daughter of God") for her action.

Let us raise our cups for these two brave women.

*Raise the second cup.*

בְּרוּכָה אַתָּה יְיָ שׁוֹמֵרֵת הָעוֹלָם בּוֹרְאֵת פְּרֵי הַגֶּפֶן.

B'ruchah At Yah, Shomeret ha'olam, boret p'ri hagafen.

You are blessed, O God, guardian of time and space, who creates the fruit of the vine.

*Drink the second cup while reclining to the left. Uncover the matzot.*



## RACHTZAH

WASHING THE HANDS BEFORE THE MEAL

בְּרוּכָה אַתָּה יְיָ שׁוֹמֵרֵת הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ  
בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ עַל נְטִילַת יָדַיִם:

B'ruchah At Yah, Shomeret ha'olam, asher kid'shatnu b'mitzvotcha v'tzivatnu al netilat yadayim.

You are blessed, O God, guardian of time and space, who makes us holy with mitzvot and commands us concerning the washing of the hands.

MOTZI  
PRAYER FOR THE BEGINNING OF THE MEAL



*Raise the top and bottom matzot.*

בְּרוּכָה אַתָּה יְיָ שׁוֹמֵרֵת הָעוֹלָם הַמוֹצִיָּאָה לֶחֶם מִן הָאָרֶץ.

B'ruchah At Yah, Shomeret ha'olam, hamotziah lechem min ha'aretz.

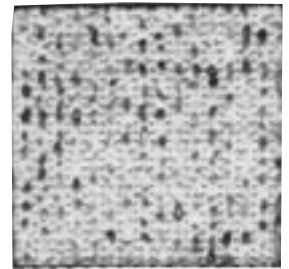
You are blessed, O God, guardian of time and space, who brings forth bread from the earth.

MATZAH  
BLESSING FOR THE MATZAH



The Torah tells us that the Israelites had to take matzah with them, “for they had prepared no provisions for the way.” The matzah, then, can be seen as a reminder 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 are fully prepared, we may never act at all.

*At this time, participants may choose to share memories of a time when they had an opportunity to take action but prevented themselves from doing so.*



*Replace the bottom matzah with the broken middle one.*

בְּרוּכָה אַתָּה יְיָ שׁוֹמֵרֵת הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ  
בְּמִצְוֹתֶיךָ וְצִוָּתָנוּ עַל-אֲכִילַת מַצָּה:

B'ruchah At Yah, Shomeret ha'olam, asher kid'shatnu b'mitzvotcha v'tzivatnu al achilat matzah.

You are blessed, O God, guardian of time and space, who makes us holy with mitzvot and commands us to eat matzah.

*Take a small piece of the top matzah, which represents freedom, and a small piece of the broken middle matzah, which represents slavery, and eat both together as you recline to the left.*

מרור

## MAROR

BLESSING FOR THE BITTER HERBS

*Dip horseradish or lettuce leaf in haroset.*

בְּרוּכָה אַתָּה יְיָ שׁוֹמֵרֵת הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ  
בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ עַל-אֲכִילַת מָרוֹר:



B'ruchah At Yah, Shomeret ha'olam, asher kid'shatnu b'mitzvotcha v'tzivatnu al achilat maror.

You are blessed, O God, guardian of time and space, who makes us holy with mitzvot and commands us to eat bitter herbs.

*Eat the maror but do not recline.*



תפוז

## TAPUZ

BLESSING FOR THE ORANGE

B'ruchah At Yah, Shomeret ha'olam, boret p'ri ha'etz.

You are blessed, O God, guardian of time and space, who creates the fruit of the tree.

*Eat a section of the orange.*



## KORECH HILLEL'S SANDWICH



Preserving a bond with the observance of our ancestors, we follow a practice of Hillel, from the time when the Temple stood. He combined the matzah and maror and ate them together, so that he might observe the precept handed down to him, exactly as his father before him: "They shall eat the paschal lamb with matzah and maror together."

'Hillel the Elder' was a leading Jewish scholar of the first century AD. During debates over the interpretation of Jewish law, Hillel tended to argue that the essence of laws lay not in strict interpretations of details, but in the spirit. If you took care of the spirit, the detail would take care of itself. Our plans for our seder, which attempts to capture the essential spirit of Passover, have followed this line of reasoning in a modern context.

Eat maror, haroset, and tapuz (or any combination you prefer) between two pieces of matzah.

According to legend, Hillel once summarized all of Judaism in the following way: "What is hateful to you, do not do to your neighbor; this is the entire Torah. All the rest is commentary – go and study it." (It's likely that Hillel was a contemporary of Jesus, and some modern religious historians argue that Jesus' beliefs and teachings were influenced by those of Hillel's school.)



## SHULCHAN ORECH THE MEAL

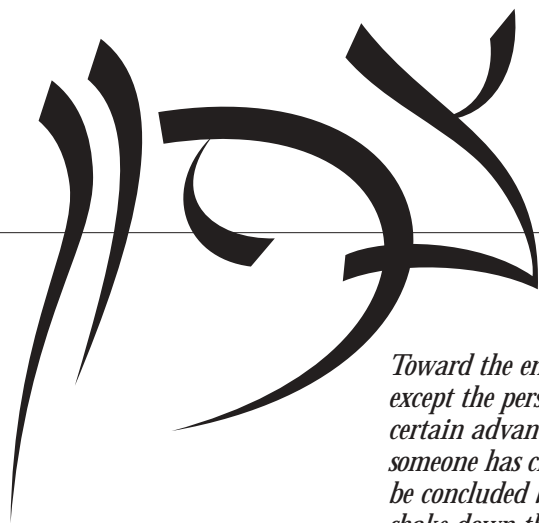
*The seder plate containing the ritual symbols is removed from the table.*



In many Ashkenazi homes it is customary to begin the meal with a hard-boiled egg, usually dipped in saltwater. The egg is rich with symbolic meaning, for it represents the renewal of spring and the cycle that brings us back, year after year, to the seder table. The roasted egg on the seder plate is a reminder of the sacrifice which took place in the ancient temple. As we eat it, we become a bridge between our ancestors and the generations to come.

*The festive meal is eaten. (Finally!) After the meal, the seder plate is returned to the table.*





## T Z A F U N

THE SEARCH FOR THE HIDDEN

---

*Toward the end of the meal, everyone (everyone who wants to, anyway, except the person who did the hiding, because, well, that person has a certain advantage—the chutzpah!) searches for the afikoman, which someone has craftily hidden. Since neither the meal nor the seder can be concluded before we have eaten it, whoever finds the afikoman may shake down the hosts for a certain preselected reward. Nothing is eaten after the afikoman so that the matzah may be the last food tasted.*

*Cover the matzot.*

**Afikoman:** from the Greek *epikomion*, referring to the entertainment following a banquet, and meaning that the afikoman is not to be followed by any other entertainment.



## B A R E C H

SAYING GRACE

---



### A Song of Ascents

When God restores the scattered ones of Zion, it will be the fulfillment of a dream. Our mouths will be filled with laughter then; our tongues with song. Then the nations will say: “God has done great things for them.” God has done great things for us. We rejoice. Carry our captives back, O God, like water coursing through a dry riverbed. Those who sow in tears will reap in joy. Those who plant in sorrow will return with song, sheaves piled high.



### Kos B'racha, The Third Cup—The Cup of Blessing

Together we take up the cup of wine, now recalling God's third promise, as it is written: "I will redeem you with an outstretched arm."

*Raise the third cup.*

בְּרוּכָה אַתָּה יְיָ שׁוֹמֵרֵת הָעוֹלָם בּוֹרְאֵת פְּרֵי הַגֶּפֶן.

B'ruchah At Yah, Shomeret ha'olam, boret p'ri hagafen.

You are blessed, O God, guardian of time and space, who creates the fruit of the vine.

*Drink the third cup while reclining to the left. Uncover the matzot.*

### Kos Miriam v' Eiliyahu—The Cups of Redemption

*Pass Elijah's cup around, filling it with a little wine from each person's cup. As you pour into Elijah's cup, tell one thing you promise to do in the coming year to heal the world. Fill a cup of water for Miriam. Open the door for the prophets.*




At this point in the seder, we fill a cup for the future, for our redemption is not yet complete. Traditionally, we call upon Elijah the prophet, for it is said that he will herald the messianic age, a time when we are one and at one with God. One tradition suggests that because the messiah will come only when we all work together, we each contribute to this cup of redemption by pouring from our own wine glasses.

We also fill a cup for Miriam, who linked worlds. She brought Pharaoh's daughter to Yocheved. She danced across the sea, singing songs of freedom. According to the midrash, when the Israelites made their way through the desert, Miriam's wells acted as waystations for them. The Israelites stopped and were refreshed by the clear, cold waters. They resumed their journey with a renewed dedication to becoming a people of God as they traveled toward the land of promise.





Part of the wonder of Passover lies in the very fact of Jewish survival through the millennia; we are still here after so many awful attempts to make us go away. The holiday encourages us to remind ourselves every year of how many Egypts our people have seen.


It is unfortunate that, due to circumstances beyond their control, Jews throughout history have always had to be so concerned with self-preservation. All the more amazing, then, that Judaism has always emphasized so strongly the need to also be concerned with the sufferings of others.


 Tzedakah — charity — is and always has been a key mitzvah, a good deed to be performed as often as one is able. And this too is part of what makes Passover so special: even as we feast in celebration of our own freedom, tradition encourages us not only to think of the less fortunate, but actually to act on those thoughts, reaching out to help them, inviting them to sit with us at our tables.


It is no accident that Elijah is not only the one prophet written into the traditional Haggadah liturgy, but also the prophet most associated in Jewish folklore with helping the poor, and with reminding other Jews of their need to do the same.


 Tonight we take a moment not only to mention those less fortunate than we are, but also to rededicate ourselves to helping them, through our own donations of time and money, as best as we can, throughout the coming year.


 Make a hairsbreadth of difference, and Heaven and Earth are set apart.  
—*Buddhist Patriarch Seng-Ts'an*

 The sage never stores things up for himself. The more he does for others, the more he has. The more he gives to others, the greater his abundance.  
—*Tao Te Ching*

 Who sees all beings in his own self, and his own self in all beings, loses all fear.  
—*Isa Upanishad*

 Give in alms of the wealth you have lawfully earned and of that we have brought out of the earth for you; not worthless things which you yourselves would but reluctantly accept.  
—*The Koran*

 If you have two pieces of bread  
Give one to the poor  
Sell the other  
And buy hyacinths  
To feed your soul.  
—*Hindu poem*

 **A psalm of David:**  
Happy is he who is thoughtful of the wretched;  
in bad times may the Lord keep him from harm.  
May the Lord guard him and preserve him;  
and may he be thought happy in the land.  
—*Psalms 41:1-3*

If I am not for myself, then who will be for me? If I am only for myself, what am I?  
And if not now, when?  
—*Rabbi Hillel*

*At this time, participants may choose to share their memories of people who have inspired them through acts of kindness and generosity.*

**Song: Eiliyahu Hanavi**

Eiliyahu hanavi, eiliyahu hatishbi, eiliyahu, eiliyahu, eiliyahu hagiladi  
Bimheira v'yameinu yavo eileinu immashiah ben david immashiah ben david

*Close the door.*

It's one thing just to read the Haggadah;  
it's another to live out its words.  
—*Ben Kamin*

One should not be out at night, eating hors  
d'oeuvres, when one could be at home, worry-  
ing about the less fortunate!  
—*from Metropolitan*

Founded in 1985, MAZON: A Jewish Response to Hunger is a national, nonprofit agency which allocates donations from the Jewish community to nonprofit organizations providing food, help and hope to hungry people of all faiths and backgrounds. For more information, visit their Web site at [www.mazon.org](http://www.mazon.org).



Min Hameitzar

Min hameitzar karati yah  
anani vamerchav yah

From a narrow place, I cried out to God.  
God answered me with wide expanse.

**Song: Chad Gadya**

Chad Gadya  
An only kid

*Chorus: My father bought for two  
zuzim—chad gadya*

1. Then came the cat  
and ate the kid  
*chorus*
2. Then came the dog  
and bit the cat  
that ate the kid  
*chorus*
3. Then came the stick  
and beat the dog  
that bit the cat  
that ate the kid  
*chorus*
4. Then came the fire  
and burned the stick  
that beat the dog  
that bit the cat  
that ate the kid  
*chorus*
5. Then came the water  
and quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid  
*chorus*
6. Then came the ox  
and drank the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid  
*chorus*
7. Then came the butcher  
and killed the ox  
that drank the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid  
*chorus*
8. Then came the angel of death  
and slew the butcher  
that killed the ox  
that drank the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid  
*chorus*
9. Then came the Holy One,  
blessed be He,  
and destroyed the angel of death  
that slew the butcher  
that killed the ox  
that drank the water  
that quenched the fire  
that burned the stick  
that beat the dog  
that bit the cat  
that ate the kid  
*chorus*

Although it may be a simple children's song, "Chad Gadya" can also be allegorized to represent the history of the Jewish people. In this scenario the Jewish people are the kid. In Temple times either a kid or lamb could be offered as the paschal sacrifice, so this connects the Jewish people to the paschal offering. Father is God, who purchased us with two zuzim, the two tablets of the covenant, the Ten Commandments....The cat who ate the kid is the Assyrians; the dog, Babylonia; the stick, Persia; the fire, Alexander the Great and the Seleucid and Ptolemaic powers; the water, the Roman Empire; the ox, the Saracens; the slaughterer, the Crusaders; and the angel of death, the Ottoman turks. Each of the devourers of Israel was in turn devoured.

—Ira Steingroot

**Shavuot:** a holiday 50 days after the beginning of Passover, which commemorates the Israelites' receiving the Torah at Mount Sinai.

Moses holds up three tablets. "I give you these fifteen—" He drops one of the tablets, and it shatters on the ground. "—Ten! I give you these *ten* commandments!"

—Mel Brooks, *History of the World, Part I*



### Counting the Omer

From the second night of Passover until Shavuot, Jews count each day in memory of the counting of sheaves. The Torah teaches us, "You shall count from the eve of the second day of Pesach, when an omer of grain is to be brought as an offering. The day after the seventh week of your counting will make fifty days." (Leviticus 23:15–16) We count these omer-days, when the barley harvest is growing and ripening, as days of a journey, from liberation to revelation. We look back at the time of slavery, and forward to the future as a covenant community.

בְּרוּכָה אַתָּה יְיָ שׁוֹמֵרֵת הָעוֹלָם אֲשֶׁר קִדְּשָׁתָנוּ  
בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ עַל סְפִירַת הָעֹמֶר:

B'ruchah At Yah, Shomeret ha'olam, asher kid'shatnu b'mitzvotcha v'tzivatnu al s'firat ha'omer.

You are blessed, O God, guardian of time and space, who makes us holy with mitzvot and commands us to count the omer.

On the second night of Passover only:

Hayom yom echad la'omer.

Today is Day One of the Omer.

On the third through seventh nights of Passover:

Hayom \_\_\_\_\_ yamim la'omer.

Today is Day \_\_\_\_\_ of the Omer.

Day Two: shnei

Day Three: sheloshah

Day Four: arba'ah

Day Five: hamishah

Day Six: shishah

On the eighth night of Passover only:

Hayom shiv'ah yamim, shehem shavu'a echad la'omer.

Today is Day Seven of the Omer, which marks Week One of the Omer.

*Cover the matzot.*

NIRTZAH  
CONCLUSION OF THE SEDER



**Kos Hartza'ah, The Fourth Cup—The Cup of Acceptance**

Tonight our fourth cup honors those throughout our history who have been left nameless by historians, overlooked by scholars, and ignored by those who tell and retell the story of our people.

We began our celebration tonight by speaking our names, claiming our full lineage, speaking the names of our mothers as well as our fathers. Tonight we honor all those who have come before us: those who suffered the hardships and indignities of slavery; those who trudged through the desert, caring for their families through the endless years of wandering; and the women and men who began new lives in the promised land. Tonight we remember all who have come through narrow places. We recall their deeds and their passions, their bravery and their joys. We claim them now, as God claimed us, as partners in redemption.

For the sake of these unnamed, we were delivered from Egypt.

*Raise the fourth cup.*

בְּרוּכָה אַתָּה יְיָ שׁוֹמֵרֵת הָעוֹלָם בּוֹרֵאת פְּרֵי הַגֶּפֶן.

B'ruchah At Yah, Shomeret ha'olam, boret p'ri hagafen.

You are blessed, O God, guardian of time and space, who creates the fruit of the vine.

*Drink the fourth cup while reclining to the left. Uncover the matzot.*




**Pray for the Peace of Jerusalem—Psalm 122**

It is traditional at the conclusion of the Seder to say together, "Next Year in Jerusalem." This phrase is a traditional way of expressing hope for the coming of the Messiah, and is thus meant to be uplifting. But it also reminds us that the City of Jerusalem has been wracked for years—indeed, for decades and centuries—by pain, division, oppression, and terror. Tonight, as we think about freedom, we hope that Jerusalem and her inhabitants can somehow find their way through the horrors of the present to gain a measure of peace for the future.




The essence of peace is to merge two opposites. Therefore your notions should not scare you if you see another, who absolutely opposes you, and you presume that there is no chance for peace between you two. On the same token when you see two individuals who are exactly two opposites, never say it would be impossible for them to reconcile. On the contrary, and this is the perfection of peace to make it between two opposites.

—*Rabbi Nachman of Breslav*



Jerusalem is ours, Israelis and Palestinians—Muslims, Christians and Jews. Our Jerusalem is a mosaic of all the cultures, all the religions and all the periods that enriched the city, from the earliest antiquity to this very day...[those] who made their contribution to the city have a place in the spiritual and physical landscape of Jerusalem....Our Jerusalem must be united, open to all and belonging to all its inhabitants...Our Jerusalem must be the Capital of Peace.  
—*Members of Israel's Gush Shalom peace activist organization*



I just want to do God's will. And He's allowed me to go up the mountain. And I've looked over. And I've seen the promised land. I may not get there with you. But I want you to know tonight that we as a people will get to the promised land. So I'm happy tonight. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord!  
—*Martin Luther King, Jr.*

**Hebrew:** L'shana haba'ah b'Yerushalayim!

**English:** Next year in Jerusalem!

**Spanish:** ¡El proximo año en Jerusalem!

**Ladino:** Al anyo que vienay en Yerushalayim!

**French:** L'année prochaine à Jerusalem!

**Farsi:** Saale degar dar Urshalim!


**Greek:** Quo crono sthn Ierousalhn!

**Italian:** Nell'anno prossimo a Gerusalemme!

**Japanese:** Rainen Jersalemu ni!

**Yiddish:** Margein ayn Yerushalayim!

**German:** Nechtes yahr in Jerusalem!



Now our seder reaches its conclusion. We have remembered who we are and have seen who we can be: free women and men, descendants of Abraham and Sarah, Moses and Miriam. We go forth tonight in strength, our faces turned toward a future when all Israel, and all the world, will be free.