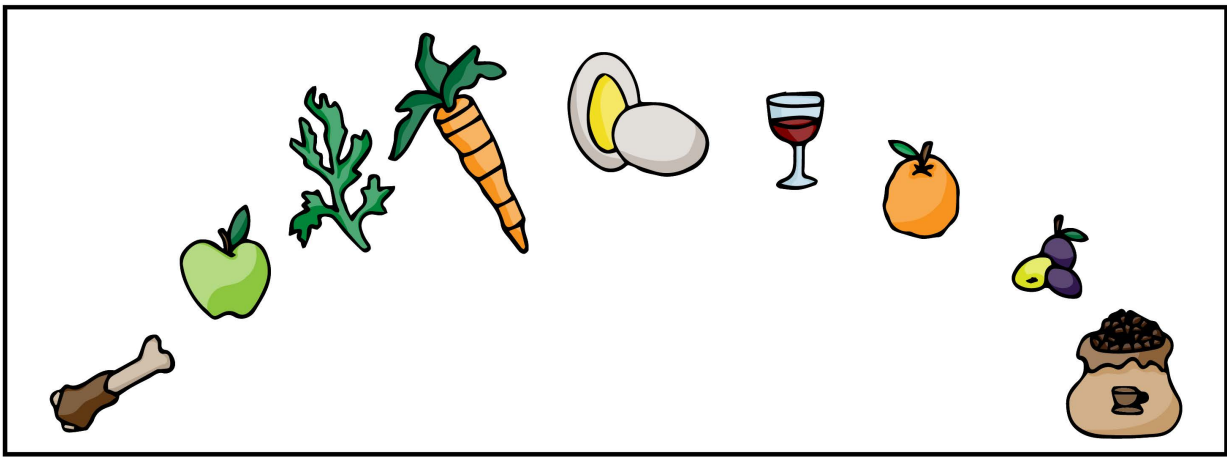


THE JEWISH DEMOCRATIC INITIATIVE

2024/5784

THE DEMOCRATIC HAGGADAH





WHY ANOTHER HAGGADAH?

The Seder itself is symbolically and practically a time of Jewish solidarity, togetherness, and tradition. We connect to our family and friends, to our ancestors and to Jews around the Globe who are all celebrating Pesach and singing from the same hymn sheet all on the same day.

The Seder is a big deal.

Which is why this Pesach 5784, JDI presents this Haggadah in the spirit of Jewish solidarity with the past, present, and future. In an effort to promote Jewish unity, in a time when we need it so desperately.

Evolving from around the 2nd CE, the tradition of the Seder is relatively new in Jewish time. The style and some symbols are borrowings from surrounding cultures particularly Graeco-Roman symposia where participants reclined and feasted while engaged in discussion. To maintain resonance with our times, it is therefore appropriate to update the rituals and symbols, add relevance and give permission for coming generations to make appropriate adjustments. We participate in this centuries-long history of transformation and adaptation - embracing changing traditions and making them new.

Of course, it is by no means revolutionary to update the Haggadah. In the recent past we recall the issue of discrimination against Soviet Jewry becoming a feature of Seders across the Jewish world. Today the Seder's narrative of liberation from oppression has been expanded to ritually include formerly marginalised community members.

Our Haggadah includes symbols acknowledging and welcoming women and the LGBTQI+ community. Furthermore, we expand our desire for a peaceful world both within and beyond Jewish borders to include all peoples who suffer oppression and discrimination. We are in the midst of Israel's brutal war against Palestinian people in Gaza and the West Bank. We acknowledge that as we sit around our Seder table tonight, people continue to die.

Our Haggadah acknowledges the loss and the hope. In this time of unprecedented crisis, it is more important than ever that we turn to our history to remember our liberation and recognise that if our freedom is dependent on the oppression of another people it cannot be true liberation.

We re-examine the traditional symbols so that they provide personal worth. Handle your matzot with kavanah - with intention and meaning - so they become more significant than a slice of edible cardboard. Engage with the new symbols to raise awareness and authenticate modern aspiration.

We hope that you find this Haggadah more than simply a user's manual for your Seder. May it provide a source of connection to a deeper understanding of our Jewish place in the wider world and our moral and religious duty to make the world a better place for all who live in it.

Pesach is a cry against indifference - a cry for compassion. The Seder is, above all, a story. Our story. It belongs to all of us.

Yours Sincerely,

The Jewish Democratic Initiative Steering Committee 2024

HOW THIS HAGGADAH WORKS

We encourage you to pick and choose which language to read the prayers.

If the Seder is too long, choose those parts which you connect with most. These parts serve as a reminder of the story of the Jewish people, and as lessons for the modern world.

As democratically committed Jews, we believe that leadership abilities are possessed by each and every member of our community. In this Haggadah, we use the term “a leader” as opposed to “the leader”. Allow each participant to be a leader, and in this way, we begin the process of collective responsibility.

This Haggadah is a work in progress, and we therefore encourage you to write, doodle, colour, scribble and notate as you see fit. You can use this Haggadah as a stand-alone Haggadah, or as a supplement to your usual Haggadah.

INTRODUCTION AND PREPARATION

In preparation for the seder, we arrange a plate with the following items as per tradition:

The Seder plate, which contains, in clockwise order:

- Shank bone – zeroa – lamb or roasted chicken leg bone (a roasted beet is a vegetarian alternative).
- Charoset – a mixture of nuts, fruit, wine, and spices.
- Bitter herbs – maror – typically red or white horseradish (some people prefer raw horseradish).
- Vegetable – karpas – parsley or any other vegetable, such as potatoes
- Egg – beitzah – a roasted hard-boiled egg

A covered plate that holds three pieces of matzah.

A bowl of salt water.

A wine glass for each person.

An extra wine glass for Elijah the Prophet and the Prophetess Miriam.

In addition, as Jews committed to equality and tikkun olam, we include the following items for the following reasons:

- Orange Peel – Susannah Heschel, a renowned Jewish feminist scholar, was searching for feminist and LGBT+ items for the Pesach Seder. The orange peel, now part of many Seder tables and Haggadot, symbolizes the inclusion of women and LGBT+ people who are often marginalised in Judaism. It is symbolic of the fruitfulness of all Jewish life.
- Coffee Beans – Represent the bitterness of modern refugees, slavery and oppression.
- Olives – Represent the current and future attempts at peace and solidarity between Jews and Palestinians.

In the Passover story, we hear many times that Pharaoh's heart was hardened. Pharaoh's hardened heart made it impossible for him to act with empathy, understanding or justice. With everything that is happening in our world it is easy for us to fall into the habit of hardening our hearts. Anger, fear, frustration, disappointment and despair can cause us to close down and turn away. As we do, it becomes more difficult for us to respond to each other with patience, understanding and compassion. As we begin the Passover Seder, we set an intention to engage in *Tikkun HaLev*, to soften our hearts in order to heal them. We do this for our own sake and for the sake of each other, to bring us back into loving relationship with each other and the world. Let us learn from our escape from slavery and not replicate or perpetuate oppression today.



LIGHTING THE CANDLES

It is tradition to start each Shabbat and Jewish holiday with the prayer over the candles. We invite people of any gender to participate in the lighting and blessing of the candles. Use this time to prepare yourself for and to set your intentions for your Pesach experience.

After lighting the candles, recite:

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ	<i>Baruch Atah Ado-nai, Elo-heinu</i>	Blessed are You, Lord our God,
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ	<i>Melech Ha-olam, Asher</i>	King of the Universe, who has
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק	<i>Kid'shanu B'mitzvotav</i>	sanctified us with His
נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם	<i>V'tzivanu L'hadlik Ner Shel</i>	commandments and commanded
טוֹב	<i>Yom Tov.</i>	us that we kindle the holiday
		lights.

ORDER OF THE SEDER

The word Seder literally means 'order'. The Haggadah, sets out this order into 15 steps. We now recite or sing the order of the Seder:

קִדְּשׁ	Kadesh
וּרְחַץ	Urchatz
כַּרְפָּס	Karpas
יַחַץ	Yachatz
מַגִּיד	Magid
רַחֲצָה	Rachtza
מוֹצֵי מַצָּה	Motzi Matzah
מָרוֹר	Maror
כוֹרֵךְ	Korech
שְׁלֹחַן עֹרֵךְ	Shulchan Orech
צַפּוֹן	Tzafun
בָּרֵךְ	Barech
הַלֵּל	Hallel
נִרְצָה	Nirtzah

KADESH



קַדֵּשׁ



FIRST CUP OF WINE

Pour the first glass of wine for the person sitting next to you and recite the following blessing:

Each cup of wine in this *Haggadah* represents something greater than us. With this first cup, we remember those who have passed out of this world and those with whom we cannot be tonight. We also remember those who have passed as a result of conflict and war. As we say the prayer, keep those names and people in your mind.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ *Baruch atah, Adonai*
 הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן בָּרוּךְ *Eloheinu, Melech haolam,*
 אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ *borei p'ri hagafen. Baruch*
 הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ *atah adonai eloheinu*
 מִכָּל־עַם וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן *melech haolam, asher*
 וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתֵּתֵן לָנוּ *bachar banu mikol am,*
 ה' אֱלֹהֵינוּ בְּאַהֲבָה *v'rom'manu mikol lashon,*
 (לִשְׁבֹּת: שְׁבֹתוֹת לְמִנוּחָה וּ) *v'kid'shanu b'mitzvotav.*
 מוֹעֲדִים לְשִׂמְחָה, חַגִּים *Vatiten lanu, Adonai*
 וְזִמְנִים לְשִׂשׁוֹן, (לִשְׁבֹּת: אֶת *Eloheinu, b'ahavah mo-adim*
 יוֹם הַשְּׁבִיטָה הַזֶּה וּ) אֶת יוֹם חַג *l'simchah, chagim uz'manim*
 הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ, *l'sason, et yom Chag*
 (לִשְׁבֹּת: בְּאַהֲבָה) מִקְרָא *HaMatzot hazeh, z'man*
 קֹדֶשׁ זָכָר לִיצִיאַת מִצְרָיִם. כִּי *cheirutenu, mikra kodesh,*
 בָּנוּ בְּחֲרֵת וְאוֹתָנוּ קִדְּשָׁתָּ *zeicher litziat Mitzrayim. Ki*
 מִכָּל הָעַמִּים, (לִשְׁבֹּת: וְשִׁבְתָּ) *vanu vacharta v'otanu*
 וּמוֹעֲדֵי קֹדֶשׁךָ *kidashta mikol haamim umo-*
 (לִשְׁבֹּת: בְּאַהֲבָה וּבְרִצּוֹן) *adei kodsh'cha b'simcha*
 בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. *uv'sason hinchaltanu.*
 בָּרוּךְ אַתָּה ה', מִקְדֵּשׁ *Baruch atah, Adonai*
 (לִשְׁבֹּת: הַשְּׁבִיטָה וּ) יִשְׂרָאֵל *m'kadeish Yisrael*
 וְהַזְּמַנִּים *v'hazmanim.*

Blessed are You, Lord our God,
 King of the universe, who creates
 the fruit of the vine. Blessed are
 You, Lord our God, King of the
 universe, who has chosen us from
 all peoples and has raised us
 above all tongues and has
 sanctified us with His
 commandments. And You have
 given us, Lord our God, [Sabbaths
 for rest], appointed times for
 happiness, holidays and special
 times for joy, [this Sabbath day,
 and] this Festival of Matsot, our
 season of freedom [in love] a holy
 convocation in memory of the
 Exodus from Egypt. For You have
 chosen us and sanctified us
 above all peoples. In Your gracious
 love, You granted us Your [holy
 Sabbath, and] special times for
 happiness and joy.

Drink the first glass of wine and recite the blessing of Shecheyanu as a group:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ *Baruch Atah Ado-nai, Elo-heinu*
 מֶלֶךְ הָעוֹלָם, שְׁהַחֲיֵנוּ *Melech Ha-olam, She-heche-*
 וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה. *yanu, V'kiye-manu Vehigi-yanu*
 לַזְּמַן הַזֶּה. *La-z'man Ha-zeh.*

Blessed are You, Lord our God,
 King of the universe, who has kept
 us in life, sustained us, and
 enabled us to reach this season.

URGHATZ זרחתי



To begin the seder, each guest, or in some cases a leader of the seder, washes their hands by pouring water over each hand three times, alternating each pour. No blessing is recited.

Previously, the act of washing one's hands was mundane. In these times of the Covid-19 Pandemic, we gain new meaning in the act of washing our hands. Though no blessing is recited over the washing of hands, we take a minute now to recite *Mi Sheberach*, the prayer for healing, for all those suffering from any illness/sickness.

מי שְׁבֵרַךְ אֲבוֹתֵינוּ	<i>Mi Shebeirach avoteinu</i>	May the source of strength who blessed
מְקוֹר הַבְּרָכָה	<i>M'kor habrachah</i>	the ones before us. Help us find the
לְאִמּוֹתֵינוּ. מִי שְׁבֵרַךְ	<i>l'imoteinu. Mi shebeirach</i>	courage to make our lives a blessing. Bless
אִמּוֹתֵינוּ מְקוֹר	<i>imoteinu M'kor habrachah</i>	those in need of healing. The renewal of
הַבְּרָכָה לְאֲבוֹתֵינוּ.	<i>laavoteinu.</i>	body, the renewal of spirit

KARPAS כַּרְפָּס



Parsley, or any other vegetable, is now dipped in salt water, and then eaten. The vegetable is symbolic of spring time, which starts at this time in the northern hemisphere, as well as the rebirth of the Jews following our emancipation from slavery. The salt water symbolizes our tears during our slavery.

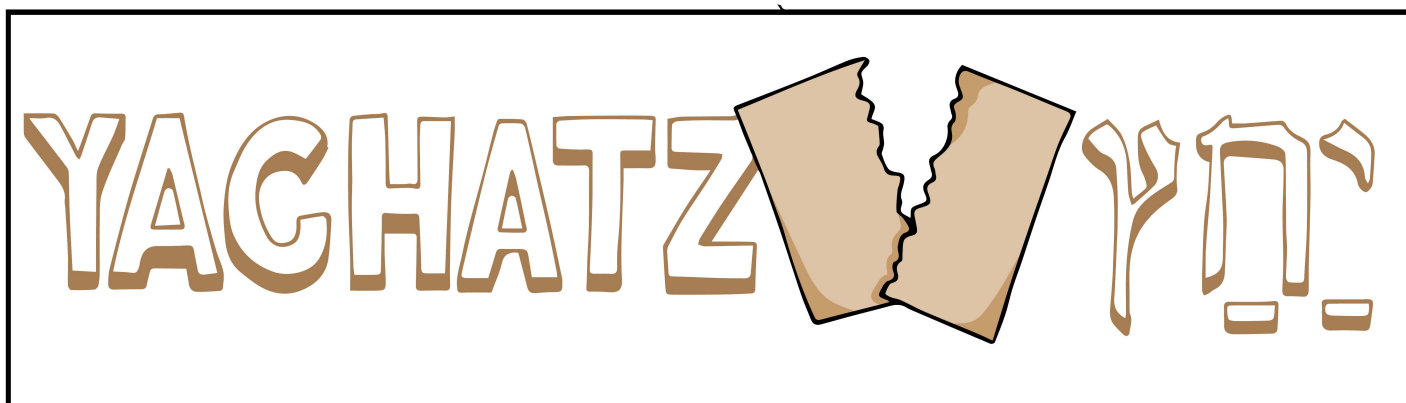
HIAS explains how, "Centuries ago, only those who were free enjoyed the luxury of dipping their food to begin a meal. In celebration of our people's freedom, tonight, we, too, start our meal by dipping green vegetables. However, we also remember that our freedom came after tremendous struggle. We recognize that, today, there are more than 70 million people still making these treacherous journeys away from persecution and violence in their homelands. As we dip the karpas into salt water tonight, we bring to mind those who have risked and sometimes lost their lives in pursuit of safety and liberty."

THE OLIVE

The olive represents the desire for, and movement towards, peace between Israelis and Palestinians. As Jews committed to peace, we know that Jews everywhere are not safe or free until our Palestinian brothers and sisters are free. The ongoing war on Gaza, and the 57-year-long occupation of the West Bank, are not only issues for us as Jews, who are seen to be represented by the actions of Israel, but also for us as socially conscious South Africans who know full well the long-lasting impacts of persecution on the basis of race and ethnicity. The Occupation is the greatest security threat facing the Jewish homeland, and we condemn strongly its breaches of international law. When the Gaza war ends the Jewish people will still exist. The question will remain what our Judaism will mean, and more than that what it will mean for our collective humanity. It is long past time for an immediate ceasefire, to end the Occupation, to release all hostages, and to begin negotiations for a peace agreement. As we eat the olive, we give praise to all those committed to ending this conflict and pray that more people join the movement for democracy for all.

The following blessing is recited after which the parsley is eaten

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ	<i>Baruch Atah Adonai, Eloheinu</i>	Blessed are You, our God, Ruler of
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי	<i>Melech ha'Olam, borei p'ri</i>	the Universe, who creates the
הָאֲדָמָה.	<i>ha'adamah.</i>	fruit of the earth.

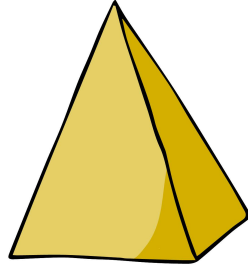


Take the middle matzah from your Seder plate, break it in two, and wrap the larger piece in a napkin for the afikomen search later. Hold up the smaller, remaining, piece, and recite:

We now hold up this broken matzah, which so clearly can never be repaired. We eat the smaller part while the larger half remains out of sight for now. We begin by eating this bread of affliction and, then, only after we have relived the journey through slavery and the exodus from Egypt, do we eat the afikomen, the bread of our liberation. In South Africa, we know that racial equality is still an ongoing movement. The perils of Apartheid, American segregation, and many other systems of racial hierarchy are deeply rooted in our communities and societies, though we are committed to their demise. As Arthur Chaskalson, First Chief Justice of the Constitutional Court stated, "Apartheid cannot simply be brushed aside as an aberration of the past with no relevance to the present or the future. It was an ideology which institutionalised racism and impinged on all aspects of life in South Africa ... The challenge facing us as a nation is to develop our country and its human and material resources to make the achievement of the goals [in the Interim Constitution] possible. We have started the process. But we have a long way to go."

Let us use this smaller piece of matzah to remind us of the persistent relevance of racial justice.

MAGGID



מַגִּיד

It is now time for the telling of the Pesach story. A reminder that this story is not only a recollection of the story of the Jewish people, but equally a collection of lessons about the modern world. Take time to find the ways in which this story applies to your life and context.

HA-LACHMA

Ha lachma anya—this is the bread of affliction. At the seder we begin as slaves. We eat matzah, the bread of affliction, which leaves us hungry and longing for redemption. It reminds us of a time when we couldn't control what food was available to us, but ate what we could out of necessity. The matzah enables us to taste slavery—to imagine what it means to be denied our right to live free and healthy lives. But, while we will soon enjoy a large meal and end the seder night as free people, millions of people around the world cannot leave the affliction of hunger behind. Let us awaken to their cries and declare: *Kol dichfin yeitei v'yeichol*—let all who are hungry, come and eat. As we sit at our seder and contemplate our people's transition from slavery to freedom, let us hope for a time when all who are hungry will eat as free people: Let all people gain autonomy over their sources of sustenance. Let local farms flourish and local economies strengthen. Let exploitation of natural resources cease so that the land may nourish its inhabitants. Let communities bolster themselves against the destruction wrought by flood and drought. The Passover seder inspires us to take action and commit ourselves to working toward these and other sustainable changes. As the seder guides us from scarcity to plenty, let us empower others on their paths to sustenance. This year, hunger and malnutrition are still the greatest risks to good health around the world. Next year, may the bread of affliction be simply a symbol, and may all people enjoy the bread of plenty, the bread of freedom.

A leader uncovers the matzah, raises the Seder plate, and the group sings:

הָא לַחְמָא עֲנִיא דִּי אַכְלוּ *Ha lachma anya di achalu*
אֲבַהְתָּנָא בְּאֶרְעָא *avhatana b'ara d'mitzrayim.*

דְּמַצְרַיִם. כָּל דְּכַפֵּין יִיתִי *Kol dichfin yeitei v'yeichol, kol*
וְיִיכַל, כָּל דְּצָרֵיךְ יִיתִי *ditzrich yeitei v'yifsach.*

וְיִפְסַח. הַשְׁתָּא הָכָא, *Hashata hacha, l'shanah*
לְשָׁנָה הַבְּאָה בְּאֶרְעָא *habaah b'ara d'Yisrael.*

דִּישְׂרָאֵל. הַשְׁתָּא עַבְדֵּי, *Hashata avdei, l'shanah*
לְשָׁנָה הַבְּאָה בְּנֵי חוֹרִין. *habaah b'nei chorin.*

This is the bread of destitution that our ancestors ate in the land of Egypt. Anyone who is famished, come and eat, anyone who is in need, come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

We add to or replace the above with: This is the bread of survival that our ancestors made and ate in the land of Egypt. Anyone who connects to its message is welcome in our home. This year, Israel and her people are engaged in conflict, next year we will see peace. This year, South Africans struggle with the repercussions of Apartheid, next year we will be liberated. This year, Jews are divided, next year, united. This year, people will go hungry, next year we will feast together. This year people are oppressed for their identities, next year we shall all be free.



SECOND CUP OF WINE

The second glass of wine is now poured but not drunk.

With this cup of wine, we reflect on our responsibility and commitment to the Jewish value of *Tikkun Olam* - healing the world. But our world - our Earth - is crying. Today, we face multiple environmental crises that threaten our life-source, the foundation of life for all living beings. We pray for our life-sustaining and nurturing Earth - that loves and supports all creation. Mother Earth, in gratitude we commit to do our part in helping you heal as we strive to live in connection with you and all life.

FOUR QUESTIONS: MAH NISHTANA

The four questions are traditionally read by the youngest child, though at our Seder, we acknowledge the youthfulness of all participants, and encourage all those who continue to question the status quo to join in as we ask, or sing, the four questions.

מה נשתנה הלילה הזה מכל הלילות? שבכל	<i>Ma nishtanah halailah hazeh mikol haleilot? Sheb'khol</i>	What differentiates this night from all [other] nights? On all
הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כלו	<i>haleilot anu okhlin hametz umatzah; halailah hazeh, kuloh</i>	[other] nights we eat chametz and matsa; this night, only matsa?
מצה. שבכל הלילות אנו אוכלין שאר ירקות -	<i>matzah. Sheb'khol haleilot anu okhlin sh'ar y'rakot; halailah</i>	On all [other] nights we eat other vegetables; tonight (only) maror.
הלילה הזה (כלו) מרור. שבכל הלילות אין אנו	<i>hazeh, maror. Sheb'khol haleilot ein anu matbilin afilu</i>	On all [other] nights, we don't dip [our food], even one time; tonight
מטבילין אפילו פעם אחת - הלילה הזה שתי	<i>pa'am ehat; halailah hazeh, shtei f'amim. Sheb'khol haleilot</i>	[we dip it] twice. On [all] other nights, we eat either sitting or
פעמים. שבכל הלילות אנו אוכלין בין יושבין ובין	<i>anu okhlin bein yoshvin uvein m'subin; halailah hazeh, kulanu</i>	reclining; tonight we all recline.
מסבין - הלילה הזה כלנו מסבין.	<i>m'subin.</i>	

These are the four questions that our ancestors asked, but what are the questions facing us today? How is this Pesach different from all other Pesachs? How is this year different from all other years? Perhaps most importantly: how will next year be different from this year? Take a moment to discuss these questions or others that your community faces.

WE WERE SLAVES: AVADIM HAYINU

We recite:

עֲבָדִים הָיינו לְפָרַעַה Avadim hayinu lepharoh
בְּמִצְרַיִם, וַיּוֹצֵאֵנוּ ה' bemitzrayim beyotziyanu Adonai
אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה elihainu moshe beyad chazakah
וּבְזַרְעַ נְטוּיָהּ. וְאֵלֹהֵינוּ ubizroah n'tuyah. Be'ilu loh
הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא hotziah hakadosh baruch hu et
אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, avoteinu mimitzrayim, hari anu
הָרִי אֲנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ ubeneinu uveneinei baneinu
מִשְׁעֲבָדִים הָיינו לְפָרַעַה meshu'abanim ha'yinu lepharoh
בְּמִצְרַיִם. וְאֶפִּילוּ כָלֵנוּ bemizrayim. Ve'afilu kulanu
חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ chachamim kulanu nevonim
זְקֵנִים כָּלֵנוּ יוֹדְעִים אֶת kulanu zakeinum kulanu yodim et
הַתּוֹרָה מִצְוָה עָלֵינוּ hatorah mitzvah aleinu. Lesepher
לְסַפֵּר בִּיצִיאַת מִצְרַיִם. bitziat mitzrayim. Vechol
וְכָל הַמְרֵבָה לְסַפֵּר hamareibah lesefer betziyat
בִּיצִיאַת מִצְרַיִם הָרִי זֶה mitzrayim harei zeh meshubach.
מְשֻׁבָּח

We were slaves to Pharaoh in Egypt, and God brought us out with a strong 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 subjugated to Pharaoh in Egypt. Even if we were all old and wise and learned in Torah, we would still be commanded to tell the story of the Exodus from Egypt. And the more we talk about the Exodus from Egypt, the more praiseworthy we are."

THE FOUR CHILDREN

The Four Children are said to teach us four lessons about our understanding of Pesach. Below you can find a contemporary adaptation, or you may retell the traditional Hebrew.

The one who ignores . . . They turn off the news, close the newspaper and choose to be ignorant of the problems of the world. They do this not out of fear, but out of disinterest. They wonder, 'How could the problems of the world be so bad?'

The one who deflects . . . They want to be engaged in the world, and address the problems of their society, but they allow these issues to be secondary to their daily demands and priorities. They wonder, 'How could the problems of the world be worse than mine?'

The one who abandons . . . They know their Jewish, and democratic responsibility to do good and treat thy neighbour with respect and dignity, but they do not commit to justice long enough to make good. They wonder, 'How is this my responsibility, surely people can help themselves?'

The ones who understand . . . They see that the story of Pesach may have ended for some Jews, but not for many others in society and devote themselves, in whatever capacity, to acting on their democratic values. While they know they cannot complete the work alone, they do not ignore, deflect or abandon the work. They contemplate, 'We used to help Jews because we were oppressed, now we must help the oppressed because we are Jews.'

At some point we have heard within ourselves the voices of any or all of these children. In which ways do you display the behaviour of all four children? How can you do better?

The telling of the story continues:

A leader: The heart of the Passover Seder tells the story of the Jewish people's exodus from slavery in Egypt. During the retelling of this story, we say the words, *(Arami oved avi)*. This phrase is sometimes translated as "My father was a wandering Aramean" and other times as "An Aramean sought to destroy my father." Somewhere between the two translations lies the essence of the Jewish experience: a rootless people who have fled persecution time and time again.

The group: When we recite the words "Arami oved avi," we acknowledge that we have stood in the shoes of the refugee. Today, as we celebrate our freedom, we commit ourselves to continuing to stand with contemporary refugees and asylum seekers. In honor of this commitment, we place a pair of shoes on the doorstep of our home to acknowledge that none of us is free until all of us are free and to pledge to stand in support of welcoming those who do not yet have a place to call home.

OUR STORIES OF LIBERATION

Though it is tradition to read the original Pesach story in Hebrew, our Haggadah gives three stories of Jewish liberation from the post-biblical world. These three stories can be read by themselves, or in conjunction to the traditional story of Pesach.

Warsaw Ghetto Uprising

The first attempts to establish armed resistance took place even before the deportations. The "anti-Fascist bloc" was established between March-April 1942, based on a communist cell in the ghetto. However, the Gestapo discovered, arrested and killed the leaders.

On July 22, 1942, on the eve of the Ninth of Av in the Jewish calendar, the Germans began the mass deportations from the Warsaw ghetto. By the time they ended on September 21, Yom Kippur, some 265,000 inhabitants of the ghetto had been deported to the Treblinka extermination camp. After the deportations to Treblinka between 55,000 to 60,000 Jews remained in the Warsaw ghetto and they were concentrated in a few building blocs.

A sense of bitterness settled upon those who remained in the ghetto, the majority of whom were teenagers. Many blamed themselves for not resisting and for allowing their families to be deported. It was clear to them that they would share the same fate. Thus, they resumed the attempts at establishing a fighting underground organization.

Representatives of three Zionist youth movements ("Hashomer Hatzair," "Dror," and "Akiva") established the new organization. In January 1943, the Germans launched another operation. The underground leadership, believing it to be the onset of the final deportation, ordered its forces to respond with arms. Upon discovering the resistance the Germans decided to halt the operation. This incident marked a turning point for most of the ghetto population, which from then on prepared for mass resistance and for hiding underground.

The final operation began in April 1943, the eve of Passover. The fighting groups and ghetto inhabitants barricaded themselves, their demonstrations of resistance taking the Germans by surprise. The Jews fought valiantly for a month until the Germans took over the focal points of resistance. It was the first popular uprising in a city in Nazi-occupied Europe. The Warsaw Ghetto Uprising became an example for Jews in other ghettos and camps.

Persian Jews

The story of the Jews of Persia, now modern-day Iran, is the story of one of the oldest, and most consistently subjugated Jewish populations. The relationship of Jews and Persians dates back to the 6th century BCE, the time of the first temple. During the 19th century, Jews faced great discrimination and persecution, including forced conversion of whole communities. As modern, political Zionism grew, the desire and enactment of that desire to immigrate to Israel increased.

After the Islamic Revolution in 1979, members of the Jewish community feared for their lives, afraid that they would be murdered or expelled by the new Iranian regime. After the execution of a prominent Jewish businessman in May 1979, was publicized in local news outlets, the leaders of the Jewish community in Iran knew that they had to act fast in order to guarantee the safety of all Iranian Jews.

Today, Iran's Jewish population is the second largest in the Middle East, after Israel. Although there are active Jewish communities all around the country, Tehran's community is the most significant. Reports vary as to the condition and treatment of the small, tight-knit community, and the population of Iranian Jews can only be estimated due to the community's isolation from world Jewry. In 2019 the Jewish Population of Iran was estimated to be 8,300. Despite the official distinction between "Jews," "Zionists," and "Israel," the most common accusation against Jews is that of maintaining Zionism.

However, Iranian Jews all over the world have maintained Persian-Jewish culture through literature, political involvement, educational institutions and culture. Today, there are over 130,000 Iranian Jews in Israel, and over 80,000 in the United States.

Beta Israel - The Ethiopian Jews

Jews have lived in Ethiopia for over 2000 years. The Jews maintained their independence for over 1000 years in spite of continuous massacres, religious persecution, enslavement, and forced conversions. For centuries, Ethiopian Jews have simultaneously been persecuted on the basis of their Judaism and have maintained strong cultural and religious affiliation and practices.

Prior to 1975, Ethiopian Jews were not allowed to immigrate to Israel. Some supporters in Israel who recognized their Jewishness decided to assist them. Towards the mid-1980s, Ethiopia underwent a series of famines, exacerbated by adverse geopolitics and civil wars, which eventually resulted in the deaths of hundreds of thousands. Concern for the fate of the Ethiopian Jews contributed eventually to the Israeli government's official recognition of the Beta Israel community as Jews in 1975, for the purpose of the Law of Return. Civil war in Ethiopia prompted the Israeli government to airlift most of the Beta Israel population in Ethiopia to Israel from the 1980s until 1990s.

Similarly to other groups of immigrant Jews who made aliyah to Israel, the Ethiopian Jews have had to overcome obstacles to integrate into Israeli society including communication difficulties, and discrimination, including racism. They remain, on average, on a lower economic and educational level than average Israelis. A survey found that 57% of Israelis consider a daughter marrying an Ethiopian unacceptable and 39% consider a son marrying an Ethiopian to be unacceptable. A 2011 study showed that only 13% of high school students of Ethiopian origin felt "fully Israeli".

VEHI SHE'AMDAH

A leader covers the matsa and lifts up the cup and we sing or say:

וְהִיא שֶׁעֲמָדָה לְאַבוֹתֵינוּ | Vehi she'amda la'avoteinu
וְלָנוּ. שֶׁלֹּא אֶחָד בִּלְבַד | v'lanu. She'lo echad bilvad
עָמַד עָלֵינוּ לְכַלּוֹתֵנוּ, | amad aleinu l'chaloteinu, elah
אֶלָּא שֶׁבְּכָל דּוֹר וָדוֹר | she'bechol dor vador omdim
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, | aleinu l'chaloteinu,
וְהַקְּדוֹשׁ בְּרוּךְ הוּא | V'Ha'Kadosh Baruch Hu
מְצִילֵנוּ מִיָּדָם. | matzileinu mi'yadam.

This is the promise that has sustained our ancestors and us. For not one enemy alone rose up to destroy us; rather, in every generation, they rise up to destroy us, and the Holy One rescues us.

Place the glass back on the table without drinking.

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
To let my people go!

"Thus saith the Lord," bold Moses said,
Let my people go;
"If not, I'll smite your first-born dead,"
Let my people go.

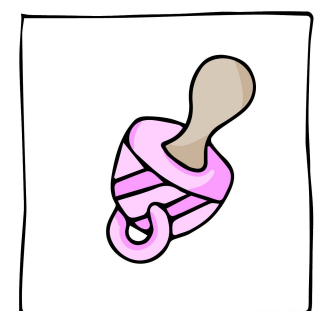
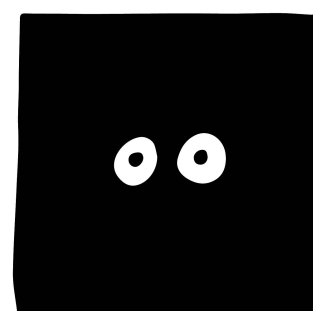
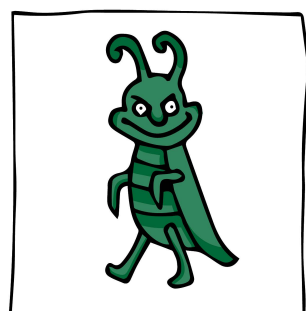
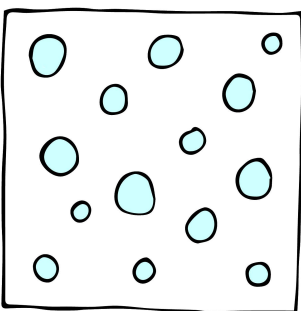
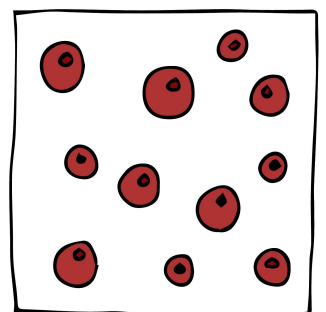
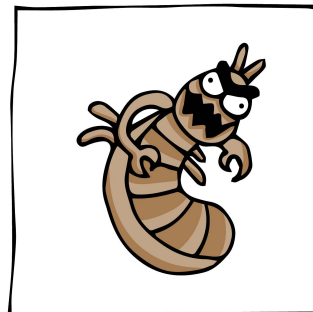
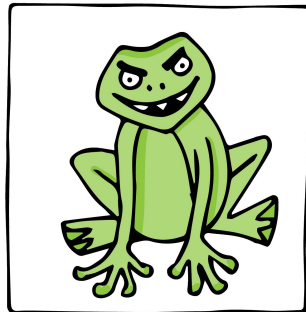
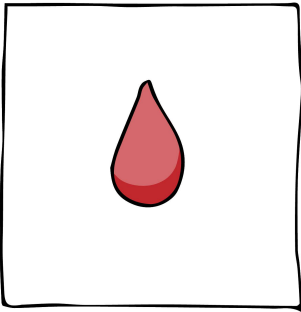
Chorus:

Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
To let my people go!

No more shall they in bondage toil,
Let my people go;
Let them come out with Egypt's spoil,
Let my people go.

THE TEN PLAGUES

דָּם <i>Dam</i>	Blood
צַפְרָדַיִם <i>Tsfardeya</i>	Frogs
כִּנִּים <i>Kinim</i>	Lice
עֲרוּב <i>Arov</i>	Wild Animals
דֶּבֶר <i>Dever</i>	Pestilence
שְׁחִין <i>Shechin</i>	Boils
בָּרָד <i>Barad</i>	Hail
אֲרֵבָה <i>Arbeh</i>	Locusts
חֹשֶׁךְ <i>Choshech</i>	Darkness
מַכַּת בְּכוֹרוֹת <i>Makat Bechorot</i>	Killing of [the] Firstborn



While these plagues are symbolic of the freedom of the Jewish people from Egypt, we acknowledge that today there are many 'modern plagues' that face our society. Take a moment to go around the table and think of more 'modern plagues' that affect both Jews, and gentiles, alike.

DAYENU

אלו הוציאנו ממצרים - ולא עשה בהם שפטים - דינו	<i>Ilu hotzianu mimitzrayim, v'lo asah bahem sh'fatim, dayeinu!</i>	If He had brought us out from Egypt, and had not carried out judgments against them Dayenu!
אלו עשה בהם שפטים - ולא עשה באלהיהם - דינו	<i>Ilu asah bahem sh'fatim v'lo asah beloheihem, dayeinu!</i>	If He had carried out judgments against them, and not against their idols Dayenu!
אלו עשה באלהיהם ולא הרג את בכוריהם - דינו	<i>Ilu asah beloheihem, v'lo harag et b'choreihem, dayeinu!</i>	If He had destroyed their idols, and had not smitten their first- born Dayenu!
אלו הרג את בכוריהם - ולא נתן לנו את ממונם - דינו	<i>Ilu harag et b'choreihem, v'lo natan lanu et mamonam, dayeinu!</i>	If He had smitten their first-born, and had not given us their wealth Dayenu!
אלו נתן לנו את ממונם - ולא קרע לנו את הים - דינו	<i>Ilu natan lanu et mamonam, v'lo kara lanu et hayam, dayeinu!</i>	If He had given us their wealth, and had not split the sea for us Dayenu!
אלו קרע לנו את הים ולא העבירנו בתוכו בחרבה - - דינו	<i>Ilu kara lanu et hayam, v'lo heviranu b'tocho becharava, dayeinu!</i>	If He had split the sea for us, and had not taken us through it on dry land Dayenu!
אלו העבירנו בתוכו בחרבה ולא שקע צרינו בתוכו - דינו	<i>Ilu he'eviranu b'tocho becharavah, v'lo shika tzareinu b'tocho, dayeinu!</i>	If He had taken us through the sea on dry land, and had not drowned our oppressors in it Dayenu!
אלו שקע צרינו בתוכו ולא ספק צרכנו במדבר ארבעים שנה - דינו	<i>Ilu shika tzareinu b'tocho, v'lo sipeik tzorkeinu bamidbar arba'im shana, dayeinu!</i>	If He had drowned our oppressors, and had not supplied our needs in the desert for forty years Dayenu!
אלו ספק צרכנו במדבר ארבעים שנה ולא האכילנו את המן - דינו	<i>Ilu sipeik tzorkeinu bamidbar arba'im shana, v'lo he'echilanu et haman, dayeinu!</i>	If He had supplied our needs in the desert for forty years, and had not fed us the manna Dayenu!
אלו האכילנו את המן ולא נתן לנו את השבת דינו	<i>Ilu he'echilanu et haman, v'lo natan lanu et hashabbat, dayeinu!</i>	If He had fed us the manna, and had not given us the Shabbat Dayenu!
אלו נתן לנו את השבת ולא קרבנו לפני הר סיני - דינו	<i>Ilu natan lanu et hashabbat, v'lo keirvanu lifnei har sinai, dayeinu!</i>	If He had given us the Shabbat, and had not brought us before Mount Sinai Dayenu!
אלו קרבנו לפני הר סיני ולא נתן לנו את התורה דינו	<i>Ilu keirvanu lifnei har sinai, v'lo natan lanu et hatorah, dayeinu!</i>	If He had brought us before Mount Sinai, and had not given us the Torah Dayenu!
אלו נתן לנו את התורה ולא הכניסנו לארץ ישראל - דינו	<i>Ilu natan lanu et hatorah, v'lo hichnisanu l'erezt yisra'eil, dayeinu!</i>	If He had given us the Torah, and had not brought us into the land of Israel Dayenu!
אלו הכניסנו לארץ ישראל ולא בנה לנו את בית הבחירה - דינו	<i>Ilu hichnisanu l'erezt yisra'eil, v'lo vanah lanu et beit hamikdash, dayeinu!</i>	If He had brought us into the land of Israel, and had not built for us the Beit Habechirah Dayenu!

IS IT DAYENU?

In singing Dayenu we effectively acknowledge that the bringing of Jews to the promised land was enough, but we know this not to be true. It is not “dayenu” – it is not enough for us – to sing joyfully of the Israelites entrance into the Promised Land without noting that this promise came, in modern times, at the expense of Palestinians. As modern Jews, it is our task to take from the Torah those lessons which we find most appropriate for our times. At Pesach time, we are given a choice: obey by the laws which encourage dispossession, deprivation and prejudice, or obey by the laws which encourage neighbourliness (Ve'Ahavta Le'Recha), Tikkun Olam and Pikuach Nefesh (Saving a life)? The story of Pesach is one of liberation, how then can we continue with our Seder if we do not honestly, and directly, face - and disavow - the injustices that occur both in, and not in, our names? Can we say Dayenu?

Can we transform the dream of a Promised Land into the reality of a land that is truly promised to all?

PESACH, MATZAH, MAROR

Rabbi Gamliel, the head of the Sanhedrin (rabbinical court) near of the end of the Second Temple Period (first century CE), said one must discuss the three symbols of Passover as part of the Seder:

Pesach: The Passover sacrifice represented by the shank bone (or a roasted beet). The Pesach sacrifice reminds us that God passed over the Israelite houses when the tenth plague was visited upon the Egyptians after the Israelites offered the Passover sacrifice. Today, the Pesach sacrifice represents those people who make tremendous sacrifices for the attainment of rights for themselves and others.

Matzah: The unleavened bread. The matzah represents the hurried Exodus from Egypt wherein the Israelites left so quickly that their dough did not have time to rise. Today, the matzah represents those dreams that are left behind by those seeking better lives.

Maror: The bitter herbs. The maror reminds us of the bitter pain and suffering the Israelites went through as slaves to the Egyptians. Today, the maror represents the bitterness of all who continue to suffer oppression, populism, authoritarianism and conservatism.

We now conclude the Magid section of the Seder:

Tradition teaches us that in every generation, we ought to look upon ourselves as if we personally had gone out of Egypt. Therefore, it is our duty to give thanks for all the miracles for generations past and present.

בְּכָל־דּוֹר וָדוֹר חַיֵּיב אָדָם
לְרַאוֹת אֶת־עַצְמוֹ כְּאִלּוּ
הוּא יֵצֵא מִמִּצְרַיִם. *B'chol dor vador chayav adam
lirot et atzmo, k'ilu hu yatza
mi'Mitzrayim.*

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

It is tradition at this point to start saying Psalms. Though “Btseit Yisrael” (Psalm 114) is typical, and written below, we encourage you to equally consider your own blessings .

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם,
 בֵּית יַעֲקֹב מֵעַם לֵעָז,
 הַיְתֵה יְהוּדָה לְקֹדֶשׁוֹ,
 יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו. הַיָּם
 רָאָה וַיִּנָּס, הַיַּרְדֵּן יָסַב
 לְאַחֹר. הַהָרִים רָקְדוּ
 כְּאֵילִים, גְּבֻעוֹת כְּבְנֵי צֹאן.
 מַה לָּךְ הַיָּם כִּי תִנּוֹס,
 הַיַּרְדֵּן – תִּסָּב לְאַחֹר,
 הַהָרִים – תִּרְקְדוּ כְּאֵילִים,
 גְּבֻעוֹת כְּבְנֵי צֹאן. מִלְפָּנַי
 אֲדוֹן חוּלֵי אֶרֶץ, מִלְפָּנַי
 אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי
 הַצּוּר אֲגָם־מַיִם, חֲלָמִישׁ
 לְמַעַיְנו־מַיִם.

B'tzeit Yis-ra-eil mi-Mitz-ra-
 yim
 Beit Ya-a-kov mei-am lo-
 eizHa-y'ta Y'hu-da l'kod-sho
 Yis-ra-eil mam-sh'lo-tav
 Ha-yam ra-a va-ya-nos
 Ha-Yar-dein yi-sov l'a-chorHe-
 ha-rim rak'du ch'ei-lim g'va-ot
 kiv-nei tzon Ma-lacha hayam,
 ki tanos, hayarden tisov
 le'achor, he'arim – tirkadu
 che'elim, gevaot kivnei-aton
 milifnei adon chuli aretz,
 milifnei alohai ya'akov.
 Hahafchi hatzur agam-mayim,
 chalamish lema'anu-mayim.

In Israel's going out from Egypt, the house of Ya'akov from a people of foreign speech. Yehudah became His holy one, Israel, His dominion. The Sea saw and fled, the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing, O Jordan that you turn to the rear; O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the Lord of Ya'akov. He who turns the boulder into a pond of water, the flint into a spring of water.

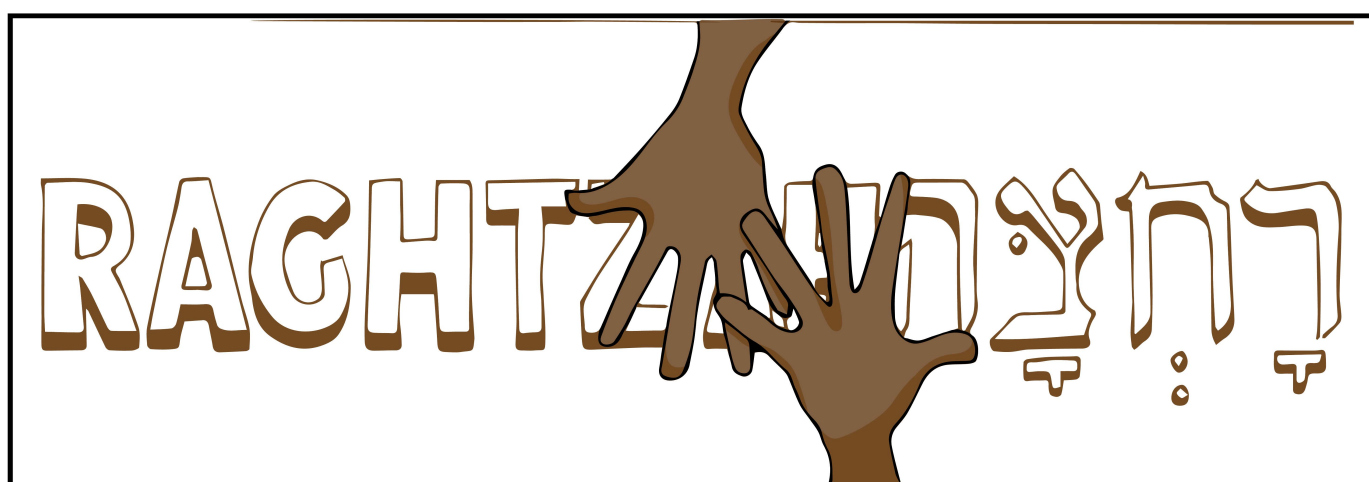
Lift the second cup of wine and read while leaning to the left:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי
 הַגֶּפֶן

Baruch Atah Adonai, Eloheinu
 Melech ha'Olam, borei p'ri
 hagafen.

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

Drink second cup of wine.



Each guest, or a leader, washes their hands by pouring water over each hand three times, alternating each pour. The following blessing is recited:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, אֲשֶׁר
 קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
 נְטִילַת יָדַיִם.

Baruch Atah Adonai, Eloheinu
 Melech ha'Olam, asher
 kid'shanu b'mitzvotav
 v'tzivanu al nitilat yadayim.

Blessed are You, Our God, Ruler of the Universe, who has sanctified us with commandments and has commanded us on washing hands.

MOTZI הַמַּצָּה MATZAH



As we go through the seder, the matzah will be transformed. It will cease to be the bread of affliction and it will become the bread of hope, courage and faith. Each participant washes each hand three times, alternating each pour. The following blessings are recited:

- | | | |
|---|---|--|
| בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם הַמוֹצִיא
לֶחֶם מִן הָאָרֶץ. | <i>Baruch Atah Adonai, Eloheinu
Melech ha'Olam, hamotzi
lechem min ha'aretz</i> | Blessed are You, our God, Ruler of
the Universe, who brings forth
bread from the earth. |
| בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מַצָּה. | <i>Baruch Atah Adonai, Eloheinu
Melech ha'Olam, asher
kid'shanu b'mitzvotav
v'tzivanu al achilat matzah</i> | Blessed are You, our God, Ruler of
the Universe, who sanctifies us
with commandments and calls
upon us to eat matzah. |

Each person is invited to hold a piece of matzah. Resting the matzah on our open palms, we remember that the Passover story teaches that oppression and suffering result from fear and the unwillingness to open one's heart to the pain and the experiences of others. As Jews committed to justice, we acknowledge both the long-lasting effects Apartheid has had on our society and we acknowledge the continued suffering of the Palestinian people at the hands of the Israeli government, and recommit ourselves to ending the Occupation of the West Bank, and the blockade of Gaza.

It was fear and hatred that brought about the enslavement of the Israelites, people of colour in South Africa, and the Palestinians in Israel and the Occupied Territories. From fear comes conflict, but from love comes peace.

MAROR מַרְרוֹר

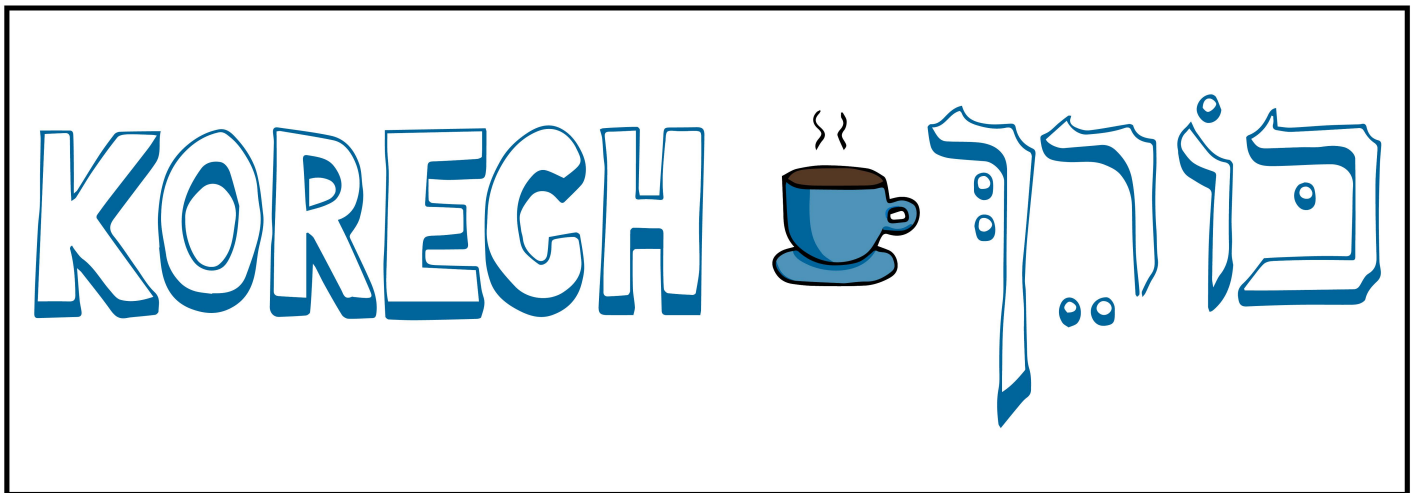
With the taste of bitterness just before our lips, we remind ourselves of the bitterness that led to the enslavement of our ancestors in Egypt. Tonight, we force ourselves to experience the stinging pain of the maror so that we should remember that, appallingly, even centuries later, the bitterness of xenophobia still oppresses millions of people around the world, forcing them to flee their homes. As we taste the bitter herbs, we vow not to let words of hatred pass through our own lips and to root out intolerant speech wherever we may hear it, so that no one should fall victim to baseless hatred.

The prayer for the bitter herb, typically horseradish, is now recited and the herb is eaten.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ	<i>Baruch Atah Adonai, Eloheinu</i>	Blessed are You, our God, Ruler of
מֶלֶךְ הָעוֹלָם, אֲשֶׁר	<i>Melech ha'Olam, asher</i>	the Universe, who sanctifies us
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל	<i>kid'shanu b'mitzvotav</i>	with commandments and calls
אֲכִילַת מָרוֹר.	<i>v'tzivanu al achilat maror.</i>	upon us to eat bitter herbs.

COFFEE BEANS

We place coffee beans on the Seder plate, and acknowledge their presence at this point. The coffee beans are a reminder of the bitterness of modern slavery, oppression, servitude, poverty and suffering. Take a moment to think about the ways in which people are enslaved, physically, psychologically and emotionally, in our society today. What is our responsibility, as a nation who overcame and were emancipated from slavery, towards those who continue to suffer? How does our past inform our future?



As the bitterness of the Maror lingers in our mouths, and the bitterness of the knowledge that others continue to suffer lingers in our minds, we must take comfort in knowing that there is an answer to hatred. Harvey Milk, a Jewish gay-rights activist, once said, “I have tasted freedom. I will not give up that which I have tasted.” Let us take these words, and our own memories of the taste of freedom, and pledge to say “dayenu- it is enough” to the plight of hatred.

We now prepare to eat the Hillel sandwich made from the maror, and charoset between two pieces of matzah.

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן	<i>Zeicher l'Mikdash k'Hillel. Kein</i>	In memory of the Temple,
עָשָׂה הִלֵּל בְּזִמְנֵי שְׁבֵית	<i>asah Hillel biz'man sheBeit</i>	according to Hillel. This is what
הַמִּקְדָּשׁ הָיָה קַיָּים הָיָה	<i>haMikdash hayah kayam.</i>	Hillel would do when the Temple
כּוֹרֵךְ מַצָּה וּמָרוֹר וְאוֹכֵל	<i>Hayah koreich matzah umaror</i>	still existed: he would combine
בְּיַחַד, לְקַיֵּים מַה שֶּׁנֶּאֱמַר:	<i>v'ochel b'yachad, l'kayeim mah</i>	matzah and maror and eat them
עַל מִצְוֹת וּמָרוֹרִים	<i>shene-emar: Al matzot</i>	together, in order to fulfill the
יֹאכְלֵהוּ	<i>um'rorim yochluhu</i>	teaching, “with matzot and maror
		they shall eat”.

THE EGG

The egg that we place on the Seder plate is meant to remind us of the natural cycle of life – that, even after enormous suffering, we can experience renewal and rebirth. Just as the Jewish people not only survived but also thrived following our exodus from Egypt, so, too, do today's refugees rebuild their lives in extraordinary ways. However, are also aware of the great suffering of animals in the mass production of animal products. Try and think of an alternative for example an avocado pit, a wooden egg, or seeds.

THE ORANGE PEEL

The orange peel is a reminder of our commitment to gender and sexual equality. We take a moment now to think about the contributions made by LGBT+ (queer) people everywhere, but more specifically in our lives. Equally, we acknowledge the continued oppression and struggle that queer people face, and commit ourselves in this coming year to standing up against gender and sexual discrimination.

May all who are hungry for community find their way to all the love and belonging they deserve.
As we eat this fruit, may we taste the sweetness of a community in which all of us are cherished.

Take a moment to think about, or discuss, queer people in your lives who have made an impact.



The meal is served. Btei-Avon.



When the meal is ending, the Afikomen, broken earlier in the Seder, is hidden. It is traditional for the youngest participant – again we acknowledge the youthfulness of all participants – to search for the Afikomen at this point. Once found, the group shares the afikomen. We recite:

Earlier we broke the middle matzah, hiding the larger piece out of sight. What was broken now becomes our sustenance. As we share the afikomen, we acknowledge that there are those who ignore today's oppressed peoples, overwhelmed by their suffering or even actively opposed to responding to their plight. Our sacred task, then, is to bring their stories into view and ensure that they are not hidden from the world's attention.

BARECH בִּרְכָה

At this point we make space for those who want to say the full birkat ha'mazon from a bencher or prayer book of your choosing. A shorter version can be found below, as well as alternative texts of thanks and praise.

שִׁיר הַמַּעֲלוֹת, בְּשׁוּב ה'
אֶת שִׁיבַת צִיּוֹן הַיִּינוּ
כְּחֹלְמִים. אֲזַיִּמְלֵא שְׁחוֹק
פִּינוּ וּלְשׁוֹנֵינוּ רִנָּה. אֲזַי
יֹאמְרוּ בְּגוֹיִם: הַגְּדִיל ה'
לַעֲשׂוֹת עִם אֱלֹהֵי הַגְּדִיל
ה' לַעֲשׂוֹת עִמָּנוּ, הַיִּינוּ
שְׂמֵחִים. שׁוּבָה ה' אֶת
שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנֶגֶב.
הַזְרְעִים בְּדַמְעָה, בְּרִנָּה
יִקְצְרוּ. הַלֹּחֵץ יִלֵּךְ וּבָכָה
נִשְׂאֵה מִשָּׁר הַזְרַע, בֵּא יָבֵא
בְרִנָּה נִשְׂאֵה אֶלְמֹתָיו.

*Shir Hama'alot, B'shuv Adonai
et shivat tziyon hayinu
k'chol'mim. Az Y'male s'chok
peenu ulshoneinu rina. Az
yom'ru vagoyim higdil Adonai
la'asot im eleh; higdil Adonai
la'asot imanu hayinu
s'meichim. Shuva Adonai et
shiviteinu ka'afikim banegev.
Hazor'im b'dimah b'rinah
yiktzoru. Haloch Yelech
uvacho, noseh meshech
hazarah, bo yavo v'rinah noseh
alumotav.*

A Song of Ascents; When the Lord brings back the captivity of Zion, we will be like dreamers. Then our mouth will be full of mirth and our tongue joyful melody; then they will say among the nations; "The Lord has done greatly with these." The Lord has done great things with us; we are happy. Lord, return our captivity like streams in the desert. Those that sow with tears will reap with joyful song. He who goes and cries, he carries the measure of seed, he will come in joyful song and carry his sheaves.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, הַזֵּן אֶת
הָעוֹלָם כְּלוֹ בְּטוּבוֹ בְּחֵן
בְּחֶסֶד וּבְרַחֲמִים, הוּא
נוֹתֵן לֶחֶם לְכֹל בֶּשָׂר כִּי
לְעוֹלָם חֶסֶדּוֹ. וּבְטוּבוֹ
הַגְּדוֹל תָּמִיד לֹא חָסַר
לָנוּ, וְאֵל יַחְסֵר לָנוּ מִזֶּן
לְעוֹלָם וָעֶד. בְּעֶבֶר שְׁמוֹ
הַגְּדוֹל, כִּי הוּא אֵל זֵן
וּמְפָרֵס לְכֹל וּמְטִיב
לְכֹל, וּמְכִין מִזֶּן לְכֹל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ
אַתָּה ה', הַזֵּן אֶת הַכֹּל.

*Baruch atah adonai eloheinu
melech ha-olam, hazan et ha-
olam kulo b'tuvo b'chein
b'chesed uv'rachamim. Hu
noten l'chen l'chol basar, ki
l'olam chasdo. Uv'tuvo hagadol
tamid lo chaser lanu, v'al
yechsar lanu, mazon l'olam
vaed. Ba'avur shemo hagadol,
ki hu el zan um'farnes lakol, hu
metiv lakol umeichin mazon
l'chol b'riyotav asher bara.
Baruch atah adonai, hazan et
hakol.*

Blessed are You, Lord our God, King of the Universe, who nourishes the entire world in His goodness, in grace, in kindness and in mercy; He gives bread to all flesh since His kindness is forever. And in His great goodness, we always have not lacked, and may we not lack nourishment forever and always, because of His great name. Since He is a Power that feeds and provides for all and does good to all and prepares nourishment for all of his creatures that he created. Blessed are You, Lord, who sustains all.

ALTERNATIVE TEXTS OF THANKS

Maya Angelou, *Prayer*:

Father, Mother, God,
Thank you for your presence
during the hard and mean days.
For then we have you to lean upon.
Thank you for your presence
during the bright and sunny days,
for then we can share that which we have
with those who have less.
And thank you for your presence
during the Holy Days, for then we are able
to celebrate you and our families
and our friends.
For those who have no voice,
we ask you to speak.
For those who feel unworthy,
we ask you to pour your love out
in waterfalls of tenderness.
For those who live in pain,
we ask you to bathe them
in the river of your healing.
For those who are lonely, we ask
you to keep them company.
For those who are depressed,
we ask you to shower upon them
the light of hope.
Dear Creator, You, the borderless
sea of substance, we ask you to give to all the
world that which we need most—Peace.

Blessed is the light in the world.
Blessed is the light within humanity.
Blessed is the light of Pesach.

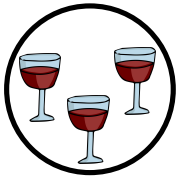
Barukh ha-or ba-olam
Barukh ha-or ba-adam
Barukh ha-or ba-Pesakh

Tears of outrage at disasters, inequality and injustice.
Tears of fear for the uncertain future of our planet.
Tears of grief for friends and loved ones we've lost.

Hope that we can repair these wounds.
Hope for equality, peace and justice.
Hope for a better tomorrow.

From “When you Believe”, Prince of Egypt. Original text from Exodus, 15:1-13.

אֲשִׁירָה לַיהוָה כִּי־גָאֵה	<i>Ashira ladonai ki ga'oh ga'ah.</i>	I will sing to the Lord for he has
גָּאֵה. מִי־כַמְכָּה בְּאֵלִים	<i>Mi'chamocho be'elam Adonai,</i>	triumphed gloriously, Who is like
יְהוָה מִי־כַמְכָּה נְאֻדָּר	<i>mi'chamocho ne'edar</i>	You, O LORD, among the
בִּקְדֹשׁ. נַחֲיַת בְּחַסְדֶּךָ	<i>bakodesh. Nachiat</i>	celestials; Who is like You,
עַם־זוֹ גְּאֵלְתָּ נַחֲיַת	<i>be'chasdecha amzu gealtah</i>	majestic in holiness! In Your love
בְּחַסְדֶּךָ עַם־זוֹ גְּאֵלְתָּ	<i>Nachiat be'chasdecha amzu</i>	You lead the people You
אֲשִׁירָה, אֲשִׁירָה, אֲשִׁירָה	<i>gealtah Ashira, Ashira, Ashira.</i>	redeemed. I sing, I sing, I sing.



THIRD CUP OF WINE

Pour the third cup of wine, while leaning to the left, and recite:

As we bless and drink the third cup of wine, we contemplate on the gratitude we have in our lives. We give thanks for the blessings in our lives. We give thanks for the people whom we love and who love us. We give thanks for the gifts we receive and are able to give. We give thanks for the bounty we enjoy and the opportunities we have.

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ *Baruch Atah Adonai, Eloheinu* Blessed are You, Lord our God,
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי *Melech ha'Olam, borei p'ri* King of the universe, who creates
הַגָּפֶן *hagafen.* the fruit of the vine.

Drink the third glass of wine.

An additional glass of wine is poured for Elijah, (Eliyahu) the prophet. We open the door for Elijah's entrance into our Seder.

In addition, we acknowledge, and pour a cup of water for, Miriam, our foremother whose story of leadership and fight for freedom inspires us still today. Miriam's cup is a symbol of Miriam's Well, the source of water that nourished the Israelites as they wandered in the desert, and draws attention to the women of the Exodus story. As the Passover story begins we read that a new king arose over Egypt — a king who did not know Joseph.

As this new king took power, there also arose strong courageous women who would not be intimidated by his threats and brutality.

The midwives, Shifra and Puah, were instructed by the Pharaoh to kill all the male children born to Hebrew women. Risking their lives, the midwives defied these orders and made sure the children lived. The daughter of Pharaoh, refusing to let hatred or fear determine her actions, saved the life of a young Hebrew boy and raised him to adulthood. Miriam, not letting herself be intimidated into submission by oppressive laws, stood on the shores of the sea and made sure that her younger brother would be safe from harm.

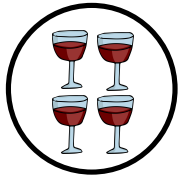
Let us raise our cups and honor all women whose strength, courage and love changed us and the world.

Place Elijah and Miriam's cups down, untasted. We sing or recite:

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ *Eliyahu Hanavi, Eliyahu* Elijah the Prophet, Elijah the
הַתְּשֻׁבִי, אֵלִיָּהוּ הַגִּלְעָדִי *Hatishbi, Eliyahu Hagiladi,* Tishbite, Elijah the Giladite, may
בְּמַהֲרָה יָבוֹא אֵלֵינוּ עִם *Bimheirah Yavo Eileinu Im* he come speedily to us along with
מָשִׁיחַ בֶּן דָּוִד *Mashiach Ben David.* Messiah the son of David.

זוֹט קוֹס מִרְיָם, כּוֹס מַיִם *Zot Kos Miryam, kos mayim* This is the Cup of Miriam, the cup
חַיִּים. זֵיכֶר לַיְצִיָּאת *hayim. Zeikher l'yitziat* of living waters. Let us remember
מִצְרַיִם *Mitztrayim.* the Exodus from Egypt.

HALLEL הַלֵּל



FOURTH CUP OF WINE

We now pour the fourth glass.

Though the story of Pesach can be bitter-sweet, the Haggadah also commands us to acknowledge the good in our lives. As we lift the fourth cup, we share stories of goodness. We share acts of kindness we have witnessed. We relate instances of people coming together for justice. We share inspiring moments and encounters that bring us strength.

We complete the Hallel by drawing on a quote from Esther Perel:

“As a dispersed people Jews have always felt a sense of interdependence across time and space. What happens to a Jew in one place affects Jews in all places. What happened yesterday [Pittsburgh Synagogue shooting] is not just a matter of targeting Jews or minorities – the stranger in our midst. It’s an attack on all humanity. When we do not speak out for one, we speak out for none.”

HODU LADONAI

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם
חֲסִדּוֹ. יֹאמְרוּ בְּנֵי יִשְׂרָאֵל
כִּי לְעוֹלָם חֲסִדּוֹ. יֹאמְרוּ
בְּבֵית אַהֲרֹן כִּי לְעוֹלָם
חֲסִדּוֹ. יֹאמְרוּ בְּנֵי יִרְאֵי ה'
כִּי לְעוֹלָם חֲסִדּוֹ.
יֹמְרוּ עַתָּה אֲדֹנָי:
כִּי לְעוֹלָם חֲסִדּוֹ.

'O give thanks to the LORD, for He is good; for His mercy endures for ever.' Let Israel now say: For His mercy endures for ever, Let the house of Aaron now say: For His mercy endures for ever. Let those now who fear the LORD say: For His mercy endures for ever.

ANA ADONAI

אָנָּה ה', הוֹשִׁיעָה נָּא.
אָנָּה ה', הוֹשִׁיעָה נָּא.
אָנָּה ה', הַצְּלִיחָה נָּא.
אָנָּה ה', הַצְּלִיחָה נָּא.

Please, Lord, save us now;
Please, Lord, give us success now!

While leaning to the left, recite:

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי
הַגֶּפֶן hagafen.

Blessed are You, Lord our God,
King of the universe, who creates
the fruit of the vine.

Drink the fourth glass of wine.



THE FIFTH, EMPTY CUP FOR JUSTICE

As stated at the start of the Seder, a fifth, empty cup is now passed around and each person adds a small bit of wine to it. We recall at this point all those who are unable to be with us tonight, either because they are no longer with us, or because they are unable to attend.

In addition, and in memory of those who are missing, we all commit to enacting greater justice in our lives, and in the lives of other. Once the cup is full, raise it up in honour of the powerful impact we can have when we all do justice together.

NEXT YEAR, IN A MORE JUST WORLD!

לשנה הבאה, בעולם צודק יותר!

Next year, in a more just world!
L'Shana haba'ah be'olam tzodek yoter!

בשנה הבאה, בחופש!

Next year, in freedom!
L'shanah haba'ah b'cheirut!

לשנה הבאה בירושלים הבנויה!

L'shana ha'ba'ah b'Yirushalayim habnuyah!
Next year, let us be in the built Jerusalem!

WHO KNOWS ONE: ECHAD MI YODEAH

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ: אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ	<i>Echad mi yodeah? Echad ani yodeah: Echad eloheinu shebashamayim uva'aretz.</i>
שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.	<i>Shenayim mi yodeah? Shnayim ani yodeah: Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.</i>
שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.	<i>Sheloshah mi yodeah? Sheloshah ani yodeah: Sheloshah avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.</i>
אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.	<i>Arba mi yodeah? Arba ani yodeah: Arba imahot. Sheloshah avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.</i>
חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.	<i>Hamisha mi yodeah? Hamisha ani yodeah. Hamisha humshe torah. Arba imahot. Sheloshah avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.</i>
שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ: שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.	<i>Shisha mi yodeah? Shisha ani yodeah. Shisha sidrei mishna. Hamisha humshe torah. Arba imahot. Sheloshah avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.</i>
שִׁבְעָה מִי יוֹדֵעַ? שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.	<i>Shivah mi yodeah. Shivah ani yodeah. Shivah yemei shabta. Shisha sidrei mishna. Hamisha humshe torah. Arba imahot. Sheloshah avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.</i>
שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.	<i>Shemona mi yodeah? Shemona ani yodeah: Shemona yemei milah. Shivah yemei shabta. Shisha sidrei mishna. Hamisha humshe torah. Arba imahot. Sheloshah avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.</i>
תִּשְׁעָה מִי יוֹדֵעַ? תִּשְׁעָה אֲנִי יוֹדֵעַ: תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.	<i>Tishah mi yodeah? Tishah ani yodeah. Tisha yarchei leida. Shemona yemei milah. Shivah yemei shabta. Shisha sidrei mishna. Hamisha humshe torah. Arba imahot. Sheloshah avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.</i>
עֶשְׂרֵה מִי יוֹדֵעַ? עֶשְׂרֵה אֲנִי יוֹדֵעַ: עֶשְׂרֵה דְּבָרִים, תִּשְׁעָה יְרַחֵי לְדָה, שְׁמוֹנָה יְמֵי מִלָּה, שִׁבְעָה יְמֵי שַׁבָּת, שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם וּבְאָרֶץ.	<i>Asarah mi yodeah? Asarah ani yodeah. Asarah dibrayah. Tisha yarchei leida. Shemona yemei milah. shivah yemei shabta. Shisha sidrei mishna. Hamisha humshe torah. Arba imahot. Sheloshah avot. Shnei luchot habrit. Echad eloheinu shebashamayim uva'aretz.</i>

HAD GADYA

Had gadya, had gadya. My father bought for two zuzim. Had gadya, had gadya.

Then came the cat and ate the goat, My father bought for two zuzim. Had gadya, had gadya.

Then came the dog and bit the cat, that ate the goat, My father bought for two zuzim. Had gadya, had gadya.

Then came the stick and beat the dog, that bit the cat that ate the goat, My father bought for two zuzim. Had gadya, had gadya.

Then came the fire and burned the stick, that beat the dog that bit the cat, that ate the goat, My father bought for two zuzim. Had gadya, had gadya.

Then came the water and quenched the fire, that burned the stick that beat the dog, that bit the cat that ate the goat, My father bought for two zuzim. Had gadya, had gadya.

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 goat, my father bought for two zuzim. Had gadya, had gadya.

Then came the butcher and slew 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 goat, My father bought for two zuzim. Had gadya, had gadya.

Then came the angel of death, and killed the butcher that slew 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 goat, My father bought for two zuzim. Had gadya, had gadya.

Then came the Holy One, blessed be He! And destroyed the Angel of death, that killed the butcher that slew 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 goat, My father bought for two zuzim. Had gadya, had gadya.

As we sit down for the Passover seder this year, we are heartbroken that hostages remain captive in Gaza. Every year, we begin the seder by welcoming those who are in need into our homes. This year, as we recite *Ha Lahma Anya*, we also remember the hostages and invite their names and stories to be shared.

MAY GOD PASS OVER THEM - פסח עליהם

A PRAYER FOR THE HOSTAGES IN GAZA

BY RABBI MAAYAN BELDING-ZION

Ha lahma anya.

This is the bread of affliction
that our freedom elevates to holiness.

That our ancestors ate.

But what of our siblings?

What are they eating now?

In the land of Egypt, the narrow place.

There, in the narrow tunnels,
is there any bread left at all?

All who are hungry, come and eat.

Every dry pita that keeps them alive
is also elevated to holiness.

All who are in need, come and partake in the Passover.

By the merit of our fathers and mothers,
by the merit of our pleas and our prayers,
by the merit of the heroism, the *hesed*, the generosity--
May the Angel of Death pass over them, too,
and may God bring them out from there
with a strong hand and an outstretched arm.

This year, they are there, in the hands of the enemy,
and so are we.

Next year, in the land of Israel:

sitting at the head of the table,
dressed in white, singing seder songs.

*Once, they will tell the children, we were slaves,
and now, we are free.*

הא לחמא עניא.

זה לחם העני

שחרותנו מעלה לרמת קדשה.

די אכלו אבהתנא...

אבל מה עם אחינו?

מה הם אוכלים עכשו?

בארעא דמצרים...

שם, במנהרות הצרות,

הנשאר בכלל לחם?

כל דכפין ייתי ויכל...

כל פתה עבשה שתשאיר אותם חיים

גם היא תעלה לרמת קדשה.

כל דצריך ייתי ויפסח.

בזכות אבותינו ואמותינו

בזכות תחנותינו ותפלותינו

בזכות מעשי הגבורה, החסד

והנדיבות

יפסח עליהם מלאך המות

ויציאם ה' משם

ביד חזקה ובזרוע נטונה.

השנה הם שם, בידי אויב

ואנחנו אתם.

לשנה הבאה, בארעא דשראל

יושבים בראש השלחן,

בלבוש לבן, שרים שירי חג.

פעם, יספרו לילדיהם, היינו עבדים

ועתה, בני חורין.

