

The Beyt Tikkun Liberation Passover Seder Haggadah **2025/5785**

(In this Haggadah, pronounce “Kh” like the Ch sound in Chanukah, leChayim, or Chutzpah)

Let us sing together in appreciation and celebration that we have arrived at this moment together.

Hinei mah tov u'mah na'im shevet kulanu gam yakhad:

Behold how good and how pleasant, for us to all dwell together.

[Rising Appalachia - I Believe in Being Ready](#)

I believe in being ready

I believe in being ready

I believe in being ready

For the time is drawing near

Parents siblings please get ready

Nephews nieces please get ready

Cousins, friends now please get ready

For the time is drawing near

Oh oh there'll be signs and wonders

Oh oh there'll be signs and wonders

Oh oh there'll be signs and wonders

For the time is drawing near

We'll turn 'round and just start over

We'll turn 'round and just start over

We'll turn 'round and just start over

For the time is drawing near

I believe in being ready

I believe in being ready

I believe in being ready
For the time is drawing near

I believe in being ready
I believe in being ready
I believe in being ready
For the time is drawing near
For the time is drawing near
For the time is drawing near

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 to direct the human mind to the consciousness of history as an ethical and spiritual influence. The purpose of the festivals is to illustrate the presence and activity of the Divine in nature, history, and our individual and collective lives.

Judaism and the Jewish people are in crisis. We have a choice; we can be a blessing or a curse. We can embrace domination, power over, and empire, or we can embrace a Judaism of truth, justice, and peace; a Judaism of love and liberation. Our experience of oppression and our trauma, as well as internalized guilt and shame, resulted in many in Jewish institutions of power and in Israel adopting a worldview and theology of domination and power over. We are witnessing today the horror of what that worldview and theology looks like and how it manifests in the world when unchecked.



What might a Judaism of Love and Liberation look like? A theology of liberation and love requires both physical liberation from systems and structures of oppression and psycho/spiritual liberation from the voices of oppression and domination that invade our consciousness.

We are going to engage and grapple with the various steps of our liberation journey during our Liberation Seder tonight. This will be an opportunity for us to try and embody liberation in all four worlds - *Assiyah* (physical/action), *Yetzirah* (formation/emotion), *Briyah* (creation/intellect), and *Azilut* (spirit/essence). This is not a linear journey because liberation journeys never are. We wander, doing our best to shed the psycho/spiritual limitations that keep us stuck in systems and structures of domination and power over.

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. And to taste once again the flavor and joy of liberation so as to give us the strength and courage needed at this time.

The Force of Love and Transformation

The first step on our journey is in the world of *Atzilut* - the world of spirit and essence. In this world, we allow ourselves to imagine that there is a force in the universe that makes possible the transformation from that which is to that which can and ought to be. Some call that force God, others call it the Cosmic Consciousness, The Divine, Allah. The name is irrelevant. What matters is that we allow ourselves to imagine that such a force actually exists. It is the source of and from which transformative liberation flows.

We are an embodiment of this liberatory energy in the universe. We have a calling to partner with God to heal, repair, and transform ourselves and 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 community. To do this requires that we engage in self and collective reflection to see how our internalized trauma impacts how we show up in the world. And from that reflective place, with greater insight, we engage in healing ourselves so we can bring our fully healed selves to the tasks that need our attention and people that need our solidarity. This work is done partly in the world of *Yetzirah*, the world of our emotional selves; the part of ourselves that are formed through our experiences. It is also done in the world of *Briyah*, the world of intellect and creation. We strive to imagine the world we want and use our intelligence and creative capacities to bring that world into being.

Take a moment and reflect upon your own traumas and the trauma of your family and community. How does that impact you in the present time? What additional healing is needed for you to show up more fully for liberation struggles from Palestine to the US and beyond?

Moment of Silence

At this historical moment, it is understandable that many people, maybe even many of us, have lost faith in this liberatory potential. Yet Judaism is a religion of resilience and Jews are a people who hold onto hope, even in the face of despair. Allowing ourselves to feel our despair and participating in a ritual in which we tell our story of overcoming oppression and bear witness to liberation struggles throughout history is the foundation upon which hope is birthed.

You've had an opportunity to take a look at the liberation altars around the room. The connecting tissue among these liberation struggles is that force in the universe that drives human beings to stand up to oppression and demand justice and liberation.

Close your eyes and think of a time in your life either when you have or you've witnessed others take a stand against oppression and for freedom. What do you imagine may have given you or others the courage and strength to take such an unpopular or perhaps even dangerous stance? From where do you draw hope?

Dyads/Break-out Rooms (2 people in a room - 6 mins total): Turn to someone near you, ideally someone you don't know, and introduce yourself and take turns sharing some of your reflections with one another. You have 3 minutes each.

We are on Stolen Land

In the world of **Assiyah**, we ground ourselves in the actuality of the world in which we are living. We are living on stolen land. Land that was stolen through genocide and ethnic cleansing of Indigenous peoples. This historical truth was hidden and denied for centuries. The current administration hopes to once again suppress and deny this truth. Yet we will not let them. We honor the Ohlone, Lisjan peoples and 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. 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.

Barukh ata YHVH, Eloheynu melekh ha'olam, asher kid'shanu b'mitzvotav, v'tzivanu l'hadlik neir shel Yom Tov.

We bless the Transformative Power of the Universe who sanctifies these flames for justice and strengthens our capacity to nurture the world we envision into being. May these candles bring forth the light of resistance everywhere. May our hearts burn collectively with passion and commitment to justice.

{English adapted from Narrow Bridge Candles and Arielle Tonkin}



[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.

Bless the Children

We lift up our hands toward the heads of children here and throughout the world as we bless them with Divine love shining on and protecting them. Take a deep breath and bring into your mind's eye the images of children, ones you know personally and those around the world, who are 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 vi'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 you even if you didn't know them personally. And we honor the memory of all those who have and who are fighting struggles for liberation and justice.

Close your eyes and bring their energy and spirit into our room and space. Choose one of your ancestors or one person you respect, what word or words of wisdom do they want to share with you tonight?

2 minutes of silence

There are index cards on your table. You are invited to write the words of wisdom on an index card. For those on Zoom, write down the words of wisdom on a piece of paper.

Triads/Break-Out Rooms (3 people - 8 mins total)

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.

Please share the following:

1. Your Name, gender pronouns
2. Share the word or words of wisdom that were conveyed to you

When you are done sharing in your groups, place your index card (on which you wrote the words of wisdom you received) in the center of your table. People are then invited, throughout the seder, to look at the words of wisdom shared by others at your table. For those on Zoom, please share the words of wisdom you received in the chat.

Beginning of Seder

Chanting the Order of the Seder:

🎵 Kadeish, Ur'khatz, Karpas, Yakhatz, Magid, Rakh-tzah, Motzi Matza, Maror, Koreikh, Shulkhan Oreikh, Tzafun, Bareikh, 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 and to uplift liberation struggles from throughout world history, to remind ourselves and share with others that the world is not static. 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 can and must be challenged. The process of liberation requires us to overthrow the structures of oppression, and also the internalized consciousness of the oppressive order that tells us that the way things are, is the only way they can be. Today, we must come to understand how our historical traumas, including the destruction of the Temples and dispersion of our people after that, the massacres in Spain and Spanish inquisition, the pogroms of the 1800 and 1900s, and the Holocaust blind us to the ways in which we re-enact our traumas on others, and would have us believe that the only way we will be safe is by oppressing others.

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*, the healing of the world. This is our inherited calling as the Jewish people.

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

Reflections

Take a moment to reflect upon the ways the trauma as part of an oppressed and demeaned people (or other forms of oppression) keep you stuck in Mitzrayim.

How might this limit your belief in the possibility of transformation?

What support might you need to overcome this trauma and beliefs that may limit your perspective?

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 Power 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 into the consciousness of human beings.

This voice manifested itself 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, students, teachers, health care workers, lawyers, judges, and all protesters throughout the world who put their bodies on the line and pray with their feet for the dignity and right to autonomy and to live free from oppression. It manifests in the actions of youth, elders, People of Color, LGBTQI folks, and all 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. Patriarchy is the ideology or worldview that there is a hierarchy of worthiness of people; while its origins are based on gender, it undergirds all forms of oppression. It manifests in ways such that certain people have more rights, authority, power, and freedom than others and exercise those rights, power, and authority over others by controlling the

freedom, autonomy, and rights of others. This ideology justifies not only domination and power over, but also the use of force and violence to buttress and sustain this hierarchy. We are witnessing it gaining ascendancy in the U.S. and in many places in the world. We see it in government efforts to control the bodily autonomy of LGBTQI people, pregnant people, refugees and immigrants, and ultimately all of us who do not fall in line.

Patriarchy and sexism is also 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 refused to participate in the genocide that the Pharaoh devised by calling on them to kill the first born Jewish 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. Imagine if soldiers in Israel and throughout the world refused to follow the orders of those calling for a genocide.

Yocheved, Moses' mother, enlisted her daughter Miriam to watch over Moses' tiny ark as she sent him down the river. Pharaoh's daughter Batsheva, one who occupied a seat of relative power, rescued Moses from the river and, thankfully, refused to carry out Pharaoh's order. With Miriam's help, Yocheved was able to nurse and raise Moses for the first few years of his life. These brave women are really the first heroes of the liberation struggle. Women and LGBTQI people continue to participate in and lead liberation struggles to this very day, and often don't receive the credit or acknowledgment that is given to men.

Still I Rise

by Maya Angelou

You may write me down in history
With bitter, twisted lies,
You may trod me in the very dirt,
But still, like dust, I'll rise.

Does my sassiness upset you?
Why are you beset with gloom?
'Cause I walk like I've got oil wells
Pumping in my living room.

Just like moons and like suns,
With the certainty of tides,
Just like hopes springing high,
Still I'll rise.

We will now celebrate, through music and dance, our liberation, as well as the courageous people throughout history who have been active 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.
When 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 struggling 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. A society that funds and supports a genocide that has taken the lives of over 15,000 children in Palestine.

Let's take a collective deep breath.

It is particularly shameful to live in a society which routinely seeks to punish rather than uplift those most marginalized - the poor, the unhoused, those with disabilities, and those who have inadequate health care, retirement funds, or unemployment benefits. Rather than fight to be "number one" militarily and economically, we should strive to be number one in sharing and caring, and work with other countries to eliminate global hunger and poverty.

In addition to people's economic struggles, the materialism and selfishness built into the competitive marketplace often triggers feelings of isolation, fear of the *other*, and the belief that one is not enough, etc. These distortions of thought become part of our daily reality which keeps us enslaved and powerless.

One way we can liberate ourselves from these distortions is to have a daily practice in which we take a few moments to connect with the Divine within ourselves and focus on seeing the Divine in another person, perhaps someone we might normally turn away from. We can also remember and feel our connection with 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. This may feel challenging, but we invite you to stretch yourself and try. You can also do this exercise at home by simply imagining someone who is very different from you and imagine looking in their eyes.



Khametz

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

Reflect upon your own *khametz*.

(1) Where do your ego or evil inclinations interfere with or undermine your capacity to be your

most full, embodied spiritual self?

- (2) What intentions can you set / actions can you take to begin to transform your personal khametz?
- (3) What “khametz” (evil inclinations) in society are you most passionate about?
- (4) How can you help transform the khametz in society?

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. We 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). The story of the Exodus has buttressed enslaved peoples' liberation struggles. The Passover message is that all peoples are worthy of and deserve freedom and justice.



Many times in the past two thousand years, it was unsafe to be Jewish. As a result, many Jews turned away from their highest spiritual vision and Judaism’s radical liberation teachings. They either downplayed it, assimilated into the dominant culture, or embraced more recently the ideal of Zionism: 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.

[Beny Shlevich - licensed under the Creative Commons Attribution-Share Alike 2.0 Generic license.](#)

This occurred in the Middle Ages, when Jews were offered very limited options for making a living, and some ended up as tax and rent collectors. Thus, they became the face of the feudal lords whom they served. It is also true today. Some Jews are collaborating with the powerful—excusing Nazi salutes, cheerleading arrests of students exercising their free speech rights, fighting against school curriculum that teaches Arabic and about Palestinians, and more.

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 simply manifestations of anti-Jewish hatred.

One of our challenges today is to distinguish between legitimate criticism of Israeli policies and true anti-Jewish hatred. 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*

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, not much could be changed or made new.

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.

Chorus: Go down, Moses, way down in every land,
Tell ALL Pharaohs: Let My creation go!

Passover Plate

You'll see on your tables a seder plate, which we will be looking at together in more detail as we go through the seder, filled with edible symbols of the story and our connection to spring. For now, we'll begin with the blessing over the first cup of wine.

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 to struggle for a society and world where care, love, and justice prevail.

Kiddush

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

Brukha at Shekhina Eloheinu Ruakh ha'olam, boreit pri ha'gafen.

Blessed is the Indwelling Spirit of the Universe who provides juicy sustenance for our broken spirits!

Barukh Atah Adonai, Eloheynu melekh ha'olam, asher bakhar banu eem kol am, ve'romemanu eem kol lashon, ve'kideshanu be'mitzvotav. Va'tee'ten lanu YHVH eloheinu be'ahavah, et yom khag hamatzot ha'zeh, z'man khey'ru-teynu, mikrah ko'desh, zeykher li'tziyat Mitz'ra'yim. Ki vanu vakharta, ve'otanu kidashtaim kol ha'amim, u'mo'adey kod'shekha beh'simkha uv'sason hin'khaltanu. Barukh ata YHVH, meh'kadesh Yisra'el, v'Yishma'el, v'kol yosh'vey tey'veyl, 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 the people 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 Eloheinu Rua 'akh ha 'olam, sheh 'hehkhe 'yanu, veh 'ki 'yeh 'manu veh 'higi '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.

Ur'khatz

To become free, we need to cleanse ourselves. As we symbolically 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, racist, heteronormative, transphobic, ableist, 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. Then place your hands on your heart and give yourself a hug to support your personal healing. Now take that personal healing from within and stretch out your hands to envision healing the world.

Now it is time to wash our hands without a blessing. You can do so with the water at your table or symbolically if you prefer.

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 support small farmers so food is produced and distributed in ways that are sustainable for the farmers, affordable for consumers, and nourishing to the planet. In a minute, we will eat a vegetable or egg 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.

As we free ourselves from the shackles of oppression both external and internal, we are reminded not to be greedy or haughty. We are but dust; remember our humble beginnings. When we hoard, society becomes rotten and spoiled. Trust that our needs will be met and that there is enough.

Brukha at Yah Shekhinah, ru'akh khei ha'olamim, boreit pri ha'adamah.

Blessed is the Indwelling Spirit of the Universe who provides nourishment from the earth.

Brukha at Yah, Shekhina, ru'akh khei ha'olamim, she'hakol nihyeh bid'va'ra.

Blessed is 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 more 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 dips, soups, 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 over 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.



In addition, militarism and wars are the largest contributors to environmental devastation and destruction. We have seen images from Gaza of destroyed agricultural fields replaced with barren strips of land for a “safety” zone between Gaza and Israel.

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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. We hunger for lives of meaning and purpose, awe and wonder at the grandeur of the universe, and a connection to something greater than ourselves. Shabbat and other mindfulness practices can help us overcome this spiritual and psychological crisis.

In addition to the spiritual practices, we can also engage in more political and social actions that challenge the status quo, disrupt the wheels of oppression and injustice, and help envision and build the world for which we yearn.



Passover is a time to replenish our energies to become the agents of an expanded consciousness that can envision and then help 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.

The broken matzah also reminds us also of the brokenness of our society—racism, transphobia, ableism, sexism, attacks on refugees and immigrants, the criminalization of poverty and the school-to-prison pipeline, and countless other forms of oppression.

Please call out the different ways our society is broken.

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 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 have used the horror as an opportunity to carry out its long intended plan of expelling Palestinians from their homeland. Israel has killed over 50,000 Palestinians in Gaza, and the actual number is estimated to be at least twice that. Israel has broken the fragile ceasefire and re-entered Gaza, killing or maiming over 100 children a day since March 10th. They have cut-off all food, water, electricity, and medical and other material supplies from entering Gaza, intentionally starving the entire population. The extensive human rights violations and destruction of all infrastructure in Gaza and the ongoing and increased violence and theft of land in the West Bank 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.

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 return to a full and permanent ceasefire, 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 Palestinians and Jewish Israelis live in peace and security, and when people from all rivers to all seas are free, safe, and have enough to eat and live on. Now we are slaves, next year may we be in a world of true liberation.”

♪ *Ha lakhma, ha lakhma anya, di akhalu, di akhalu ahavatana, Be'arah be'arah de'mitzrayim, be'arah be'arah de'mitzrayim. Kol dikhfin yeytey ve'yey'khul, kol ditz'rikh yeytey ve'yifsakh. Hashatah hakha, leshanah haba'ah be'artzey shaloml. Hashatah avdey, le'shanah haba'ah b'ney khorin!*

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'la ha'zeh mee'kol haleylot, mikol haleylot?*

Sheh'bekhol haleylot anu okh'leen khametz u'matza, khametz u'matzah. Ha'laila ha'zeh, ha'laila ha'zeh, kulo matza, ha'lailah ha'zeh, ha'lailah 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'laila ha'zeh, ha'laila ha'zeh, kulo mahror, ha'laila ha'zeh, ha'laila 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'bilinn afilu pa'am akhat, afilu pa'am akhat. Ha'laila ha'zeh, ha'laila ha'zeh, sheh'tey phe'amim, ha'laila ha'zeh, ha'laila ha'zeh, sheh'tey phe'amim.

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 okhlin beyn yoshvin u'veyn mesubin, beyn yoshvin u'veyn mesubin. Ha'laila ha'zeh, ha'laila ha'zeh, ku'lanu mesu'bin, ha'laila ha'zeh, ha'laila ha'zeh, ku'lanu mesu'bin.

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.

Normally we answer with the song that we were slaves and now we're free. Given that we are now oppressors, we will not sing this song tonight.

Answer : We were slaves in Egypt, in Egypt, now we are free, compared to that.

♪ *Avadim hayinu, hayinu, atah b'ney kho'rin, b'ney kho'rin.*

Avadim hayinu, atah, atah b'ney khorin.

Avadim hayinu, akhshav, akhshav b'ney kho'rin, b'ney kho'rin.

**We were slaves, yes we were slaves. Now we are free, or partially free.
We were slaves, yes we were slaves. We truly are not free, until all are free.**

***REFLECTION QUESTIONS:** 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.*

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 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 unsuccessful efforts 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.

How are you feeling about the situation in Gaza and the West Bank? What action(s) might you be willing to take to help end the genocide?

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. 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. The purpose of retelling the story is to bring it alive and make it applicable to the social and political conditions in which we are living today. Traditionally, we recount Moses telling Pharaoh, Let My People Go. This year, as we watch in horror as ICE abducts student activists, refugees, asylum seekers, and immigrants we say: **Let Our People Stay. Let All People Live.**

♪ *Be'chol dor va'dor khayav adam lirot et atzmo keh'ilu hu yatza mi'mizrayim.*

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** (adapted 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, Palestinians and Israelis building peace.
Oh deep in my heart I do believe that we shall overcome some day.

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

Traditionally at this point we dip our fingers into the wine or grape juice, to symbolize the sweetness of our freedom, and withdraw a drop to symbolize the suffering in the world. Even more so when our liberation and freedom is the cause of the suffering of Palestinians and their supporters. We pray to live until the time when our own freedom and liberation will no longer be linked to the suffering of others.

To mark the urgency and complete horror of this moment, we are going to expand this practice in the following way: We have a cloth in the middle of the room. Everyone is welcome to gather around the cloth with your glass of wine or grape juice. As we call out the plagues, we will drop or pour some of the wine/grape juice onto the cloth to acknowledge the gravity of this moment and our complicity in it. After we complete the traditional plagues, we invite you to call out modern plagues, ways in which we, as a society, have embraced violence and destruction. For those on Zoom, please post your modern plagues in the chat and pour some of your own grape juice/wine onto your plate as the plagues are named.

Dam (blood), Tzefardeiyah (frogs), Kinim (lice), Arov (insects), Dehver (cattle plague), Shekhin (boils), Barad (hail), Arbeh (locusts), Khoshekh (darkness), Makat Bekhorot

(death of the firstborn sons).

♪ **Dayenu (Ami plays in solemn tune, no singing)**

Usually at this point in the seder we sing Dayenu to celebrate the legacy of our freedom. Given this horrifying moment in our history, it is indulgent to celebrate our freedom and independence that is literally causing the genocide and ethnic cleansing of Palestinians and the distorted ways in which our perceived safety is causing the erosion of civil liberties in the United States. So instead of singing this song, we will cover our mouths with our hands in horror and to acknowledge the harm being enacted in the name of Jewish freedom, liberation, and safety.

SONGS

Let's 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 milkhamah.

Let every one 'neath 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 milkhama, lo yil'medu od milkhama. (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
Love and Justice soaring...And the world will live as one!

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.

Brukha at Shechina Eloteinu Ruakh ha'olam, boreit pri hagafen.

Blessed is the Indwelling Spirit of the Universe who provides juicy sustenance for our broken spirits!

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

We hold up a substitute for the Pesakh sacrifice of a lamb - a yam or beet. As we hold up this vegetarian substitute for the shank bone, we remind ourselves to draw closer to Divine Source—a process that in ancient days was 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 question for a moment: [Moment of silence]

What courageous act can you as an individual and we collectively 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 destructive society and religion?

Rakhtza

We will “air wash” our hands, imagine we are cleansing ourselves again, and say the following

blessing:

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

Blessed are you Transformative Power of the Universe who guides the works of our hands.

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.” We stand at a crossroads at this moment wondering what to do. Gazans have no choice but to stand in the line of fire. We still have a choice. Do we leave? Do we act? What risks are we willing to take? Where could we go? What is the wilderness that we need to embrace and move toward at this moment?

*Barukh ata YHVH Eloheinu Melekh Ha'olam, asher kidshanu be'mitzvotav ve'tzivanu
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 enslaved people and the obligations that flow from our liberation and present day power.

Brukha at Yah Shekhina, Ruakh khey ha'olamim, ha'motsee'ah lekhem min 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 recommit ourselves to the Transformative Power by committing to do everything in our power to nonviolently disrupt the systems and structures of oppression.

Now we may eat an entire matzah!

Maror

As we eat horseradish, we remember liberation struggles come with a heavy price. The empire never relinquishes power without a violent response. Yet we remain committed to nonviolent resistance. This is a scary and bitter pill to swallow.

We say the following blessing and then eat the horseradish plain as a representation of this bitter pill.

Barukh ata Yud Hey Vav Hey, asher kid'sha'nu be'mitzvotav, ve'tzivanu al akhilat maror.

We channel your blessing, Transformative and Liberating Power of the Universe, who leads us to acknowledge the bitterness of slavery and oppression and who commands us to eat bitter herbs.

Korekh

Charoset represents the mortar used to build cities during our enslavement. When enslaved and oppressed, community bonds are often shattered. Passover is a time to re-cement the bonds of community. Today in the Jewish world, many of us are experiencing a rupture from other members of our families and community.

It is a time to ask ourselves, who is our community? What has become of the Jewish people? Who are *our* people?

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 our friends and allies are and look at the world through the lens of shared humanity?

On a bit of matzah, spread the kharoset. 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 kharoset. 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

(30 minutes)

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. They include honoring Jewish freedom fighters from the Warsaw ghetto as well as others throughout history, 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 God.”

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 tison l'ahor,
Heharim rak'du kh'eylim,, geva'ot kivney tzon.

Ma l'kha hayam ki tanus, haYardeyn, haYardeyn tison l'akhor.
Heharim tirk'du kh'eylim, geva'ot kivney tzon.
Milif'ney Adon huli aretz, milif'ney Eloha Ya'akov.
Ha'hof'khi hatzur agam mayim, hahalamish, hahalamish, 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 yir'ey YHVH, hak'tanim im hag'dolim.
Yosef YHVH aleykhem, aleykhem v'al b'neykhem,
B'rukhim atem laYah, osey shamayim va'aretz.
Hashamayim shamayim Ladonai, vaha'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 kayil, yemin haShem romeimah,
Yemin haShem osah kayil, osah kayil.

D. Pitkhu 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-khu li sha-arei tzedek, avoh vam odeh Yah (2)
Zeh ha'sha'ar l'YHVH, tzadikim yavo-u vo. (2)

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

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

♪ ADIR HU

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

Bakhur 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.

Khassid hu, tahor hu, yakhid hu, yivneh beito
bekarov.
Bimheirah, bimheirah, beyameinu bekarov.
Eil bnei, Eil bnei, bnei veit-kha bekarov.

Kabir hu, lamud hu, melekh 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.

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

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

♪ EKHAD MI YODEI-AH - WHO KNOWS ONE?

This song is "cumulative", the 1st verse starting with "Who knows One? I know One.

אָדיר הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.
בַּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.
הַדוּר הוּא, וְתִיק הוּא, זָכַאי הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.
חֲסִיד הוּא, טָהוֹר הוּא, יַחִיד הוּא יבְנֶה בֵּיתוֹ
בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.
כַּפִּיר הוּא, לְמוֹד הוּא, מְלֹךְ הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.
גּוֹרָא הוּא, סְגִיב הוּא, עֲזוּז הוּא יבְנֶה בֵּיתוֹ בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.
פוֹדֵה הוּא, צְדִיק הוּא, קְדוֹשׁ הוּא יבְנֶה בֵּיתוֹ
בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.
רְחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא יבְנֶה בֵּיתוֹ
בְּקָרוֹב.
בְּמַהֲרָה, בְּמַהֲרָה, בְּיָמֵינוּ בְּקָרוֹב.
אֵל בְּנֵה, אֵל בְּנֵה, אֵל בְּנֵה בֵּיתְךָ בְּקָרוֹב.

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.

Ekhad mi yodei'a? Ekhad ani yodei'a: Ekhad Eloheinu sheh'bashamayim u'va'aretz.

Who knows Two? I know Two - Two tablets of the covenant

Shnayim mi yodei'a? Shnayim ani yodei'a: shnei lukhot habrit, ekhad Eloheinu sheh'bashamayim u'va'aretz.

Who knows Three? I know Three - Three patriarchs

Shloshah mi yodei'a? Shloshah ani yodei'a: shloshah avot, shnei lukhot habrit, ekhad Eloheinu sheh'bashamayim u'va'aretz.

Who knows Four? I know Four - Four matriarchs

Arba mi yodei'a? Arba ani yodei'a: arba imahot, shloshah avot, shnei lukhot habrit, ekhad Eloheinu sheh'bashamayim u'va'aretz

Who knows Five? I know Five - Five Books of the Torah

Khamishah mi yodei'a? Khamishah ani yodei'a: Khamishah khumshei Torah, arba imahot, shloshah avot, shnei lukhot habrit, ekhad Eloheinu sheh'bashamayim u'va'aretz.

Who knows Six? I know Six - Six orders/divisions of the Mishna

Shishah mi yodei'a? Shishah ani yodei'a: shishah sidrei mishnah, khamishah khumshei Torah, arba imahot, shloshah avot, shnei lukhot habrit, ekhad Eloheinu sheh'bashamayim u'va'aretz.

Who knows Seven? I know Seven - Seven days of the week.

Shiv'ah mi yodei'a? Shiv'ah ani yodei'a: shiv'ah y'mei shabta, shishah sidrei mishnah, khamishah khumshei Torah, arba imahot, shloshah avot, shnei lukhot habrit, ekhad Eloheinu shebashamayim u'va'aretz.

Who knows Eight? I know Eight - Eight days until entering the covenant.

Sh'mona y'mei Chanuka - Eight days of Chanuka

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

Who knows Nine? I know Nine - Nine months of pregnancy.

Tish'ah mi yodei'a? Tish'ah ani yodei'a: tish'ah yarkhei leidah, shmonah y'mei milah, shiv'ah y'mei shabbta, shishah sidrei mishnah, khamishah khumshei Torah, arba imahot, shloshah avot, shnei lukhot habrit, ekhad Eloheinu shebashamayim u'va'aretz.

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

Asarah mi yodei'a? Asarah ani yodei'a: asarah dibraya, tishah yarchei leidah, shmonah y'mei milah,, shiv'ah y'mei shabbta, shishah sidrei mishnah, khamishah khumshei Torah, arba imahot, shloshah avot, shnei lukhot habrit, ekhad Eloheinu shebashamayim u'va'aretz.

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

Ekhad asar mi yodei'a? Ekhad asar ani yodei'a: ekhad asar kokhvaya, asarah dibraya, tishah yarkhei

leidah, shmonah y'mei milah, shiv'ah y'mei shabbta, shishah sidrei mishnah, khamishah khumshei Torah, arba imahot, shloshah avot, shnei lukhot habit, ekhad Eloheinu shebashamayim u'va'aretz.

Who knows Twelve? I know Twelve - Twelve tribes.

Shneim-asar mi yodei'a? Shneim asar ani yodei'a: shneim asar shivtaya, ekhad asar kokhvaya, asarah dibraya, tishah yarkhey leidah, shmonah y'mei milah, shiv'ah y'mei shabbta, shishah sidrei mishnah, khamishah khumshei Torah, arba imahot, shloshah avot, shnei lukhot habit, ekhad Eloheinu shebashamayim u'va'aretz.

Who knows Thirteen? I know Thirteen - Thirteen attributes of God (described in Exodus 34:6) Shloshah asar mi yodei'a? Shloshah asar ani yodei'a: shloshah asar midaya, shneim asar shivtaya, ekhad asar kokhvaya, asarah dibraya, tishah yarkhey leidah, shmonah y'mei milah, shiv'ah y'mei shabbta, shishah sidrei mishnah, khamishah khumshei Torah, arba imahot, shloshah avot, shnei lukhot habit, ekhad Eloheinu shebashamayim uva'aretz.

Tzafun

Eat the Afikomen (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

♪ ***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.

Third Cup

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

Brukha At Shekhinah Eloheinu Ruakh ha'olam, boreit pri hagafen.

Blessed is the Indwelling Spirit of the Universe who provides juicy sustenance for our broken spirits!

Shefokh Khamat'kha

We pause in our celebration to remember the Holocaust and the Warsaw Ghetto Uprising (which began on the second night of Passover), as well as freedom struggles throughout history. 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.

Tonight we remember our six million Jewish dead, and all the others who were killed by the Nazis and their cheerleaders and collaborators— many of them Germans, Poles, Croatians, Ukrainians, Lithuanians, Latvians, Estonians, Romanians, Hungarians, Austrians, Italians, French, Dutch, Russians, etc.. 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

Yitzhak 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 provide cover for the genocide and ethnic cleansing of 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-haters.

We must acknowledge the inherent contradiction in celebrating the armed struggle of freedom fighters in the Warsaw ghetto while criticizing Palestinians for engaging in armed resistance and struggle against their oppressors. In addition, we have been told that the Zionist gangs in Palestine were freedom fighters, but in fact, they terrorized, killed, and ethnically cleansed hundreds of thousands of Palestinians from their homes prior to and during the establishment of the State of Israel.

Yet Palestinians are regularly told to engage in nonviolent resistance. And in fact, they do so every single day through numerous tactics including: direct nonviolent actions, building homes without permits, living and breathing in the face of ongoing oppression and aggression, both by the State of Israel and some settlers, calling for Boycott, Divestment, and Sanctions, and participating in the Great March of Return.



[Rafah KidKid](#)

Olympic Hopscotch Leap

Mosab Abu Toha

We sit and drink tea
in the hot night of Ramadan.
Boys play hide-and-seek.
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 an assault on the sanctity of human life and on God. And watching the cries of Palestinians go unheeded is likewise 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. There is an abundance of 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 justice, peace, and loving still is near,
Let ALL people live and 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 hour is long before the sun appears,
Let this song go like a signal through 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

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.

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, Eloheinu Rua-akh ha-olam
Asher kidshanu, b'mitzvotav v'tzivanu
Al s'firat ha'omer (3)
Sheva Shabatot temimot tih'yena (2).

Hayom yom ehkhad la'omer - This is the first 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 the 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 the 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 the 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 the 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 k'hil'kha-to, Ke'khol mishpato ve'khukato. Ka'asher za'khu la'asoto. Zakh shokheyn meh'ona, komeym ke'hal adat mi manah. Beh'karov naheyl nit'ey khahnah peh'du'yim leh'tziyon behrina.

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 (or more!) to Beyt Tikkun at www.beyttikkun.org/donate, or simply send a check made out to Beyt Tikkun and mail it to Beyt Tikkun, 861 45th Street, Oakland, CA 94608. Thank you.

© 2025 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 is grateful for Rabbi Lerner's teachings and creativity and for the editorial, poetry, and other contributions of Abby Caplin and for Ami Goodman's edits and musical gifts. Please use this Haggadah and spread its message widely. May we see a year where liberation, justice, peace, love, and generosity prevail.