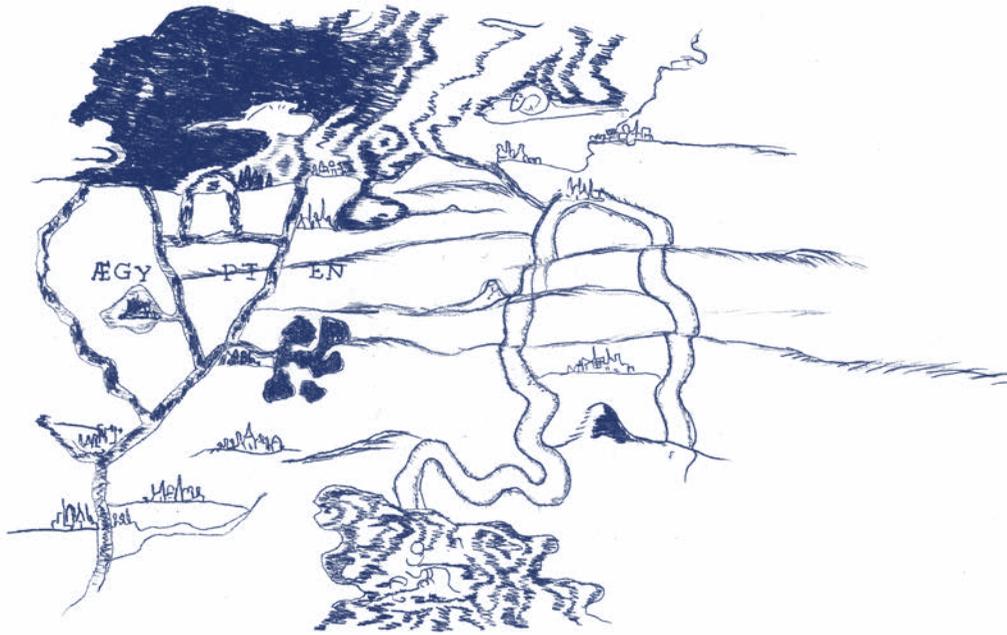


THE JUBILEE *Haggadah*

Proclaim liberty throughout the land
for all its inhabitants

INTRODUCTION

WE WERE SLAVES unto Pharaoh, and now we are free. Passover for us is not only a celebration of freedom, but also a remembrance of subjugation, and both oblige us, in every generation, to engage in *tikkun olam* — to repair the world and struggle against injustice. The Mishnah teaches that whoever saves one person’s life has sustained an entire world; it follows that whoever saves a nation and a culture has sustained a great many worlds. Our world was sustained with the justified establishment of the State of Israel, yet this very event compels us to pursue justice for our neighbors as well. The Palestinian people yearn for their own escape from bondage. In the fiftieth year of Israel’s rule over them we must raise our voices and cry out for freedom. In this fiftieth year, we must sanctify the land, and affirm our unbreakable bond to the principles of justice and peace. In this fiftieth year, we must break free and set free, redeem ourselves and our neighbors from the house of bondage, as is written: **“Sanctify the fiftieth year, and proclaim liberty throughout the land for all its inhabitants”.** (Leviticus 25.10).



1 JOHN L. ROSOVE:

15 steps remembering
Our people's great liberation

15 symbols revealing
Our journey through time

15 stages lifting
In the telling to the told

15 phases carrying
From the low to the high

15 points shining
From exile to the promised land

15 keys opening
Gates for all peoples
Gates of justice and mutual
respect
Gates to two states for two
peoples
Soon in our day
This year and in the next
In Israel and in Palestine

Life and history fulfilled
Amen!

KADESH

Recite Kiddush קידוש

UR'CHATZ

Hand washing ורחץ

KARPAS

Dip the Vegetables כרפס

YACHATZ

Divide the Matzah יחץ

MAGGID

Tell the Passover Story מגיד

RACHT'ZAH

Wash Hands רחצה

MOTZI

Recite the Motzi מוציא

MATZAH

Eat the Matzah מצה

MAROR

Eat the Maror מרור

KORECH

Eat the Hillel Sandwich כורה

SHULCHAN

ORECH

Eat the Festive Meal שלחן עורה

TZAFUN

Eat the Afikomen צפון

BARECH

Give Thanks for the Meal ברה

HALLEL

Sing Hymns of Praise הלל

NIRTZAH¹

Complete the Seder נרצה

2 AMOS OZ:

The First Cup

We were not born to be a people of masters. "To be a free people" — this wish must awaken an echo in our hearts so long as we have not lost our humanity. We are condemned now to rule people who do not want to be ruled by us. Condemned, not merry and euphoric. The shorter the occupation lasts, the better for us, because an occupation is inevitably a corrupting occupation, and even a liberal and human occupation is an occupation. I have fears about the kind of seeds we will sow in the near future in the hearts of the occupied. Even more, I have fears about the seeds that will be implanted in the hearts of the occupiers.

Davar, August 22, 1967

Recite Kiddush

KADESH קִדְּשׁ

The First Cup ²

On Shabbat add:

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּו שְׁבֹת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

(VAYEHI EREV vayehi boker yom hashishi. Vayechulu hashamayim veva'aretz vechol tzeva'am. Vayechal Elohim bayom hashvi'i melachto asher asah vayishbot

bayom hashvi'i mikol melachto asher asah. Vayevarech Elohim et yom hashvi'i vayekadesh oto, ki vo shavat mikol melachto asher barah Elohim la'asot.)

(AND THERE WAS EVENING *and there was morning, the sixth day. The heavens and the earth were completed. On the seventh day, God completed the work of creation, and rested. God blessed the seventh day and called it holy, because on that day God rested from the work of creation.*)

On weekdays start here:

BARUCH ata Adonai, Eloheinu melech ha'olam, borei peri hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגֶּפֶן.

PRAISED ARE YOU, ADONAI, OUR GOD, Ruler of the universe, creator of the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל (יש האומרים: עַם כָּל) עַם וְרוֹמַמְנוּ מִכָּל (יש האומרים: עַם כָּל) לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (בְּשִׁבְתָּ: שְׁבֻתוֹת לְמִנוּחָה וּמוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׁבֻת הַזֶּה וְאֶת יוֹם) חַג הַמִּצְוֹת הַזֶּה, זְמַן חֲרוּתְנוּ (בְּאַהֲבָה), מִקְרָא קֹדֶשׁ, זִכָּר לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל (יש האומרים: עַם כָּל) הָעַמִּים, (וְשִׁבְתָּ) וּמוֹעֲדֵי קֹדֶשׁ (בְּאַהֲבָה וּבְרַצוֹן), בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ. בָּרוּךְ אַתָּה יי, מִקְדֵּשׁ (הַשְּׁבֻת) וְיִשְׂרָאֵל וְהַזְּמַנִּים.

BARUCH Atah Adonai Eloheinu
melech ha'olam, asher bachar banu me
(some say: im) kol am veromemanu me
(some say: im) kol lashon, vekideshanu
bemitzvotav. Vetiten lanu Adonai
Eloheinu be'ahava (shabat: shabatot
lemenucha ve) moadim lesimcha,
hagim vezmanim lesasson, et yom
(hashabat haze ve'et yom) chag

hamitzvot hazeh, zman herutenu
(be'ahava), mikra kodesh, zecher
leyitziat mitzrayim. Ki banu baharta
ve'otanu kidashta me kol (some say:
im kol) ha'amim. (veshabat) umo'adey
kadshecha (ba'ahava u'beratzon)
besimcha u'besasson hinchaltanu.
Baruch ata Adonai, mekadesh
(hashabat ve') yisrael vehazmanim.

PRAISED ARE YOU, ADONAI OUR GOD, Ruler of the Universe, who has chosen us from (some say: together with) all the nations, and exalted us from (together with) all tongues, and who has made us holy through your mitzvot and lovingly given us (Shabbat for rest and) festivals for gladness. You have given us (Shabbat and) this Festival of Matzot, celebrations of our freedom, a holy time to recall our going out from Egypt. We praise You Adonai, Who makes holy (Shabbat,) the people Israel and the festivals.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה.
Baruch Atah Adonai Eloheinu melech ha'olam shehecheyanu, v'kiy'manu, v'higianu lazman haze.

PRAISED ARE YOU, ADONAI, OUR GOD, Ruler of the universe, who has kept us alive, sustained us, and brought us to this season.

Drink the first cup of wine while leaning to the left



Wash Hands**UR'CHATZ³ ירחץ***Wash hands without a blessing***3 ANAT HOFFMAN:**

The Seder Night is a call for change. We have to move out of our comfort zone, to expose ourselves without the protective envelope of our daily routines, to sense discomfort — to change. And a Seder Night marked by fifty years of rule over another people calls for an especially profound change. We can not wash our hands clean, as if to say 'our hands have not done and our eyes have not seen'. This time we will use the washing of the hands as an opportunity for contemplation. We will clean our hands without a blessing, but with awareness — we shall recall what we have done over the last year to further the cause of liberty for all. Did we act rightfully? Did we do enough?

And a suggestion for the bold: along with the traditional washing of the hands, let us wash one another's feet. In ancient times washing the feet was a part of the ceremony of welcoming guests. It creates an immediate intimate connection between people. The feet are in direct contact with the ground of reality. Contact with the ground is contact with the truth. Whoever wants change must move forward with confident and stable feet. We lead with our feet.

KARPAS
כרפס**Dip the Vegetables***Dip a vegetable in salt water and say:*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הָאֲדָמָה.

*Baruch Atah Adonai Eloheinu melech
Ha'olam, borei pri ha'adama..*

**PRAISED are you, Adonai,
our God, Ruler of the
universe, creator of the
fruit of the earth.**

*Eat the vegetable.***YACHATZ**
יחץ**Break the Middle Matzah**

Take the middle matzah and break it into two pieces. Wrap the larger piece and set it aside as the Afikoman, to be eaten after the meal. (It is customary to hide the Afikoman during the Seder. When the children find it they can ransom it off to the leader, because the Seder cannot be completed without it!) Return the smaller piece to the plate with the other two matzot.



Uncover the plate of matzah and raise it for all to see

הָא לַחְמָא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתַנָּא בְּאַרְעָא דְּמִצְרַיִם. כָּל
 דְּכָפִין יִירְתִּי וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח.
 הַשְׁתָּא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה
 בְּנֵי חוֹרִין.

HA LACHMA ANYA di achalu
 av'atana b'ara d'mitzrayim. Kol
 dichfin yei-tei v'yeichol, kol ditzrich

yeitei v'yifsach. Hashata hacha,
 l'shana haba'a b'ara d'yisrael. Hashata
 avdei, l'shana haba'a b'nei chorin.

THIS IS THE BREAD OF POVERTY that our ancestors ate in the land of Egypt. Let all who are hungry come and eat! Let all who are needy come and celebrate Passover with us! Now, we are here; next year, may we be in the land of Israel. Now, we are slaves; next year, may we be free.⁴

Fill the wine cups for the second time.



4 JEFFREY DAVID SACHS:

The Passover story is one of deliverance and freedom, but Jews know well that it is followed by another story, of conquest and exile. In the Passover story, the Jews escape slavery in Egypt and return to the Promised Land. Yet the Jewish people later fall into iniquity — turning to the false gods of greed, power, and land hunger — and succumb to Babylonian exile. As the Prophets tell us, Judea falls to sin from

within, not to power from without. And so too are the risks to Israel today. The country is mighty in arms, but iniquitous in its treatment of its neighbors, the Palestinians, and too much driven by greed rather than justice in economic and political life. Jews should learn from our own history, all of it, not only the redemption from slavery but also the exile that later befell us.

Tell the Passover Story

MAGGID מגיד

THE FOUR QUESTIONS

The youngest person present who is able recites:

MAH NISHTANA HALAILA
HAZEH MIKOL HALEILOT?
She b'chol haleilot anu ochlin
chameitz u'matza, halailah hazeh
kulo matza.
She b'chol haleilot anu ochlin she'ar
y'rakot, halailah hazeh maror.
She b'chol haleilot ain anu matbilin
afilu paam echat, halailah hazeh
sh'tei f'amim.
She b'chol haleilot anu ochlin bein
yoshvin u'vein m'subin, halailah
hazeh kulanu m'subin.

מה נשתנה הלילה הזה
מכל הלילות?
שבכל הלילות אנו אוכלין חמץ
ומצה, הלילה הזה כולו מצה
שבכל הלילות אנו אוכלין שחר
ירקות, הלילה הזה מרור
שבכל הלילות אין אנו מטבילין
אפילו פעם אחת, הלילה הזה
שתי פעמים
שבכל הלילות אנו אוכלין בין
ישבין ובין מסבין, הלילה הזה
כלנו מסבין

HOW IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?⁵

On all OTHER NIGHTS, we eat both leavened bread and matzah. On THIS NIGHT, why do we eat only matzah?

On all OTHER NIGHTS, we eat all kinds of herbs.

On THIS NIGHT, why do we eat bitter herbs?

On all OTHER NIGHTS, we do not dip our food even once.

On THIS NIGHT, why do we dip twice?

On all OTHER NIGHTS, we eat either sitting or reclining.

On THIS NIGHT, why do we all recline?

5 MICHAEL LERNER:

We are called by our tradition to be partners in the healing and transformation of the world, *letaken olam b'malchut shaddai*. We are called to bring the nurturing female energies of the breasts (*shaddai*) as our guide in healing and transforming reality. We hear God's voice as a call for universal liberation, not merely tinkering with one or another minor reform of a deeply oppressive and environmentally destructive global reality.

This is the night we not only reaffirm to our families and to the world that our ongoing commitment to social justice is rooted in our love for the God of the universe in whose image we are created, *Yud Hay Vav Hay*, the Force of Transformation from "that which is" (*Hay Vav Hey*) to that which can and ought to be. We also start developing concrete strategies for how to build a different world.

We have to get out of that narrow consciousness (*Mitzrayim*). Being "realistic," accepting "what is" as the criterion of "what can be," is the essence of idolatry.

Believing in God is only real to the extent that we act to heal and fundamentally transform the world.

Our exodus, *yetziyat mitzrayim*, starts with assisting our Arab brothers and sisters in creating an economically and politically viable Palestinian state — our first step in fulfillment of the command to Love the Other (*ve'ahvta la'ger*).

Tonight we commit ourselves to becoming the people known worldwide for our love and generosity of spirit toward everyone on the planet, manifested in our initiating a Global Marshall Plan to once and for all eliminate (not just ameliorate) global poverty, homelessness, hunger, inadequate health care and repairing environmental destruction. Making this our real commitment is a critical step in becoming in practice a manifestation and embodiment on this earth of God's loving energy.

Keep the matzah uncovered while we tell the story of Passover.

AVADIM HAYINU⁶

WE WERE SLAVES TO PHARAOH IN EGYPT

This night is different from all other nights because on this night we celebrate one of the defining moments in our history: gaining our **FREEDOM** from **SLAVERY**.

ONCE WE WERE SLAVES TO PHARAOH IN EGYPT, but Adonai, our God, brought us out with a mighty hand and an outstretched arm. If Adonai had not brought our ancestors out of Egypt, then we, our children, and our children's children would still be slaves in the land of Egypt. So even if we are all wise and learned and know the story well, it is an obligation to tell the story of our Exodus from Egypt. And the more detail we add to the story, the better.

6 JOSÉ ROLANDO MATALON:

The paradigmatic liberation from oppression was not bloodless. Though it is God's mighty hand that strikes the oppressor while the Israelites remain passive witnesses, this section of the Haggadah is challenging for those of us who deplore violence and firmly believe that liberation from

oppression must be achieved through non-violent means. Freedom is part of the divine design, and there is nothing that can ultimately stop it from taking root in humanity. Liberation will come — sooner or later, the question is how. Is there hope for bloodless liberation in our time?



A TALE IS TOLD of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar son of Azariah, Rabbi Akiva, and Rabbi Tarfon, who held a Seder in B'nai B'rak.

They discussed the exodus from Egypt all that night, until their students came and said to them, "Rabbis, the time has come to recite the morning Shema." ⁷

Some scholars suggest that this story does not describe a Passover Seder. The eminent rabbis gathered in B'nai Brak to plan a rebellion against the Roman occupation. The students, posted as lookouts, used the morning Shema as code to warn that the Romans were coming.

This story has been included in the Haggadah to be recited in every generation, to remind us that Passover is not only the time to retell the story of our liberation from Egypt, but to act to ensure liberation in our own time.

RABBI ELAZAR BEN AZARIAH SAID: *"I am as old as one who is seventy, and I have never had the privilege of hearing the story of the exodus related during the nights, until Ben Zoma interpreted the words of the Torah, 'In order that thou shalt remember the day of your departure forth from the land of Egypt all the days of thy life' - 'the days of thy life' indicates the days; 'all the days of thy life' indicates that the nights are also included." The sages say: "'the days of thy life' are the life of this world; 'all the days of thy life' include the days of the Messiah."*

7 LEON WIESELTIER:

The spiritual auspiciousness of the night: that is the lesson of these rabbis and their discourses. Scholars have shown that the anecdote about the rabbinical gathering in Bnai Brak is a riposte to a similar anecdote about another rabbinical gathering in Lydda. The sages in Lydda, led by the great Rabban Gamaliel, exhausted the night in a discussion of the laws of Passover, whereas the sages in Bnai Brak lost track of time in telling the story of Passover. It is the Bnai Brak version that became canonical, because the religious obligation of the Seder is narrativity, not analysis. We are enjoined to exercise our imaginations, from which various metaphysical and moral lessons may be gleaned; and one of those moral lessons is that the oppressed must never be guilty of, or blind to, oppression. Moral obtuseness is especially unacceptable in victims, individually and collectively, especially when their victimization has passed.

The tale of the nightlong discussion is immediately followed by Ben Zoma's exegetical insistence that the obligation of collective memory

on Passover extends from the days into the nights — poor Ben Zoma, the esotericist who was famously damaged by his walk through the orchard of mystical knowledge. It was the light, not the darkness, that did him in. Some people are built for the night. There are understandings that can be attained only in darkness. And the same may be said about the Jewish past: we built our civilization when history's sun did not shine upon us. Historically speaking, we have been a brilliantly nocturnal people. But we did not allow the night to blacken us, or to serve as an excuse for a relaxation of our ethical requirements of ourselves.

The rabbis proceed to disagree with Ben Zoma and hold that the inclusiveness of the verse refers not to the night but to the messiah — to history's sun. Even the redemption will not exempt us from remembering the exodus, they claim. Will we never find relief from what we know? Perhaps not. It makes one envy the sages of Bnai Brak, who enjoyed the supremely unJewish experience of losing track of time.



THE FOUR CHILDREN

THE TORAH TEACHES OF FOUR CHILDREN:

*A wise one, a wicked one,
a simple-minded one,
and one who does not know enough to ask.* **8**

8 ACHINOAM NINI (NOA):

As a child raised in a religious atmosphere, and educated in a Modern Orthodox Yeshiva, I was taught to focus on "*naaseh ve nishma*". First we do, then we ask/hear. The four children teach us something entirely different. The wise thirsts for knowledge. We are not to shut his mouth, but rather to seek a response worthy of his curiosity. The simple, encapsulates it all into one word: "what?" Here the Haggadah tells us that nothing could be more obvious, pure and simple than to ask. As for 'the one who knows not how to ask', we are commanded to "open his world", to teach him to ask!

But the most important of all, in my opinion, is the son labeled Evil by the Haggadah. He asks: "what is this work to you?" — to you, and not to him, the Haggadah says, as he excludes himself from the family, the tribe, people, the circle of life. The evil son is self-centered and selfish. He puts himself on an island, his sense of identity does not include others. This is considered evil in the Haggadah.

The message of the evil son is God's way of telling us there is nothing more sacred than human life, and the human solidarity that is needed in order to preserve and protect it. The process of caring is **work**, as the evil son states "what is this **work** for you"? It is always much easier to turn your back on the other and care only for yourself. Solidarity, community, sharing and caring: that is hard work.

We must care for each other. We must see each other clearly, truly see each other as equal under God and before him. We must recognize each other's humanity, aspirations, rights, emotions. On the way to freedom there are many questions to be asked. But at the end of the day, the only way to be saved by God from whatever "Egypt" is enslaving you, is to love your neighbor as you love yourself.

THE WISE CHILD asks:

“What are the decrees, laws, and statutes that Adonai our God, has commanded us?” Teach this child about all the laws and rituals of Passover.

THE WICKED CHILD asks: *“What is this service to you?” To “you” and not to him. Because this child separates himself from the Jewish people by referring to*

“you” rather than to “us,” you must say to him: “It is because of what Adonai did for me when I left Egypt.” “for me” and not for him, because had he been there, he would not have been redeemed.

THE SIMPLE CHILD asks: *“What is this about?”*
Tell this child: *“With a strong hand, Adonai brought us out of slavery in Egypt.”*

And as for THE CHILD WHO DOES NOT KNOW HOW TO ASK, open the discussion by saying: “It is because of what Adonai did for me when I left Egypt.”⁹

9 CAROL GILLIGAN:

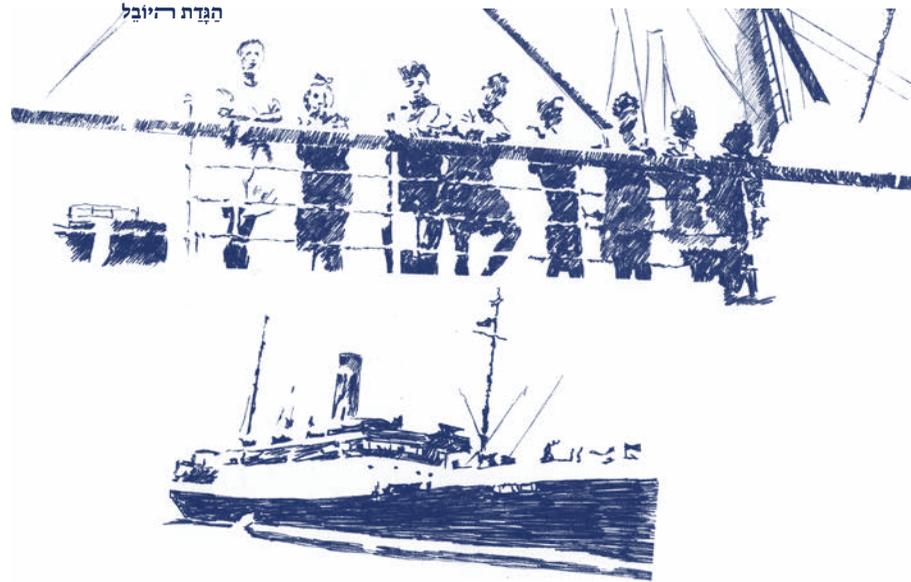
**But there is a fifth child:
A caring one.**

What does the caring one say?

“What is God that He is moved only by the suffering of the Israelites and not by the suffering of the Egyptians?”

You say to her, “In the Talmud, the Rabbi explains: ‘At that time (when the Egyptians were drowning) the ministering angels wanted to recite a song (of praise) in the presence of the Holy One Blessed is He. The Holy One Blessed is He said to them: My handiwork is drowning in the sea and you recite a song of praise before Me?’”





THE STORY OF PASSOVER

AT FIRST, *our ancestors worshiped idols, but then God embraced us so that we may better serve God, as scripture relates:* **“And Joshua said to all the people, ‘Thus said Adonai, the God of Israel: Long ago, your ancestors dwelled beyond the River Euphrates — Terach, father of Abraham and father of Nachor.**

They served other gods. I took your ancestor Abraham from the other side of the river, and I led him through the whole land of Canaan, and I multiplied his descendants, and I gave him Isaac. And to Isaac I gave Jacob and Esau. And to Esau I gave Mount Seir as his inheritance.

But Jacob and his sons went down to Egypt.”¹⁰

10 MICHAEL MELCHIOR:

With these words the Haggadah reminds us that the Land of Israel is not promised to us by inheritance or by right, for our forefathers were idolaters in Babylon. Canaan is not the inheritance-land of our forefathers, and we have a connection to this Land only by dint of God’s promise to Abraham who, God attests, will command his children “to do righteousness and justice”. This is indeed an eternal covenant, but it is always conditional on our moral behavior. As the prophet Ezekiel warned: “and you shed blood — and shall you possess the Land?!”

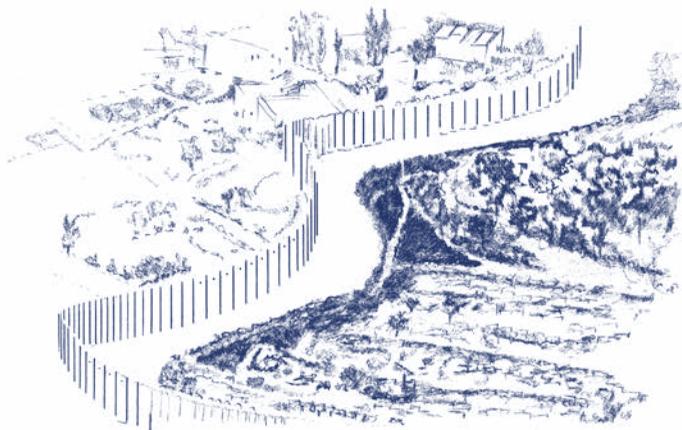
Now that we have returned to the Land by the grace of God, and are privileged to move through all of the Land of Israel and to settle in it, we have to protect ourselves and to safeguard our security — but not to base our existence on life by our sword.

We are tested by our ability not to rule another people by “force”, but to live here by “My spirit”. In other words, to build a model society. If in Egypt we became foreigners who were denied all rights to existence, liberty and land, and in this lay the root of our subjugation, we must not do to others what we ourselves hate. The Palestinian people that lives among us also needs its land, its existence, and its liberty.

But it is not through a peace of secularization, which severs the people from its roots, that we will attain to peace and to our inheritance. Not through ways of divide and rule, intimidation and hate. Only through a brave conjoining of all the children of Abraham who dwell in this land will God’s blessing to our forefather Abraham, “and all the nations of the earth shall be blessed in him”, come true for us.

BLESSED IS THE ONE *who keeps the Promise to Israel. For the Holy One foresaw the end of our enslavement, and acted just as promised and made the covenant with our ancestor Abraham. “And God said to Abraham: ‘Know with*

*certainty that your descendants will be strangers in a land not their own, and the people of that land shall enslave them, and will afflict them for four hundred years. But I will bring judgement on the nation that they serve, and afterward they will leave with great wealth.”**11, 12***



11 STEVEN M. COHEN:

From this passage we learn that a people can sustain decades, even centuries, of oppression and humiliation. Yet despite all the hardship, such a people can flourish in many ways including increasing in number. And it can flourish in spirit, maintaining hope and conviction that its days of alienation from freedom — personal and national — are numbered.

As Jews, we remember that we became collectively alienated from our land by leaving it and became aliens in another land. So, too, can a people become alien in its own land, as when they are deprived of their freedom and basic human rights. AND, most importantly, just as we were strangers in a strange land, God forbid that we should make others strangers in their own land.

12 DAVID BIGMAN:

“Love the stranger, for you were strangers in the land of Egypt.” (Deut. 10:19)

The common Halakhic view interprets 'love the stranger (*ger*)' as an obligation to the 'righteous stranger' (*ger tzedek*), i.e. the convert to Judaism, who has joined the ranks of the Jewish people, and has "come and entered under the wings of the Divine Presence (*Shekhinah*)", as Maimonides expressed it. As opposed to this approach, Rabbi Joseph Albo explains it this way: "Not only the 'righteous stranger', but even the inhabitant who is not an idolater". The *Hafetz hayim* went even further, and listed as a commandment of actual commission the obligation to love any gentile who comes to a town of Jews, even if he has not ceased being an idolater. In the light of Maimonides' rulings, the statements of Rabbi Joseph Albo and the *Hafetz hayim* seem extreme. What led them to take such positions?

The answer may reveal itself to us from a deeper understanding of the question of Jewish identity, made clear through a contemplation of the commandments regarding Passover, which is a necessary component of this identity. From a social perspective, Passover is a constitutive obligation. Regarding an Israelite that has not celebrated Passover without a justified reason, the Torah ruled that he is "to be severed from his people". Passover is therefore the commandment that defines Jewish identity. This may be understood by making clear the root of the story of the exodus from Egypt.

The principal issue of the story of the exodus from Egypt is the exodus from slavery to freedom. The grave injustice evoked by the story is the alienated attitude to the stranger. This attitude led to physical slavery, to exploitation, and even to the killing of the Israelites' children.

The great declaration of the story of the exodus from Egypt is the recognition of the dignity of humans everywhere, and the concern for the stranger and the weak. Paradoxically, hidden deep inside the particularistic Jewish identity is an identification with the other — with all who are born into this world. Thus, someone who is not willing to open his or her heart, as a human to a human, cannot be counted among the people of Israel — "this person is to be severed from the people". It is this identity that pulsed in the hearts of Rabbi Joseph Albo and the *Hafetz hayim*, and led them to rule that a stranger who is a resident is also worthy of love, even if he or she has a different religion.

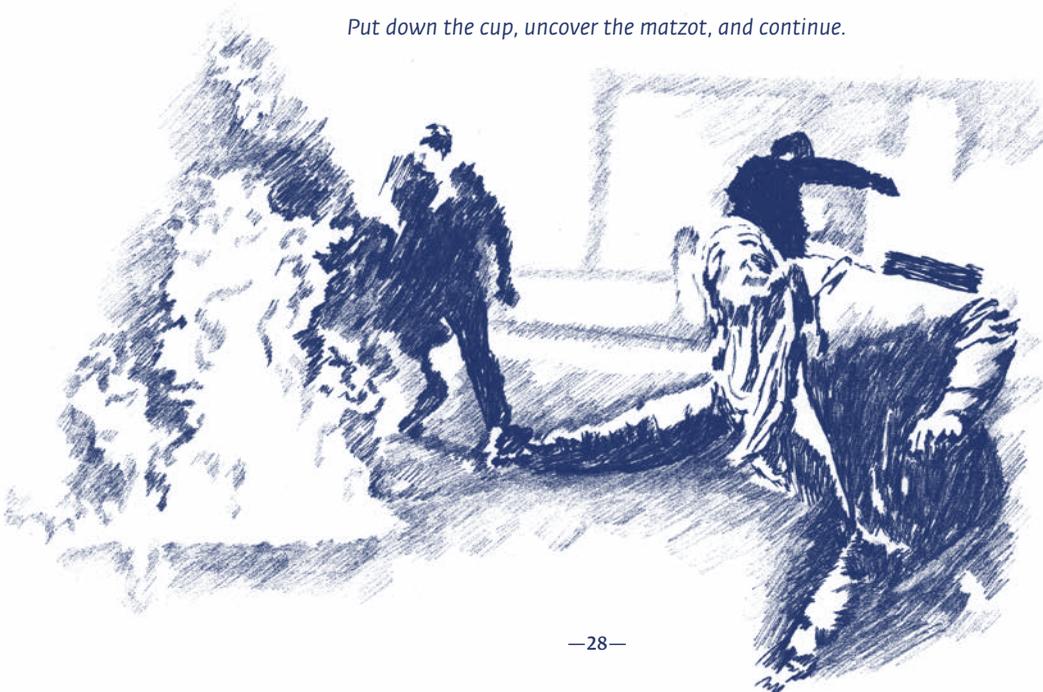
Cover the matzot, raise the cup and say:

VEHI SHE'AMDA, la'avotainu
velanu. Shelo echad bilvad, amad
aleinu lechaloteinu, ela sheb'chol dor
vador omdim aleinu lechaloteinu.
V'HaKadosh baruch hu matzilenu
miyadam.

וְהִיא שֶׁעֲמַדָּה לְאַבוֹתֵינוּ וְלָנוּ.
שֶׁלֹא אֶחָד בְּלֻדָּד עֲמַד עֲלֵינוּ
לְכַלּוֹתֵנוּ, אֶלָּא שְׁבָכֵל דּוֹר וְדוֹר
עוֹמְדִים עֲלֵינוּ לְכַלּוֹתֵנוּ.
וְהַקָּדוֹשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּאֵד.

**AND THIS HAS STOOD FIRM for our ancestors
and for us. For not just one enemy has arisen to destroy us.
Indeed in every generation there are those who seek to
destroy us. But God saves us from their hands. 13, 14**

Put down the cup, uncover the matzot, and continue.



13 S. DANIEL ABRAHAM:

Vehi she'amdah le-avoteynu
ve-lanu והיא שעמדה לאבותינו ולנו

**And this has stood firm for our
ancestors and for us, and is what
has taught us — “Turn away from
evil, do good, seek peace and
pursue it” (Psalm 34.14).**

**And this has stood firm for our
ancestors and for us, because
“they shall beat their swords into
plowshares and their spears into
pruning hooks; nation shall not
raise sword against nation, nor
shall they learn war anymore”
(Isaiah 2.4).**

**And this has stood firm for our
ancestors and for us, for it has
taught us that “Truth will spring
from the earth, and justice looks
down from heaven” (Psalm 85.11).**

**And this has stood firm for our
ancestors and for us, “Only do
justice and love kindness and walk
humbly with your God” (Micah 6.8).**

**And this has stood firm for our
ancestors and for us, and has
commanded us: “Pursue justice,
justice, so that you may live and
inherit the land which JHVH your
God is giving you.” (Deuteronomy 16.20).**

So what is it that has stood firm
for our ancestors and for us? What
right, and what covenant? What
connection to reality and to our
brothers and sisters in humanity?
Not oppression of the weak, not
physical force, not exploitation of
the stranger. But justice. Kindness.
Peace.

This has stood firm for our
ancestors and for us, **in every
single generation**. Just as **in
every single generation** one must
see oneself as if one has come
out of Egypt. That which has
accompanied us throughout the
generations commands us to see
all human beings as rightfully
entitled to freedom.

14 DORON RABINOVICI:

Hate is still our constant follower. Those who strive to destroy us worldwide may even outnumber us by far. But nowadays we can stand up for our beliefs. We can fight for our rights. And above all we can unite with other people to overcome hatred and persecution.

This is the old promise of redemption and reconciliation that already inspired our ancestors. This is the covenant that redeems us from being oppressed and also saves us from being an oppressor, that protects us from being a lamb and from being a beast, but helps us to be a *mentsch*.

The following paragraph from the Torah summarize the whole Passover story, with each word having been analyzed and expanded upon:

MY FATHER WAS A WANDERING ARAMEAN, and he went down to Egypt with just a few people and sojourned there. And there he became a great nation, mighty and numerous. The Egyptians dealt harshly with us [or “vilified us”] and oppressed us, and they imposed hard labor on us. WE CRIED out to Adonai and Adonai heard our plea and saw our affliction, our misery, and our oppression. Then Adonai took us out of Egypt with a mighty hand and an outstretched arm, with awesome power, with signs, and with wonders. (Deuteronomy 26: 5-8)

“HE WENT DOWN TO EGYPT:”

He was compelled by the word of God.

“WITH JUST A FEW PEOPLE:”

As scripture relates:

“When your ancestors went down to Egypt there were seventy of them, and now Adonai, your God, has made you as numerous as the stars in the heavens.”

“AND SOJOURNED THERE:”

This teaches that

he did not go down to settle permanently in Egypt, but rather to sojourn there, as scripture relates: “They said to Pharaoh, ‘We have come to sojourn in the land, for there is no pasture for the flocks of your servants, for the famine is severe in the land of Canaan. Now, therefore, let your servants dwell in the land of Goshen.’”

“AND THERE HE BECAME A GREAT NATION:”

This

teaches that the Israelites were recognized as a distinctive nation.

“MIGHTY AND NUMEROUS:”

As scripture relates:

“And the Israelites were fruitful and prolific; they multiplied and increased greatly, and the land was filled with them.”



“THE EGYPTIANS DEALT HARSHLY WITH US:” They were ungrateful and repaid in evil the kindness that Joseph had done for them. As it is written, “A new king arose over Egypt who did not know Joseph.” **15**

Another interpretation:

“THE EGYPTIANS VILIFIED US:” As it is written, Pharaoh said to his people, “Behold the Israelites are too many and too mighty for us. Come, let us deal cunningly with them, lest they multiply and join our enemies when war comes, and fight against us, and leave the land.”

“AND OPPRESSED US:” As it is written, “They placed taskmasters over them in order to oppress them with their burdens, and they built storage cities for Pharaoh, called Pithom and Ramses.”

15 J.J. GOLDBERG:

The traditional Haggadah, the narration of the Passover story, has three separate beginnings, each with a different meaning:

“We were slaves to Pharaoh in Egypt”; “At first our ancestors were idol-worshippers”; and “My father was a wandering Aramean, and he went down to Egypt.”

These remind us of the multiple forms of liberation embodied in the Exodus:

liberation from slavery and oppression; from ignorance and superstition; and from homelessness and helplessness. And what are we to make of all this? The narration concludes: “In every generation, each of us is obliged to see ourselves as if we had personally left Egypt.” These tales are not history lessons but a guidebook for today.

“AND THEY IMPOSED HARD LABOR UPON US:” As it is written, “The Egyptians worked the Israelites severely.”

“WE CRIED OUT TO ADONAI:” **16** As it is written, “Eventually, the king of Egypt died, and the Israelites sighed from their labor and cried out, and their plea for rescue from their labor reached God.”

16 SUSAN TALVE:

We cried out to Hashem, the God of our ancestors, and God heard our voices, and saw our misery, our burden and our oppression. (Deut. 26:7)

We cried out to Hashem, the God of our ancestors: In the fiftieth year of the Occupation of the West Bank and Gaza, the cries are from people weary from war. Israeli and Palestinian families torn apart and crying out for lost lives and dreams. We all cry out for those sacrificed out of fear, out of revenge, out of decades of trauma.

And Hashem heard our cries: As Hagar cried out for her son, Ishmael, we learned that when we were willing to sacrifice the life of the child of *ha-ger*, the other, we would find ourselves willing to sacrifice our own. (Gen 21–22)

And saw our misery: The misery we cause with each home demolition, water restriction, and the separation of families from their land, from their trees, from each other.

Our burden: The great burden that continuing the suffering caused by the occupation has put upon the soul of a people commanded to seek peace and pursue justice and see that all are in the image of God. (Ps. 34, Deut. 16:20 Gen. 1:26)

Our oppression: If one is not free, none are free. May we consecrate the fiftieth year by ending the occupation of the West Bank and Gaza proclaiming the possibility of liberty for all of the peoples of Israel and Palestine to live without fear in mutual prosperity so that all may reap the blessings and the promise of equality and justice in the Jubilee. (Lev. 25:10)

“GOD OF OUR ANCESTORS:” *Because of the merit of our ancestors we were redeemed from Egypt. As it is written, “God heard their moaning and recalled his covenant with Abraham, with Isaac, and with Jacob.”*

“AND ADONAI HEARD OUR PLEA:” *As it is written, “I have seen the affliction of my people in Egypt, and I have heard their cry because of their taskmasters, and I know of their sufferings. And I have come down to deliver them out of the hands of the Egyptians, and to bring them out of that land.”*

“AND SAW OUR AFFLICTION:” *This refers to the decency and morality of the people, as it is written: “And God saw the people of Israel, and he knew.”*

“OUR MISERY:” *This refers to the drowning of the sons, for Pharaoh decreed: “Cast every son who is born into the Nile, but let every daughter live.”*

“AND OUR OPPRESSION:” *This refers to the extreme burden placed on them, as it is written, God said: “I also saw the oppression with which the Egyptians oppressed them.”*



“THEN ADONAI BROUGHT US OUT OF EGYPT:” Not by an angel, and not by a messenger, but the Holy One, in all God’s Glory, as it is written, *“I will pass through the land of Egypt tonight, and I will smite every firstborn in the land of Egypt, from man to beast. And I will execute judgment against all the gods of Egypt. I AM ADONAI.”*¹⁷

“I WILL PASS THROUGH THE LAND OF EGYPT:”

I, and not an angel.

“and I will smite every firstborn:” I, and not a Seraph.

“And I will execute judgment against all the gods of Egypt:”

I, and not the messenger.

“I am Adonai:” I am no other.

“WITH A MIGHTY HAND:” *This refers to the disease of livestock, as it is written, Moses said to Pharaoh, “Then the hand of Adonai will strike your livestock in the field — the horses, the donkeys, the camels, the cattle, and the sheep — with a very severe disease.”*

“AND AN OUTSTRETCHED ARM:” *This refers to the sword, as it is written, when God was about to send a plague against Jerusalem, an angel stood between earth and heaven, “sword in hand, stretched out against Jerusalem.”*

17 RACHEL ELIOR:

The Jewish people is a community of remembrance, which is commanded to remember, to recount and pass on from one generation to the next, eternal abstract concepts that create a sanctified vocabulary of knowledge, truth, justice, fraternity, equality, peace and liberty, such as ‘God of justice and truth’, ‘knowing truth and justice’, ‘freedom’, ‘freeborn people’, ‘pursue justice, justice!’, ‘holy Sabbath’, ‘eternal covenant’, and so on. These basic concepts, which connect a vow and an eternal covenant, testimony and memory, to seven appointed times of freedom and to Sabbaths of liberty, and which are based on a covenant between God and His people, both of whom sanctify liberty, are not dependent on any physical space or on any preconditions — only on an abstract space of uncompromising commitment to liberty and equality, truth and justice. In the Jewish people’s memory these concepts were first heard from the heavens, from the mouth of a God who repeatedly describes Himself as ‘I am the Lord your God who

brought you out of the land of Egypt, out of the house of bondage’ and demands that His commandments be listened to and attended to by dint of this divine liberation from bondage to liberty.

God’s words on the septenary vow of liberty, equality and justice were written by the prophets, priests and Levites who canonized the sacred time cycles. These are known as the appointed times of freedom and of sacred readings, and include the Sabbath (the cessation and the liberty from all subjugating toil and work), the seven appointed ‘Days of the Lord’ during the first seven months of the year, the first of which is the Feast of Liberty [Passover]; the fallow year, and the Jubilee. The Jewish people is the only people in the world that begins its historical story with a story of slavery in order to make decisively clear that liberty is a sacred and eternal gift of God, and is unconditional, requiring cyclical safeguarding of cycles of respite and **liberty**, while all **subjugation** is temporary and is destined to pass.

“WITH AWESOME POWER:” This refers to the revelation of the divine presence, as it is written, “Has any god endeavored to take a nation for himself from within the midst of another nation, with trials, with signs and wonders, with war, with a strong hand and an outstretched arm, and with displays of great fearsomeness, like all that Adonai, your God, did for you in Egypt before your eyes?”

“WITH SIGNS:” This refers to Moses’ staff, as it is written, God said to Moses, “Take this staff, with which you shall perform the signs.”

“AND WITH WONDERS:” This refers to the plagues, as it is written, “I will put wonders in the heavens and the earth: blood and fire and pillars of smoke.”

18 MICHAEL WALZER:

The ten plagues have always been an embarrassment for Jewish liberals and leftists. Why does God harden Pharaoh’s heart when he could have softened it, set the Israelites on their march much sooner, and avoided the terrible suffering of the Egyptian people? So we dip a finger and spill the wine in order to reduce our pleasure in Egyptian pain. But it would be better to focus on the pain and think about the possibility of a different deliverance.

History is not determined. Imagine a God who knew the Geneva Convention and directed his plagues only against Pharaoh and his officials. Imagine a Pharaoh who fell under the influence of his adopted son Moses. Imagine a general strike of the Israelites, joined, perhaps, by other inhabitants of the “house of bondage.” There are many ways out of a bad situation, many alternatives for both the oppressed and the oppressors to think about.

THE TEN PLAGUES ¹⁸

BLOOD Dam	דם
FROGS Tz’far-dei-a	צפרדע
LICE Ki-nim	כנים
INSECTS A-rov	עֲרוֹב
CATTLE DISEASE De-ver	דָּבָר
BOILS Sh’chin	שָׁחִין
HAIL Ba-rad	בָּרָד
LOCUSTS Ar-Beh	אַרְבֵּה
DARKNESS Cho-shekh	חֹשֶׁךְ
SLAYING OF THE FIRSTBORN <i>Ma-kat b’chorot</i>	מַתַּת בְּכוֹרוֹת

LET MY PEOPLE GO!

(sing)

When Israel was in Egypt land —

LET MY PEOPLE GO!

Oppressed so hard they could not stand —

LET MY PEOPLE GO!

Go down, Moses, way down to Egypt Land.

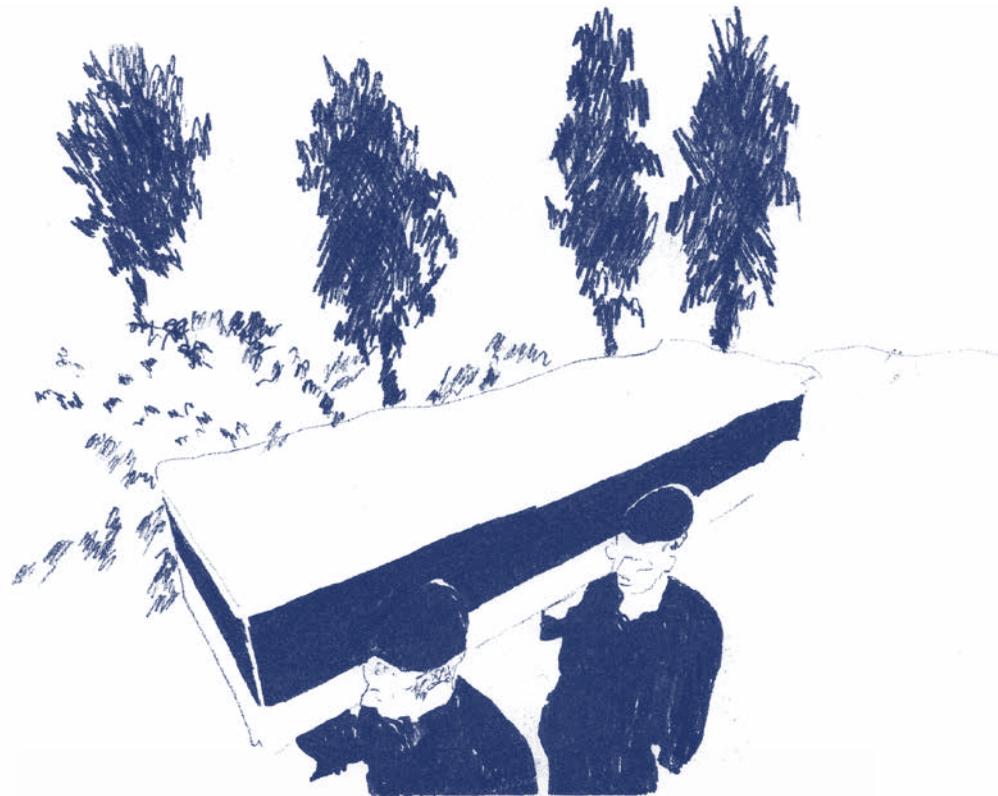
Tell ol' Pharaoh —

LET MY PEOPLE GO!

Discussion among those assembled:
What is the meaning of liberation and freedom in our time?

MULTIPLYING THE TEN PLAGUES: THREE NUMERICAL RIDDLES

RABBI YOSE THE GALILEAN SAID: *How do we know that the Egyptians were afflicted by ten plagues in Egypt and by fifty plagues at the sea? With regard to Egypt, scripture says: "The magicians said to Pharaoh, 'This is the finger of God.'" And with regard to the sea it says: "And Israel saw the great hand of Adonai's deeds in Egypt, and the people feared Adonai, and they had faith in Adonai and in his servant Moses." If with one finger they were afflicted with ten plagues, then in Egypt they were afflicted with ten plagues and at the sea they were afflicted with fifty plagues.*



RABBI ELIEZER SAID: *How do we know that each and every plague that the Holy One, Blessed Be He, brought against the Egyptians in Egypt consisted of four plagues? Scripture says: “He sent against them his burning anger, wrath, fury, distress, and messengers of evil.”*
“Wrath”: One plague. **“Fury”:** Two plagues.

“Distress”: Three plagues.

“Messengers of evil”: Four plagues.

Thus, in Egypt they were afflicted with forty plagues, and on the sea they were afflicted with two hundred plagues.

RABBI AKIVA SAID: *How do we know that each and every plague that the Holy One, Blessed Be He, brought against the Egyptians in Egypt consisted of five plagues? Scripture says: “He sent against them his burning anger, wrath, fury, distress, and messengers of evil.”*
“His burning anger”: One plague. **“Wrath”:** Two plagues.
“Fury”: Three plagues. **“Distress”:** Four plagues.

“Messengers of evil”: Five plagues.

Thus, in Egypt they were afflicted with fifty plagues, and at the sea they were afflicted with two hundred fifty plagues.¹⁹

19 BERNARD AVISHAI:

The Haggadah is a book inevitably at odds with itself: committed to the principle of universal emancipation — “All who are hungry...” — yet afflicted with what Arthur Koestler called “claustrophilia” — self-segregating rites and repressed defensiveness, yielding to tribal rage. Rabbis are quoted as reveling, with unselfconscious pathos, in plagues inflicted on the Egyptians, magnifying oppressors’ suffering like a wounded boy imagining what his father should do to a bully.

Rabbi Eliezer imagines that the ten plagues were actually forty, because each plague was delivered with attitude: “Fury” is one; ‘indignation’ makes two, and so forth. These forty, plus the notional two hundred plagues inflicted at the Red Sea, make two hundred and forty; Rabbi Akiva then trumps Rabbi Eliezer, reckoning that the plagues actually numbered two hundred and fifty.

The tension — “never again,” and “never again to Jews” — hardly mattered in the diaspora, where the Haggadah was composed and for which it was intended. There was an implicit assumption that Jews were the unarmed outsiders — so that doing what prevented their persecution, or advanced their civic relations, also advanced social tolerance and the formation of civil society more generally.

This is, gratefully, not the condition of Jews today, and not the way the Haggadah reads. Israelis have military power and political institutions; they defend against, but also exercise rule over, others. We don’t have the arguable luxury of assuming Jewish interests to be coincident with those of every oppressed person. Our survival imperative is not inherently free of bigotry, nor are the land and its inhabitants merely poetic and hypothetical. The next time an Israeli leader speaks of Amalek, remember the Rabbis’ hysterical fantasies. These are touching. They can also be fatal.

DAYENU²⁰

ADONAI has performed many miracles and acts of kindness for us.

For each one we say DAYENU,
meaning “that alone would have been enough for us.”

אֱלֹהֵינוּ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיֵּינוּ.
אֱלֹהֵינוּ נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיֵּינוּ.

Ilu hotzi-hotzianu, hotzianu mimitzrayim, hotzianu mimitzrayim... Dayenu!
Ilu natan natan lanu, natan lanu et hashabbat, natan lanu et hashabbat... Dayenu!
Ilu natan natan lanu, natan lanu et hatorah, natan lanu et hatorah... Dayenu!
Day-dayenu, Day-dayinu, Day-dayenu, Dayenu Dayenu!

**If God had brought us
out of Egypt but had not
punished the Egyptians and
destroyed their idols —**

DAYENU

*If God had punished the Egyptians
and destroyed their idols, but had
not split the sea for us and brought
us through it on dry land — Dayenu*
*If God had split the sea for us and
brought us through the sea on dry
land, but had not satisfied our needs
in the wilderness for forty years —*
Dayenu

*If God had satisfied our needs in the
wilderness for forty years but had
not fed us manna — Dayenu*
*If God had fed us manna but
had not given us the Sabbath —*
Dayenu

*If God had given us Shabbat, but
had not brought us to Mount Sinai
and given us the Torah — Dayenu*
*If God had brought us to Mount
Sinai and given us the Torah, but
had not brought us into the land of
Israel — Dayenu*
*If God had brought us into the
land of Israel but had not built our
Temple — Dayenu*
*For all these miracles and acts of
kindness we say — Dayenu*

20 TONY KLUG:

If “Justice, justice, shalt thou pursue” (*Deut. 16:20*) — the repetition signifying that justice must be pursued with justice — had been the sole Jewish contribution to human civilization, IT WOULD HAVE BEEN ENOUGH. **“Dayenu...”**

If “Let my people go”

(*Exodus 9:1*) — inspiring generations of oppressed peoples struggling for freedom, most notably African-American slaves — had been the sole Jewish contribution to human civilization, IT WOULD HAVE BEEN ENOUGH. **“Dayenu...”**

If “God created humankind in his own image” (*Gen. 1:27*) — affirming the inherent equality of all people — had been the sole Jewish contribution to human civilization, IT WOULD HAVE BEEN ENOUGH. **“Dayenu...”**

If “Seek peace, and pursue it” (*Psalms 34:14*) — embodied in the age-old Jewish greeting “Shalom” — had been the sole Jewish contribution to human civilization, IT WOULD HAVE BEEN ENOUGH. **“Dayenu...”**

Justice, freedom, equality, peace — time-honoured Jewish values — lie at the existential core of Jewish identity and provide the essential cement that binds

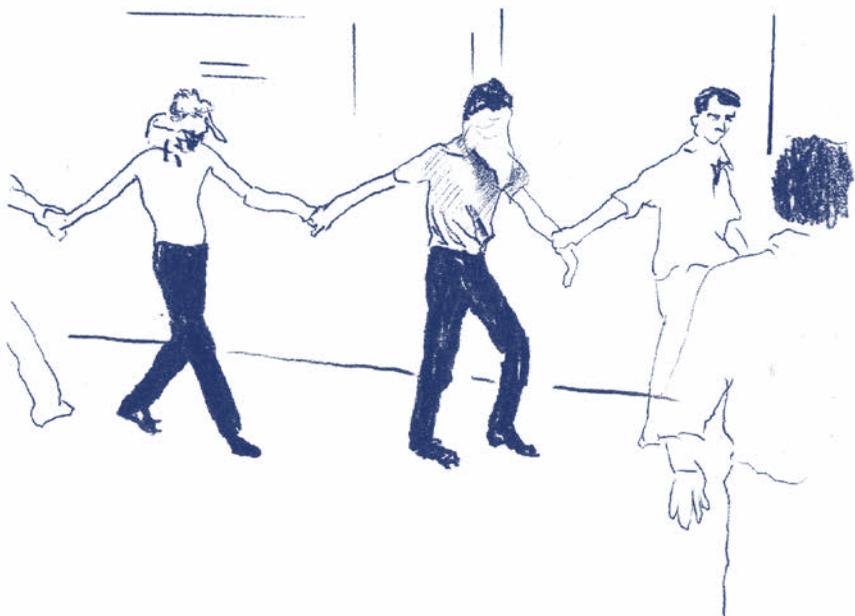
together Jews of many different persuasions. Jews have proudly espoused these principles historically for themselves and others. If a contemporary state claims to be Jewish — while failing to uphold these fundamental values — IT IS NOT ENOUGH.

If that state expects a perverse solidarity from Jews around the world — implicating them in such an unbridled, un-Jewish, injustice as potentially withholding basic human rights to millions of people indefinitely — IT IS NOT ENOUGH.

If, on the other hand, the self-proclaimed Jewish state imminently ends its fifty-year occupation of the lands and lives of the Palestinians, so that both peoples may equally exercise their national rights in good neighbourliness, IT WOULD BE (NEARLY) ENOUGH.

If Israel, alternatively, extends equal rights to everyone who is subject to its current jurisdiction — if only until there is a final, agreed resolution of the conflict — IT WOULD BE (NEARLY) ENOUGH.

We can accept either but not neither!



HOW MANIFOLD AND MIRACULOUS *are the great deeds that our God has performed for us, from taking us out of Egypt, and parting the Red Sea and passing us through it safely, and taking care of our needs in the desert for forty years, and feeding us manna, and giving us the Shabbat, and bringing us to Mount Sinai, and giving us the Torah, and bringing us into the Land of Israel and building us the Temple to atone for all our sins.* **21, 22**

21 SUSAN SILVERMAN:

After we crossed the Sea, and stood at Sinai, God gave the Torah and began a relationship of chosenness, exaltedness and sanctity — of covenant — with our nation. This is the moment we remember each week in our Shabbat kiddush, but here, at the Seder table, we juxtapose these sublime blessings with the pain, resolve and purpose of redemption from slavery. And many of us say, *Dayenu!* We have enough — a state, rituals, values, Torah. And we must stop demanding more — more land, more rights for some than others, more resources. And instead take the plenty we already have to build a just and compassionate society, a society that lives in that nexus between the vision of a better world and the grit of on-going redemption.

22 SARAH SILVERMAN:

Of all people, Jews know the bitterness of being oppressed — and not being in our own country. That's what makes the occupation all so ironic. Sometimes it's hard to tell the difference between right and wrong, the situation is complicated and scary, but I'm guessing oppression will always prove to be on the wrong side of history.



THE PASSOVER SYMBOLS

Rabban Gamliel would say: *Those who have not explained three things during the Seder have not fulfilled their obligation.*

These three things are:

**THE PASSOVER OFFERING,
THE MATZAH, AND THE BITTER HERBS. 23**

Point to the roasted bone or beet.

THE PASSOVER offering that our ancestors would eat at the time that the Temple stood, what does it represent?

It recalls the lamb our ancestors sacrificed and reminds us how the Holy One passed over the houses of our ancestors in Egypt, and spared their firstborn.

23 EVA ILLOUZ:

Reading the Haggadah we note that the defeat of the Egyptians is a minor event in the larger narrative. What occupies the center stage of the story is the moral and political discovery of the Israelites: they can receive and accept the Torah, they can become "holy," they can forge a relationship with God — only when they acquire and meet their own freedom. This discovery can never be a private and particular one. Freedom, once it is experienced, imposes itself as a universal claim. Everywhere in the world slaves have remembered Moses' quiet and powerful words, "Let my people go." The Haggadah is thus the tale of the discovery of a moral identity, at once particular and universal, which can only precede any religious identity per se.

But this text has another peculiarity: it is not only a story. It wants to be the reenactment of a living memory. Why commemorate at all? Why not simply celebrate freedom? This is because freedom can bring with it the forgetfulness of bondage.

Freedom can make one smug. Freedom is so fundamental that once free, we can easily forget what it is to be unfree, what it is like to be arrested at checkpoints, to see one's land grabbed and confiscated, to see courts always side with the strong rather than with the just, to be denied the permit to work or travel. Yes, freedom can bring smugness and forgetfulness. To remember the immense gift God gave the Israelites is to remember that we must never become pyramid-builders, obsessed with our own power, unable to heed the cries and whispers of suffering of the people living in our midst.

Lift up the Matzah.

THE MATZAH that we eat, what does it represent? It recalls that our ancestors had to leave Egypt in such a hurry that their dough did not have time to rise.

Lift up the bitter herbs.

THE BITTER HERBS that we eat, what do they represent? They recall how the Egyptians embittered the lives of our ancestors in Egypt with hard labor.

IN EVERY GENERATION

B'CHOL DOR VADOR *chayav adam lirot et atzmo k'ilu hu yatza m'Mitzrayim.*

בְּכֹל דּוֹר וְדוֹר חַיֵּב אָדָם לְרַאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם.

IN EACH GENERATION, every individual should feel as if he or she had actually been redeemed from Mitzrayim, as it is said: “You shall tell your children on that day, saying, ‘It is because of what Adonai did for me when I went free out of Mitzrayim.’” Redeemed not only our ancestors, but us with them, as it is said, “God brought us out of there to bring us to the land promised to our ancestors.” 24

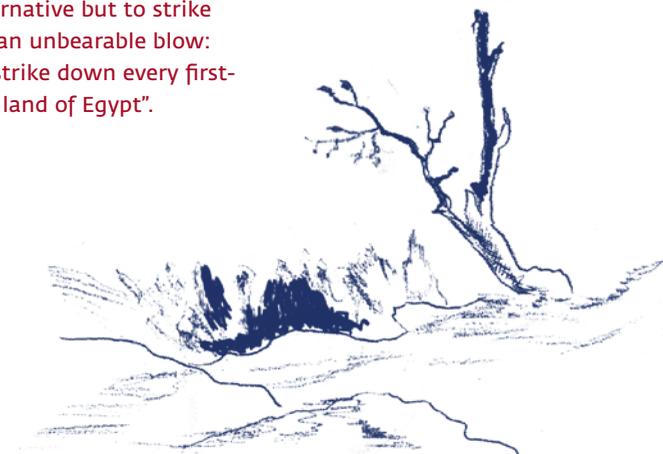
DISCUSSION among those assembled:
What constitutes a modern day form of slavery?

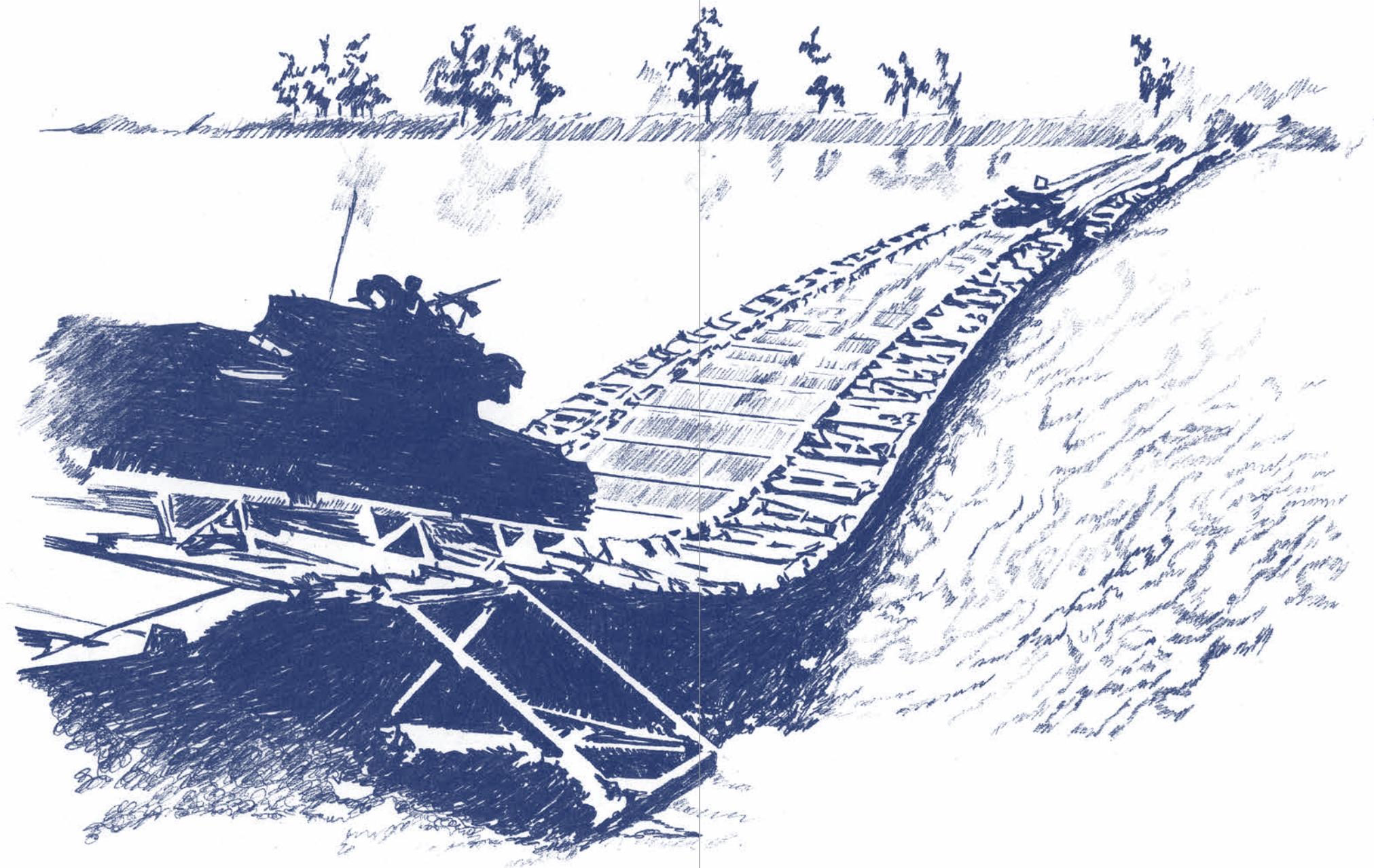
24 DANIEL BAR-TAL::

The Lesson of the Haggadah

The Passover Haggadah tells the story of the Israelites' exodus from subjugation to precious freedom after they had been slaves in Egypt. "And the Egyptians harmed us badly and tormented us and imposed hard labor on us." But this is only one side of the story. On its other side, the Haggadah tells us about the Egyptians' liberation from the yoke of subjugating the Israelites. Nine terrible plagues descended on the Egyptians because they refused to free their slaves. But since these plagues did not open their eyes to see and their ears to hear, there was no alternative but to strike them with an unbearable blow: "And I will strike down every first-born in the land of Egypt".

The subjugators are subjugated no less than their slaves. The subjugation of another people is also self-subjugation. A long period of subjugating others is liable to lead to the most terrible of all, the striking down of the first-born, the fall of an entire generation. "In every single generation one must see oneself as though one has come out of Egypt": We must come out of the Egypt of the subjugated and out of the Egypt of the subjugators. We must rescue our others and ourselves. We must liberate and thus be liberated. We must cry out to the pharaoh within us: LET OUR PEOPLES GO!





Lift up wine cups and say:

THEREFORE, *we should sing praises and give thanks to the Holy One who performed all these miracles for our ancestors and for us. God brought us out of slavery to freedom,*

**FROM SADNESS TO JOY, FROM DARKNESS TO LIGHT,
FROM ENSLAVEMENT TO REDEMPTION,
We shall therefore sing before God a new song.**

HALLELUYAH!

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מְעַם לְעֵז.
הַיְתָה יְהוּדָה לְקֹדֶשׁוֹ יִשְׂרָאֵל מִמְשָׁלוֹרְתָיו.
הַיָּם רָצָה וַיָּנֶס הַיַּרְדֵּן יָסַב לְאַחֹר. הַהָרִים רָקְדוּ כְּאֵילִים גְּבֻעוֹת כְּבָנֵי
צֹאן. מִה לָּהּ הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסָּב לְאַחֹר. הַהָרִים תִּרְקְדוּ כְּאֵילִים
גְּבֻעוֹת כְּבָנֵי צֹאן. מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוּר
אֲגַם מִיָּם חֲלָמִישׁ לְמַעֲיָנוּ מִיָּם.

BETZEIT YISRAEL MIMITZRAYIM,
beit Ya'akov me'am lo'ez. Haytah
Yehudah lekodsho Yisrael
mamshelotav. Hayam ra'ah
vayanos, hayarden yisov leachor.
Heharim rakedu cheilim, gevaot
kivnei tzon. Mah lecha hayam
ki tanus, hayarden tisov leachor.

Heharim tirkedu cheilim, gevaot
kivnei tzon. Milifnei adon chuli aretz,
milifnei Eloah Ya'akov. Hahofechi
hatzur agam mayim, Chalamish
lemayeno mayim.

WHEN ISRAEL LEFT EGYPT, *the house of Jacob from a foreign land, Judah became God's holy people and Israel God's dominion. The sea saw and fled, and the river Jordan turned backwards! The mountains danced like rams, the hills like lambs!*

*Why is it, Sea, that you flee, Jordan, that you turn back? Mountains, that you dance like rams, Hills, like lambs? It is from before Adonai that the land trembles, before the God of Jacob, Who turns the rock into a pool of water, flint into a spring of water.*²⁵

25 ELIE BARNAVI:

When Israel left Europe after the great massacre at the hands of the Nazi Amalek, Judah became their holy one, Israel their dominion. It was then that the house of Jacob saw the sea flee, the Jordan turn back, the mountains dance like rams, the hills like lambs! But not only had the sea fled before Israel. Many of the people of the land fled before the armies of Israel and became refugees abroad. Their brethren were defeated once and again, and those who remained behind in the land became like slaves under Israel. And the heart of some of the Israelites hardened

and they say: This is the will of the God of Jacob. And we, in this evening of the Festival of Freedom, say: our freedom is no freedom unless it is a freedom shared by the other people that dwells in the land of Zion. And Al-Quds became their holy one, Palestine their dominion. Let both peoples celebrate their liberty in their fatherland, and peace shall come onto the land.

24 AMOS OZ:

The Second Cup

For a month, a year, or a generation we will have to dwell as occupiers in regions that our hearts long for because of their historical gravity. As long as we remember: as occupiers, and with no choice. And as a means of pressure to bring peace closer. Not as redeemers and not as liberators. Only in the twilight of a myth may one speak about the liberation of land that “languishes under a foreign yoke”. There is no subjugated land and no liberation of lands. Only people can be subjugated, and only about people does the word “liberation” have a meaning.

Davar, August 22, 1967

The Second Cup **24**

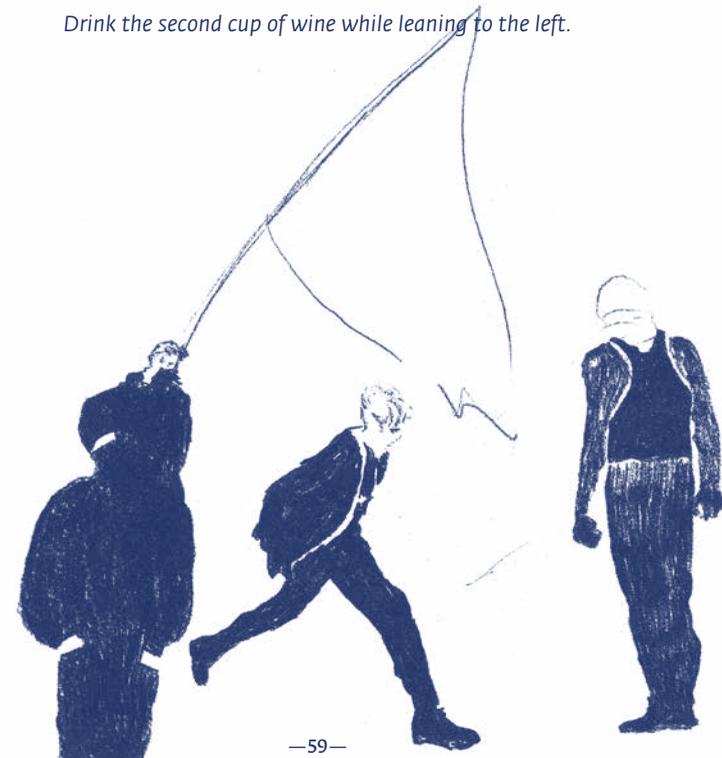
Raise the second cup of wine and say:

BARUCH ata Adonai, Eloheinu
melech ha'olam, borei peri hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הַיֵּבֶשֶׁת.

**PRAISED ARE YOU, ADONAI, OUR GOD, Ruler of the
universe, creator of the fruit of the vine.**

Drink the second cup of wine while leaning to the left.



RACHTZAH

רְחִצָּה

**Wash Hands
before the Meal**

Wash hands and recite the
following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
נְטִילַת יָדַיִם.

BARUCH ata Adonai, Eloheinu melech
ha'olam, asher kid'shanu b'mitzvotav,
v'tzivanu al n'tilat yadayim.

**PRAISED are You, Adonai,
our God, Ruler of the
universe, who sanctified us
with Your commandments
and commanded us
regarding hand-washing.**

MOTZI

MATZAH

מוֹצִיא מַצָּה

Eat the Matzah

Raise the three matzot and bless them:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Baruch ata Adonai, Eloheinu melech
ha'olam, hamotzi lechem min ha-
aretz.

**PRAISED are You, Adonai,
our God, Ruler of the
universe, who brings bread
from the earth.**

Bless the top matza and half of the
middle matza:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מַצָּה.

BARUCH ata Adonai, Eloheinu melech
ha'olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat matzah.

**PRAISED are You, Adonai,
our God, Ruler of the
universe, who sanctified us
with Your commandments
and commanded us
regarding the eating of
matzah.**

MAROR

מָרֹר

Eat the Bitter Herb

Dip the bitter herb in some charoset,
and recite the following blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מָרֹר.

BARUCH ata Adonai, Eloheinu melech
ha'olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat maror.

**PRAISED are You, Adonai,
our God, Ruler of the
universe, who sanctified us
with Your commandments
and commanded us
regarding the eating of
bitter herbs.**

KORECH

כוֹרֵךְ

Eat the "Hillel Sandwich"

Take a portion of the third (bottom)
matzah and some maror and
horseradish and make a sandwich. Eat
the sandwich while leaning to the left
after reciting the following:

**IN MEMORY of the temple,
in accordance with the
custom of Hillel:**

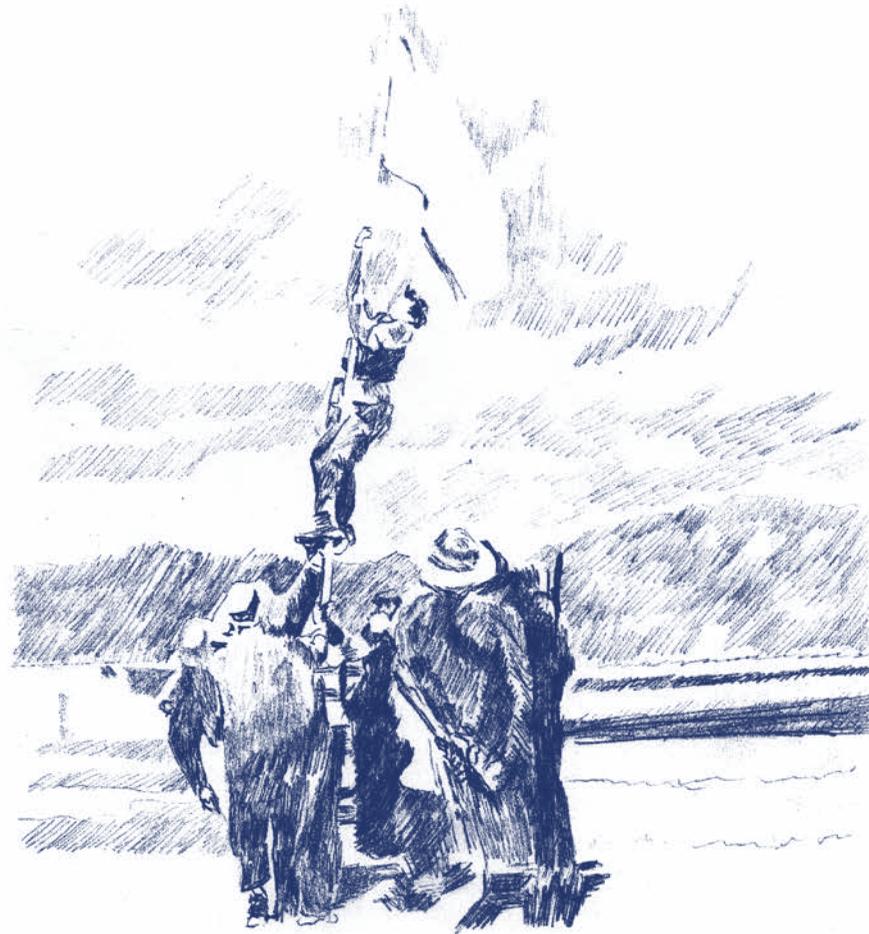
**This is what Hillel used to
do when the temple stood:
He would make a sandwich
of the Passover sacrifice,
the matzah, and the bitter
herbs and eat them together
in order to fulfill literally
that which is written in
scripture: "They shall eat
[the Passover offering] with
matzah and maror."**

*Eat a festive
meal*

SHULCHAN ORECH

שֻׁלְחַן־עוֹרֵךְ

Eat, drink, and be merry.



Eat the Afikoman

TZAFUN צָפוּן

*After the meal, distribute a portion
of the afikoman eat it.*

Grace After Meals

BARECH בָּרַךְ

*After eating the afikoman,
fill the third cup. Recite the blessing after meals.*

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הֵינּוּ כְּחֻלְמִים. אֲזַ
יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אֲזַ יֵאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי.
הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ הֵינּוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ כְּאֶפִיקִים בְּנֶגֶב.
הַזְרְעִים בְּדַמְעָרָה בְּרִנָּה יִקְצְרוּ. הַלּוֹף יִלֵּךְ וּבִכָּה נֶשֶׁא מְשֻׁף הַזֶּרַע בֹּא יְבוֹא
בְּרִנָּה נֶשֶׁא אֶלְמֹתָיו.

SHIR HAMAALOT, *beshuv Adonai et shivat tziyon
hayinu kecholmim. Az yimalei sechok pinu uleshoneinu
rinah az yomru vagoyim higdil Adonai la'asot im eileh.
Higdil Adonai la'asot imanu hayinu semeichim. Shuvah
Adonai et sheviteinu kaafikim banegev. Hazorim bedimah
berinah yiktzoru. Haloch yeileich u'vachoh nosei meshech
hazara, bo yavo ve-rinah nosei alumotav.*

אם סעדו יותר משלושה מקדימים זימון

המזמון: רבותי, נברך
 עונים: ?הי שם ?? מברך מעתה ועד עולם.
 המזמון: ברשות מרנו ורבנו ורבותי, נברך (בעשרה: אלהינו) שאכלנו משלו.
 עונים: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.
 המזמון: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו.

ברוך הוא וברוך שמו

ברוך אתה ?? אלהינו מלך העולם, הן את העולם בלו בטובו בחו בחסד וברחמים, הוא נתן
 לחם לכל-בשר כי לעולם חסדו, ובטובו הגדול תמיד לא חסר לנו ולא יחסר לנו מזון לעולם
 ועד, בעבור שמו הגדול, כי הוא אל זן ומפרנס לכל, ומטיב לכל ומכין מזון לכל-בריותיו אשר
 ברא (פאמור: פותח את ידו ומשביע לכל-חי רצון). ברוך אתה ?? הן את הכל.

נודה לך ?? אלהינו על שהנחלת לאבותינו ארץ חמדה טובה ורחבה, ועל שהוצאתנו ??
 אלהינו מארץ מצרים ופדיתנו מבית עבדים, ועל בריחה שחתמת בבשרנו ועל תורתך
 שלמדתנו ועל חקיה שהודעתנו, ועל חיים חו וחסד שחוננתנו, ועל אכילת מזון שאתה זן
 ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה.

ועל הכל ?? אלהינו אנוחנו מודים לך ומברכים אותך, יתברך שמו בפי כל חי תמיד לעולם
 ועד, כפתוב: "ואכלת ושבעת, וברכת את ?? אלהיך על הארץ הטובה אשר נתן לך". ברוך
 אתה ?? על הארץ ועל המזון.

רחם נא ?? אלהינו על ישראל עמו, ועל ירושלים עירה, ועל ציון משפן כבודך, ועל מלכות
 בית דוד משיחה, ועל הבית הגדול והקדוש שנקרא שמו עלינו. אלהינו, אבינו, רענו,
 זוננו, פרנסנו וכלכלנו והרויחנו, והרוח לנו ?? אלהינו מהרה מפל צרותינו. ונא אל תפרינו
 ?? אלהינו, לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידך המלאכה הפתוחה
 הקדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד.

בשבת מוסיפין: רצה והחליצנו ?? אלהינו במצותיך ובמצות יום השביעי השבת הגדול
 והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה במצות רצונה.
 וברצונה הניח לנו ?? אלהינו שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו ?? אלהינו
 בנחמת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל השועות ובעל הנחמות.

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו
 וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמו בית
 ישראל לפניך לפלטה, לטובה, לחו ולחסד ולרחמים, לחיים ולשלום, ביום חג המצות הזה.
 זכרנו ?? אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים ובדבר שועה ורחמים
 חוס וחסנו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

ובנה ירושלים עיר הקדש במהרה בימינו. ברוך אתה ?? בונה ברחמי ירושלים. אמן.

ברוך אתה ?? אלהינו מלך העולם, האל אבינו, מלכנו, אדירנו, בוראנו, גאלנו, יוצרנו, קדושנו
 קדוש יעקב, רוענו רועה ישראל, המלך הטוב והמטיב לכל, שבכל יום ויום הוא הטיב, הוא
 מטיב, הוא ייטיב לנו. הוא גמלנו הוא גומלנו הוא יגמלנו לעד, לחו ולחסד ולרחמים ולרוח
 הצלה והצלה, ברכה וישועה נחמה פרנסה וכלכלה, ורחמים וחסים ושלום וכל טוב; ומפל
 טוב לעולם אל יחסרנו.

הרחמן הוא ימלוך עלינו לעולם ועד.

הרחמן הוא יתברך בשמים ובארץ.

הרחמן הוא ישפח לדור דורים, ויתפאר בנו לעד ולנצח ונצחים, ויתחדר בנו לעד ולעולמי
 עולמים.

הרחמן הוא יפרנסנו בכבוד.

הרחמן הוא ישבור עלנו מעל צנארנו, והוא יוליכנו קוממיות לארצנו.

הרחמן הוא ישלח לנו ברכה מרבה בבית הזה, ועל שלחן זה שאכלנו עליו.

הרחמן הוא ישלח לנו את אליהו הנביא זכור לטוב, ויבשר לנו בשורות טובות ישועות
 ונחמות.

הרחמן הוא יברך את (אבי מורי ואת אמי מורתי ואת) בעל הבית הזה ואת בעלת הבית
 הזה, אותם ואת ביתם ואת ירעם ואת כל אשר להם, אותנו ואת כל אשר לנו, כמו שנתברכו
 אבותינו אברהם יצחק ויעקב בכל מפל כל — בו יברך אותנו בלנו יחד בברכה שלמה. ונאמר
 אמן.

במרום ילמדו עליהם ועלינו זכות שתהא למשמרת שלום. ונשא ברכה מאת ??, וצדקה
 מאלהי ישענו, ונמצא חו ושכל טוב בעיני אלהים ואדם.

בשבת: הרחמן הוא ינחילנו יום שכלו שבת ומנוחה לחיי העולמים.

הרחמן הוא ינחילנו יום שכלו טוב, יום שכלו ארוך, יום שצדיקים יושבים ועטרותיהם
 בראשיהם ונהניו מזיו השכינה, ויהי חלקנו עמם.

הרחמן הוא יזכנו לימות המשיח ולחיי העולם הבא.

מגדול ישועות מלכו, ועשה חסד למשיחו, לדוד ולזרעו עד עולם. עשה שלום במרומי, הוא
 יעשה שלום עלינו ועל כל ישראל. ואמר אמן.

יראו את ?? קדשיו, כי אינו מחסור ליראיו. פפירים רשו ורעבו, ודרשי ?? לא יחסרו כל טוב. הודו
 ל?? כי טוב, כי לעולם חסדו. פותח את ידו, ומשביע לכל חי רצון.

ברוך הנברך אשר יבטרו ב??, והיה ?? מבטחו. נער הייתי גם זקנתי, ולא ראיתי צדיק נעזב,
 וזרעו מבקש לחם. ?? עז לעמו יתן, ?? יברך את עמו בשלום.

RABOTAI NEVAREICH.

Yehi sheim Adonai mevorach mei'atah ve'ad olam

Yehi sheim Adonai mevorach mei'atah ve'ad olam

Bireshut — maranan verabanan verabotai, nevareich

(Eloheinu) sheachalnu mishelo.

Baruch (Eloheinu) she'achalnu mishelo uvetuvo chayinu.

Baruch hu ubaruch shemo.

Baruch ata Adonai, Eloheinu melech ha'olam, hazan et ha'olam kulo betuvo bechein bechesed uverachamim hu notein lechem lechol basar, ki le'olam chasdo. Uvetuvo ha-gadol tamid lo chasar lanu ve'al yechsar lanu mazon le'olam va'ed. Ba'avur shemo ha gadol

ki hu El zan umefarneis lakol umeitiv lakol umeichin mazon lechol beriyotav asher bara. Baruch ata Adonai, hazan et ha-kol. Ve'al hakol Adonai Eloheinu anachnu modim lach u-mevarchim otach yitbarach shimcha be fi kol chai tamid le'olam va'ed.

Kakatuv, ve'achalta ve'savata uveirachta et Adonai Elohecha al ha'aretz hatovah asher natan lach. Baruch atah Adonai, al ha'aretz ve'al hamazon.

Uveneih Yerushalayim ir hakodesh bimeheirah veyameinu. Baruch atah Adonai, boneh verachamav Yerushalayim. Amen.

—

Oseh shalom bimeromav hu ya'aseh shalom aleinu ve'al kol Yisrael ve'imru amein.

—

Yeru et Adonai kedoshav ki ein machsor liyrei'av. Kefirim rashu ve'ra'eivu ve'dorshei Adonai lo yachseru chol tov. Hodu le'Adonai ki tov ki le'olam chasdo. Potei'ach et yadecha u'masbia le'chol chai ratzon. Baruch hagever asher yivtach ba'Adonai vehayah Adonai mivtacho. Na'ar hayiti gam zakanti velo ra'iti tzaddik ne'ezav ve'zaro mevakeish lachem. Adonai oz le'amo yitein Adonai yevareich et amo va-shalom.

25 AMOS OZ:

The Third Cup

I see no validity in the annexation of populated regions to the bounds of the State of Israel without the agreement of their inhabitants. The residents of Nablus and Gaza are not “human material”, nor “human dust”, nor “sub-human rabble who have to be expropriated so as to create living space”. They have to be seen as a vanquished enemy; not less, and no more than that. We did not set out on a “jihad” to wipe them out and to liberate our embezzled lands. We launched the Six Day War to defend our lives, our rights, our wellbeing and our liberty. On the day when all these are assured, we will be free — and we will be obliged — to honor the right to independence, the liberty and the wellbeing of the Arabs of Palestine.

Davar, August 22, 1967

The Third Cup **25**

BARUCH ata Adonai, Eloheinu
melech ha'olam, borei peri hagafen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הַגָּפֶן.

**PRAISED ARE YOU, ADONAI, OUR GOD, Ruler of the
universe, creator of the fruit of the vine.**

Drink the third cup while leaning to the left.



WELCOMING ELIJAH

We open the door and fill a cup of wine for the Prophet Elijah

POUR OUT YOUR WRATH
upon the nations who do not know you and upon the kingdoms that have not called Your name, for they have devoured Jacob and laid waste his habitations.

*Pour out your rage upon them, and let your anger overtake them. Pursue them in anger and destroy them from under the heavens of Adonai.*²⁶

ELIAHU HANAVI, *Eliahu haTishbi, Eliahu Eliahu Eiahu haGiladi. Bimhayra beyameinu ya'avo eleinu im mashiach ben David. Im mashiach ben David.*

Discussion among those assembled:
What can we do to forward freedom and liberation in our day?

**26 AVRAHAM (AVRUM) BURG:**

For many generations now the Feast of Passover has been saturated to the brim with defensive spirituality and with imagined aggressiveness. The kind that come as substitutes for the true power that we did not have. Thus, in the middle of this night, the Ten Plagues of Egypt swell into hundreds of afflictions. Just to feel for a moment the illusion of the Sovereign Power's might. To feel the exaltation entailed in full control over fate, without fears of any foe or enemy's attacks or caprices. We open the door to the "Pour out Your wrath" with much ado. Symbolically, this opening is an attempt to pretend we have no fear of any enemy or lurking adversary. In truth, however, this is an expression of fear that seeks to check that none of the local pharaoh's secret policemen are lurking behind it. In this way the model of the redemption from Egypt has become a constitutive foundation, in whose shape all the hopes for the future redemptions of the Jewish people have been dreamed. Passover has become an answering mark to the question of how to celebrate a holiday of redemption and to preserve national hopes in eras of subjugation of kingdoms, destruction, loss of independence, and exile.

But one has to wonder: what meaning can such a celebration have for a generation that has declared itself redeemed, claiming that "the iron of its chains has been removed"? A generation that is not afraid to open the door and go out to wherever they want, and come back through it when they feel like it. In such a generation, the future of the Passover we know is liable to dissolve away and vanish. Unless we know how to charge it with entirely new meanings. One of these might be to change the adversarial language, and to replace it with integrative and dialogic content. An example of this is a version that some attribute to Rashi's grandson, while others claim that it is from much later. But that doesn't matter to us, because its content speaks for ourselves: "*Pour out Your love on the nations that know you, and upon the kingdoms that invoke Your name, because of the kindnesses they do to the seed of Jacob and because they defend Your people Israel from those who would consume them. May they attain to see the booth of Your chosen ones and rejoice in the joy of your nations.*"

In this way we can come out of the Haggadah with love.

Songs of Praise

הלל HALLEL

NOT FOR US, ADONAI,
not for us, but to give glory to Your
Name for Your kindness and for Your
faithfulness. Why should the nations
say, “Where is their God?”
When our God is in heaven— God does
whatever God pleases!

Their idols are silver and gold, the work
of human hands. They have mouths,
but they cannot speak. They have eyes,
but they cannot see. They have ears,
but they cannot hear. They have noses,
but they cannot smell. Their hands
cannot feel. Their legs cannot walk.
They cannot speak with their throats.
May their makers be like them— all
who trust in them.

Israel trusts in Adonai; their Helper
and Guardian. The family of Aaron
trusts in Adonai; Those who fear
Adonai trust in Adonai; Adonai,
remember us! May God bless the
family of Israel. May God bless the
family of Aaron. May God bless those
who fear Adonai, The small along
with the great. May Adonai grant you
abundance, you and your children.
May you be blessed to Adonai, Maker
of heaven and earth. The heavens are
the heavens of Adonai and the land
was given to humanity.

The dead cannot praise Yah, nor can
those who go down into silence.
But we will praise Yah from now to
eternity. Praise Yah! I loved when
Adonai heard my voice when I pleaded.
For God inclined His ear to me and in
my days I cried out. The ropes of death
entangled me; the afflictions of the
underworld came upon me; I met with
affliction and suffering. I called out to
Adonai: Please, Adonai, save my life!
Adonai is gracious and righteous and
our God is merciful. Adonai protects
the simple. I was brought low, and He
saved me. Be at rest again, my soul,
for Adonai has been beneficent to you.
For You have delivered me from death,
my eyes from tears, my legs from
weariness. I walk before Adonai in
the land of the living! I believed when
I spoke; I was greatly afflicted. I said
rashly, “All people are deceitful.”

How can I repay Adonai for all the
beneficence shown me? I raise a cup of
salvation and call out in the name of
Adonai. I will fulfill my vows to Adonai
in the presence of all people. The death
of God’s faithful ones is grievous in the
eyes of Adonai. O Adonai, I am Your
servant. I am your servant, son of your
maidservant. You have released my
bonds. I will slaughter a thanksgiving

sacrifice to You and call out in the
name of Adonai. I will fulfill my vows
to Adonai in the presence of all His
people, in the courtyards of the temple
of Adonai in Jerusalem. Praise Yah!

Praise Adonai, all nations! Laud God,
all peoples! For God’s kindness has
overwhelmed us and Adonai is faithful
forever. Praise Yah! Give thanks to
Adonai, for God is good, for God’s
kindness is everlasting. Israel says, the
family of Aaron says, those who fear
Adonai say: From the straits I call to
Yah, Yah answers me in expansiveness.
Adonai, I do not fear for myself— what
can a mortal do to me? When Adonai
is with me as my helper, I will see
[the fall of] my enemies. It is better
to seek refuge in Adonai than to trust
in mortals. It is better to seek refuge
in Adonai than to trust in nobles. All
nations surround me— by the name
of Adonai I will cut them down. They
surround me and encircle me— by the
name of Adonai I will cut them down.
They surround me like bees— they will
be extinguished like burning thorns.
They pressed upon me to fell me,
but Adonai helped me. Adonai is my
strength and my might and He will be
my salvation. The sound of rejoicing
and salvation is in the tents of the

righteous. The right hand of Adonai is
exalted, the right hand of Adonai acts
valourously. I will not die. I will live and
will tell of the deeds of Yah.

Yah has punished me severely, but
He has not given me over to death.
Open for me, gates of righteousness!
I will come through and offer thanks
to Yah. I thank You, for You answered
me and were my salvation. The stone
that the builders rejected has become
the cornerstone. This has come from
Adonai— it is wondrous in our eyes.

This is the day that Adonai made for
us. We will rejoice and be happy on it.
Please, Adonai, save! Please, Adonai,
bring success! Blessed be the one who
comes in the name of Adonai. We
bless you from the temple of Adonai.
Adonai is God and gives us light. Bind a
festival offering in cords to the horns of
the altar. You are my God and I thank
You. You are my God and I exalt You.
Your pious ones, the righteous who act
according to Your will, and all Your
people the family of Israel will thank,
bless, praise, glorify, exalt, worship, and
sanctify Your name in joy and declare
You Ruler, our Ruler. For it is good to
praise You and pleasing to sing to Your
name, for You are God forever and ever.

HODU LEADONAI KI TOV, KI LEOLAM HASDO²⁷

הוֹדוּ לַיְי בְּיָ טוֹב, בְּיָ לְעוֹלָם חֶסֶדוֹ

Give thanks to God*Give thanks to the Omnipotent**By whose hand marvels are wrought**Who in wisdom created the heavens**Who stretched forth the earth and the waters**God's loving-kindness endures forever**Who made great lights**The sun to rule by day**The moon and stars to rule by night**Who brought Israel out of Egypt**With a mighty hand and an outstretched arm**God's loving-kindness endures forever**Who divided asunder the Red Sea**And made Israel pass through the midst of it**God's loving-kindness endures forever.**Who led the people through the desert**Who remembered us in our lowest state**And released us from our suffering**Who gives bread to all flesh**Give thanks to the God of the Heavens***God's loving-kindness endures forever***God's loving-kindness endures forever**God's loving-kindness endures forever.**God's loving-kindness endures forever**God's loving-kindness endures forever**God's loving-kindness endures forever**God's loving-kindness endures forever**God's loving-kindness endures forever***27 HAVIVA PEDAYA:**

The Seder Night — A night of remembering an exodus from subjugation to redemption. The jewel in the crown during my childhood: when my grandfather stood up as the coordinator of the Seder and began singing vigorously and intently: Thus it is our duty! And we would reply,

loudly: to thank! And he: to laud!
And we: to praise!

"*Hodu leAdonai ki tov ki leolam hasdo*" — "Give thanks to the Lord for He is good, for His kindness is everlasting." And the same in Arabic: "*Iskaru liAllah ado jayid — ado lil dahir fatchlo.*"

Allah, Who stirred our childish imagination. The God of the Arabs and the Jews, the God of all people, the God who is revealed in the heart.

Hodu — as [the Hebrew name for] India, the slogan of the pilgrims throughout India. Not just wordplay. There is a secret in Hinduism that the monotheistic religions entangled in fraternity and fratricide should learn: we are all beautiful flowers and strange animals in God's Garden of Eden.

Heterogeneity and acceptance of difference and freedom of difference and freedom of man from man and liberation from the subjugation of one nation by another.

There's no political outline here of how to bring about a solution. Nor is one party alone guilty for the complex situation. In broad visions, the discussion about the concept of the victim and the subjugator is most complex. But those people who ate potato peels on Seder nights, who recited the Haggadah by heart in the concentration camps, like those people who ate the manna in the desert or those slaves whose children drowned

in mortar and were built into the pyramids — those people come to us with a demand: Turn the face of the brother to the other and to responsibility.

אח אחר אחריות *Ah Aher Ahrayut*
[Brother Other Responsibility]

And this reminds us of the name *Ehyeh*, I will be [usually Englished as "I am" (Tr.)] — that futuristic name that was revealed to the slave people. I will be what I will be. The power to be better than what I am now. The power — with all the entanglement in the historical national political situation and with all the pain and with the traumas and the separate and different national dreams — to be a little weaker and to acknowledge the other's need for liberty — the power to liberate, to resolve, to process and to arrive at an agreement. This is the obligation that lies on each of the sides in the dispute.

And in the Jewish Arabic of my father they sometimes lovingly called God "Amma", which sounds like אמא, mother. A motherly God who bestows grace. Maybe like that Guru from south India, the Hugging Mother. We shall embrace one another and sing.

NISHMAT KOL HAI

The breath of all life praises Your name, Adonai, our God, and the spirit of all flesh glorifies and exalts your mention, our Sovereign, always. You are God forever and ever, and beside You we have no other sovereign to redeem, save, free, rescue, provide for and have mercy on us at every time of affliction and oppression. We have no sovereign but You. You are God of the first and the last, God of all creations and all their descendants, who is praised with the greatest praises and who governs His world in kindness and His creations in mercy. Adonai neither slumbers nor sleeps. He wakes the sleeping and arouses the slumbering. He causes the dumb to speak, releases the bound, supports the fallen, and straightens the bent. releases the bound, supports the fallen, and straightens the bent. If our mouths were as full of song as the sea, and on our tongues cries of joy like its mighty waves, and our lips as broad as the horizon with praise, and our eyes radiant like the sun and moon, and our hands stretched out like eagles in the sky, and our legs nimble as rams, we could not thank You enough, Adonai, our God, and God of our ancestors.

Nor could we bless Your name for even one of the thousands upon thousands and myriads upon myriads of good things that you have done for our ancestors and for us. You redeemed us from Egypt, Adonai, our God, and You rescued us from the house of slavery. You fed us when we were starving and gave us food even when we were satisfied. You saved us from the sword and rescued us from disease and spared us from terrible sickness. All this Your mercy has done to help us and Your kindness has not left us. Do not abandon us, Adonai, our God, ever! For all this the limbs that you formed for us, the breath and spirit that you blew into our nostrils, and the tongues that you placed in our mouths will indeed thank and bless and praise and glorify and exalt and worship and sanctify Your Name and declare You sovereign, our Sovereign. For every mouth will thank you, every tongue will swear, every knee will bend to You, all heights will bow down to You, all hearts will fear You, and all innards and kidneys will sing to Your name, as scripture says: "All my bones say: Adonai, who is like You? You rescue the humble from one who is stronger

than he, and the humble and poor from the one who robs him." Who can be compared to You, who can be likened to You, who is similar to You, great, mighty, awesome God, Most High God, Ruler of heaven and earth? We will praise and extol and glorify You and bless Your holy name, as scripture says: "By David: Bless Adonai, my soul, and all my innards His holy name."

On the first night recite the following:
It happened at midnight: You brought about many miracles at night. At the beginning of the watches on this night You brought victory to [Abraham,] the righteous convert, in the middle of the night. You passed judgment on the king of Gerar in a dream of night. You frightened [Laban] the Aramean "last night." Israel fought with God and prevailed at night. You crushed the firstborn of Pathros [Egypt] at midnight. They did not find their host when they rose at night. You defeated the prince of Harosheth (Sisera) with the stars of night. You dried up the corpses of the blasphemer [Sennacherib] who plotted to rise up

against Zion at night. [The statue of] Bel and the one who erected it [Nebuchadnezzar] kneeled in the dark of night. The secret of visions was revealed to the beloved man [Daniel] at night. [Belshazzar,] the one who became drunk by [drinking from] the sacred vessels was killed on that night [Daniel] was saved from the pit of lions, he who interpreted the terrors of night. The Aggagite [Haman] nursed his hatred and wrote edicts at night. You aroused your victory over him [Haman] when sleep fled [from Ahasuerus] at night. You will trample the winepress for [the one who asks,] "Watchman, what of the night?" God cried out like a watchman, saying, "Morning has come, as well as Layla/Night. Bring near the day that is neither day nor night. Most High, make known that Yours is the day as well as the night. Appoint watchmen [to guard] Your city all day and all night. Illuminate like day the dark of night.

CONCLUDING SONGS

אָדיר הוּא יבְנֵה בֵּיתוֹ בְּקִרְוֹב. בְּמַהֲרָה, בְּמַהֲרָה, בְּיַמֵּינוּ בְּקִרְוֹב. אֵל בְּנֵה,
אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקִרְוֹב.

בְּחֹר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא יבְנֵה בֵּיתוֹ בְּקִרְוֹב...
הַדוֹר הוּא, וְתִיק הוּא, זַכָּאי הוּא, חֲסִיד הוּא יבְנֵה בֵּיתוֹ בְּקִרְוֹב...
קָהוֹר הוּא, יְחִיד הוּא, בְּבִיר הוּא, לְמוֹד הוּא, מְלַךְ הוּא יבְנֵה בֵּיתוֹ בְּקִרְוֹב...
נֹרָא הוּא, סְגִיב הוּא, עֲזוֹז הוּא, פּוֹדֵה הוּא, צַדִּיק הוּא יבְנֵה בֵּיתוֹ בְּקִרְוֹב...
קְדוֹשׁ הוּא, רְחוּם הוּא, שְׂדֵי הוּא, תְּקִיף הוּא יבְנֵה בֵּיתוֹ בְּקִרְוֹב...

ADIR HU, ADIR HU

Chorus:

**Yivneh beito bekarov,
Bimheirah, bimheirah,
Beyameinu bekarov.**

El benei, El benei

Benei beit-cha bekarov.

Bachur hu, gadol hu, dagul hu

(chorus)

Hadur hu, vatik hu, zakai hu

(chorus)

Chassid hu, tahor hu, yachid hu

(chorus)

Kabir hu, lamud hu, melech hu

(chorus)

Nora hu, sagiv hu, 'izuz hu

(chorus)

Podeh hu, tzadik hu, kadosh hu

(chorus)

Rachum hu, shaddai hu, takif hu

Yivneh veito bekarov,

Bimheirah, bimheirah,

Beyameinu beka'arov.

El benei, El benei

Benei beit-cha bekarov!

ADIR HU

**God is mighty. May the Holy Temple
be rebuilt soon!**

Speedily, speedily, in our days, soon!

God, Rebuild Your temple soon!

**God is great, lofty, glorious, just,
blameless, righteous, pure.**

**God is singular, powerful, learned,
radiant, valorous, merciful.**

ECHAD MI YODEA²⁸

For each verse, repeat the bold text from the lines before, working backward. By the last verse, repeat all the lines in bold in backward order

אֶחָד מִי יוֹדֵעַ, אֶחָד אֲנִי יוֹדֵעַ. שְׂמוֹנֶה מִי יוֹדֵעַ, שְׂמוֹנֶה אֲנִי יוֹדֵעַ.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאַרְץ: שְׂמוֹנֶה יָמֵי מִלְּחָמָה...

שְׁנַיִם מִי יוֹדֵעַ, שְׁנַיִם אֲנִי יוֹדֵעַ. תְּשַׁעָה מִי יוֹדֵעַ, תְּשַׁעָה אֲנִי יוֹדֵעַ.
שְׁנֵי לְחוֹת הַבְּרִית... תְּשַׁעָה יְרַחֵי לְדָה...

שְׁלֹשָׁה מִי יוֹדֵעַ, שְׁלֹשָׁה אֲנִי יוֹדֵעַ. עֶשְׂרֵה מִי יוֹדֵעַ, עֶשְׂרֵה אֲנִי יוֹדֵעַ.
שְׁלֹשָׁה אַבוֹת... עֶשְׂרֵה דְבָרֵי אֱלֹהִים...

אַרְבַּע מִי יוֹדֵעַ, אַרְבַּע אֲנִי יוֹדֵעַ. אֶחָד עֶשְׂרֵה מִי יוֹדֵעַ, אֶחָד עֶשְׂרֵה אֲנִי יוֹדֵעַ.
אַרְבַּע אֲמָהוֹת... אֶחָד עֶשְׂרֵה כּוֹכְבֵי אֱלֹהִים...

חֲמִשָּׁה מִי יוֹדֵעַ, חֲמִשָּׁה אֲנִי יוֹדֵעַ. שְׁנַיִם עֶשְׂרֵה מִי יוֹדֵעַ, שְׁנַיִם עֶשְׂרֵה אֲנִי יוֹדֵעַ.
חֲמִשָּׁה חוֹמֹשֵׁי תוֹרָה... שְׁנַיִם עֶשְׂרֵה שְׁבַטֵי אֱלֹהִים...

שֵׁשׁ מִי יוֹדֵעַ, שֵׁשׁ אֲנִי יוֹדֵעַ. שְׁלֹשָׁה עֶשְׂרֵה מִי יוֹדֵעַ, שְׁלֹשָׁה עֶשְׂרֵה אֲנִי יוֹדֵעַ.
שֵׁשׁ סְדְרֵי מִשְׁנָה... שְׁלֹשָׁה עֶשְׂרֵה מִי יוֹדֵעַ,

שִׁבְעָה מִי יוֹדֵעַ, שִׁבְעָה אֲנִי יוֹדֵעַ. שְׁלֹשָׁה עֶשְׂרֵה מִי יוֹדֵעַ, שְׁלֹשָׁה עֶשְׂרֵה אֲנִי יוֹדֵעַ.
שִׁבְעָה יָמֵי שְׁבַת... שְׁלֹשָׁה עֶשְׂרֵה מִי יוֹדֵעַ,

30 LEAH SHAKDIEL:

"One is our God, Who is in the heavens and in the earth."

Hanging above my desk at home is a ceramic plate I bought in Hebron, on which, engraved inside an image of the Dome of the Rock, is the "Purity of Faith" Sura from the Qur'an:

Say: He is God, One,
God the Eternal
Neither begetting nor begotten;
And like unto Him there is none.

The oneness, the singularity, the uniqueness of God are the basis for the repair of the world (*tikkun 'olam*), to all of which people apply a single morality. Yet we experience the world as split into infinite different and strange phenomena... How can we apply a single criterion to it?

The popular song before us is included in the Passover Haggadah, and is constructed from the numbers from one to thirteen. These are the thirteen attributes of mercy, which the Sages derived from the biblical verses about the renewal of the covenant between God and the Jewish people: "JHVH, JHVH, merciful and compassionate God, long-forgiving and abundant in grace and in truth, sustaining grace for thousands, bearing iniquity and crime and sin..."

(Exodus 34.6-7, and further on also Numbers 14.18)

We experience the one God in the world through His attributes, through the countless phenomena of the world that He created. We were created in order to repair the multifarious world through aiming for this moral unity. The truth of the one God obliges us to particularize its implementation, with the aid of the thirteen attributes of mercy, to a reality of many people in one country, Jews and Arabs, two peoples.

Echad mi yode'a

Echad Elokeinu shebashamaim uva'aretz.

Shnaim mi yode'a Shnaim ani yode'a
shnei luchot habit...

Shlosha mi yode'a, Shlosha ani yode'a.
Shlosha avot...

Arba mi yode'a arba ani yode'a
arba imahot...

Chamisha, mi yode'a
Chamisha, ani yode'a
Chamisha chumshei torah...

Shisha, mi yode'a Shisha, ani yode'a
Shisha, sidre mishna...

Shiv'ah mi yode'a shiv'ah ani yode'a.
shiv'ah yemei shabatah...

Shmonah mi yode'a
shmonah ani yode'a
shmonah yemei milah...

Tish'ah mi yode'a tish'ah ani yode'a.
tish'ah chodshei leidah...

Echad ani yode'a

asara dibraya...

Asara mi yode'a asara ani yode'a
asara dibraya...

Achad asar mi yode'a
achad asar ani yode'a
achad asar kochvaya...

Shneim-asar mi yode'a
shneim-asar ani yode'a
shneim-asar shiv'taya...

Shlosha-asar mi yode'a
Shlosha-asar ani yode'a

Shlosha-asar midaya
shneim-asar shiv'taya
achad asar kochvaya
asara dibraya

tish'ah chodshei leidah
shmonah yemei milah
shiv'ah yemei shabatah
shisha sidre mishna

chamisha chumshei torah
arba imahot
shlosha avot,

shnei luchot habit
echad elokeinu shebashamaim
uva'aretz.

CHAD GADYA, CHAD GADYA.

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

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

*Va ata kalba,
venashach leshunra
de achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.*

*Va ata chutra,
vehikah lekalba,
denashach leshunra...*

*Va ata nura,
vesaraflechutra,
dehikah lekalba...*

*Va ata maya,
vekhavah lenura,
desaraflechutra...*

*Va ata tora,
veshatah lemaya,
dekavah lenura...*

*Va ata hashochet,
veshachat letora,
deshatah lemaya...*

*Va ata malach hamavet,
veshachat leshochet,
deshachat letora...*

*Va ata HaKadosh
Baruch-Hu,
veshachat lemal ach
hamavet,
deshachat leshochet,
deshachat letora,
deshatah lemaya,
dekahvah lenura,
desaraflechutra,
dehikah lechalba,
denashach leshunra
de achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.
Chad Gadya*

CHAD GADYA, CHAD GADYA²⁹

*My father bought for two zuzim.
Chad gadya. Chad gadya.*

*Then came a cat and ate the goat my
father bought for two zuzim. Chad
gadya. Chad gadya.*

*Then came a dog and bit the cat,
that ate the goat...*

*Then came a stick and hit the dog
that bit the cat...*

*Then came a fire and burned the
stick that hit the dog...*

*Then came the water and quenched
the fire that burned the stick...*

*Then came an ox and drank the
water that quenched the fire...*

*Then came a butcher and
slaughtered the ox that drank the
water...*

*Then came the angel of death and
killed the butcher who slaughtered
the ox...*

*Then came the Holy One, Blessed
be He, and killed the angel of
death who killed the butcher who
slaughtered the ox that drank the
water that put out the fire that
burned the stick that beat the dog
that bit the cat that ate the goat my
father bought for two zuzim. Chad
gadya. Chad gadya.*



29 CHAVA ALBERSTEIN:

One goat kid (*Had Gadya*)

For two zuzim our father bought
one goat kid, one goat kid.
Our father bought it for two zuzim
—
So we're told in the Haggadah.

A cat came, and devoured the kid
The little kid, the little white kid
Then a dog came, and bit the cat
that devoured the kid
that our father brought,
that our father bought for two
zuzim —
One goat kid, one goat kid.

Now from somewhere a big stick
appeared
that beat the dog, which barked
aloud,
the dog that bit the cat that
devoured the kid
that our father brought

For two zuzim our father bought
one goat kid, one goat kid.

Then a fire flared up
and burned the stick
that the maddened dog did beat
that the cat had bit
that devoured the kid,
that our father brought

For two zuzim our father bought
one goat kid, one goat kid.

Then water came, and put out the
fire
that burned the stick
that the dog did beat, that the cat
had bit
that devoured the kid,
that our father brought

For two zuzim our father bought
one goat kid, one goat kid.

Then an ox came and drank the
water
that put out the fire
that burned the stick,
that the dog did beat, that the cat
had bit
that devoured the kid
that our father brought

For two zuzim our father bought
one goat kid, one goat kid.

Then a Schochet came and
slaughtered the ox,
that drank the water
that put out the fire
that burned the stick,
that the dog did beat, that the cat
had bit

that devoured the kid
that our father brought

For two zuzim our father bought
one goat kid, one goat kid

Then the Angel of Death came and
killed the Schochet,
who slaughtered the ox
that drank the water
that put out the fire
that burned the stick,
that the dog did beat, that the cat
had bit
that devoured the kid
that our father brought

For two zuzim our father bought
one goat kid, one goat kid.

And why are you singing Had
Gadya now?
Spring hasn't come and it's not
Passover yet.
And what has become different for
you, what has changed?
I have changed, I have become
different this year.
And on all the nights, on all the
nights

I've asked only four questions.
Tonight I have one more question:
How long will this cycle of horror
continue?

Oppressors are oppressed, beaters
are beaten
When will this madness
finally end?
And what's become different
for you, what has changed?
I have changed, I've become
different this year.
I was once a serene lamb
and a kid —
Today I'm a predatory tiger
and wolf.
I've been a dove and I've been
a gazelle —
Today I don't know what I am

For two zuzim our father bought
one goat kid, one goat kid.

Our father bought a kid for
two zuzim
And we start from the beginning
once again.

30 AMOS OZ:

The Fourth Cup

I confess, like many of my comrades who participated in this war, I too was among the “bedazzled naives” who believed that this war **might** bring about the peace we so desired.

I thought that this time—for the first time in the history of the Zionist project—peace depended **also** on us, **also** on the path we would take now.

Davar, August 22, 1967

I still believe in this.

The quarrel between Israel and Palestine has been a bleeding wound for decades, a wound that is hemorrhaging and is full of pus.

You can't keep waving a big stick and beating a bleeding wound again and again so as to scare it and make it finally stop being a wound and finally stop bleeding. A wound has to be healed. And there's a way to gradually heal this wound.

January, 2017

Complete the Seder**NIRTZAH נִרְצָה**

The Third Cup **30**

BARUCH *ata Adonai, Eloheinu*
melech ha'olam, borei peri hagafen.

ברוך אתה יי אלהינו מלך העולם
בורא פרי הגפן.

**PRAISED ARE YOU, ADONAI, OUR GOD, Ruler of the
universe, creator of the fruit of the vine.**

Drink the third cup while leaning to the left.

חַסֵּל סְדוּר פְּסַח פְּהִלְכָתוֹ, כָּכֵל זָה שׁוֹכֵן מְעוֹנָה, קוֹמֵם קֹהֵל עֵדוּת
מִשְׁפָּטוֹ וְחֻקָּתוֹ. בְּאִשֶּׁר זָכִינוּ לְסֵדֵר מִי מְנַרְה. בְּקִרְוֹב נִהַל נִטְעֵי כִנָּה,
אוֹתוֹ, כֵּן נִצְפָה לַעֲשׂוֹתוֹ. פְּדוּיִם לְצִיּוֹן בְּרָנָה.

OUR SEDER IS NOW COMPLETED.

**May our service be acceptable to you, Adonai our God,
and may we be granted the blessing of celebrating Passover
for many years to come.**

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם. LESHANA HABA'A BEYERUSHALAYIM!

Next year in Jerusalem! **31**

31 JILL JACOBS:

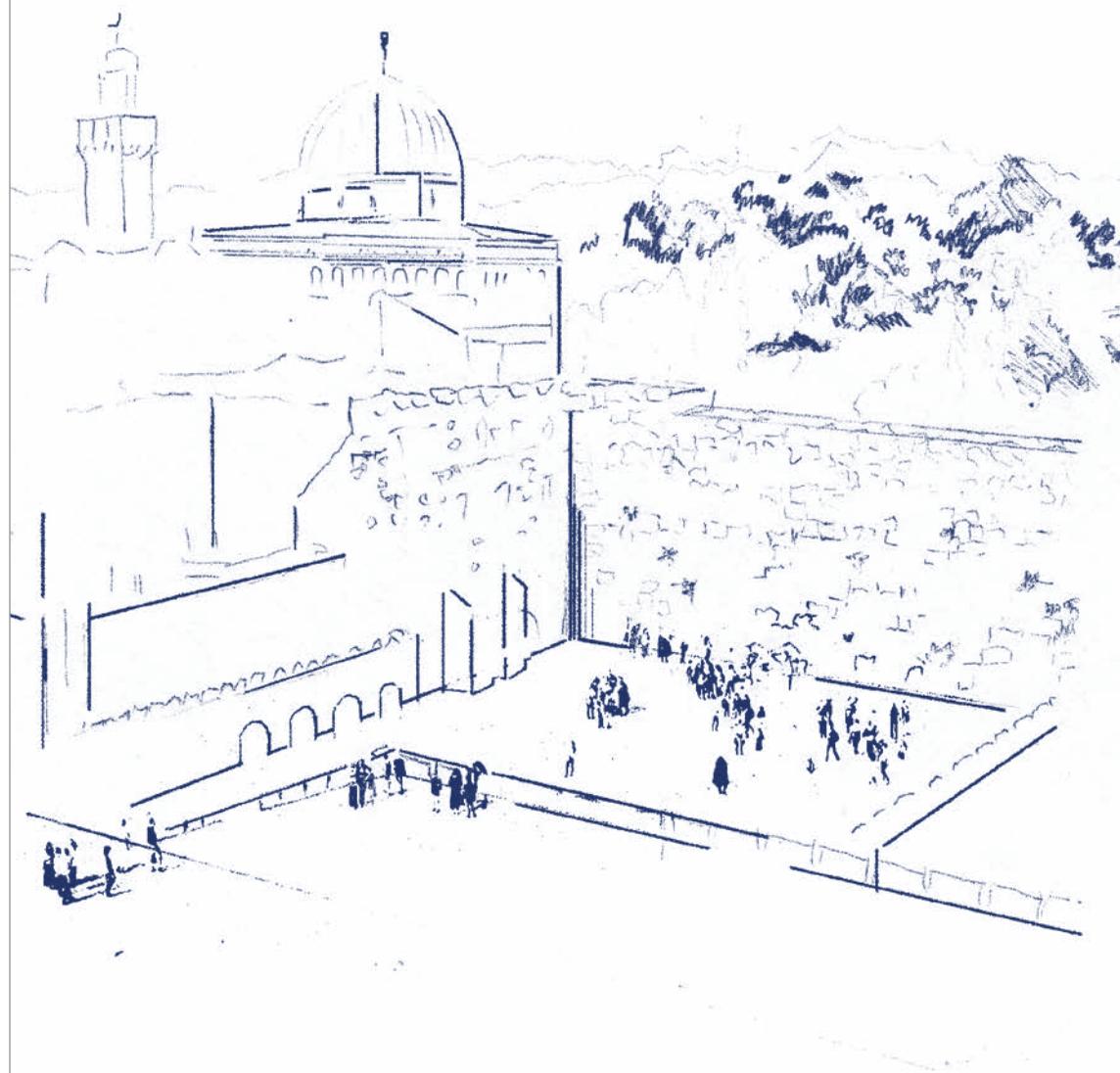
"There is something holy in your midst and I (God) will not enter the city."
(Hosea 11:9)

...Rabbi Yochanan explained this as follows: God said, I will not enter the celestial Jerusalem until I come to the earthly Jerusalem."
(Talmud Ta'anit 5a)

Rashi comments, "Until there is something holy below, that is — Jerusalem — I won't enter the city above. The rebuilt Jerusalem is like a city that is joined together."
(Psalms 122:3) In the future, the earthly Jerusalem will be built up

"like the city that is connected to it — meaning which resembles it, its companion and model"
(Rashi on Ta'anit 5a)

As we pray for a rebuilt Jerusalem, we renew our commitment to restore Jerusalem to a place of sanctity and peace, where every person can live with the dignity due to a creation *b'tzelem Elohim* [in God's image], and where the earthly Jerusalem reflects the perfection of its celestial companion.





WRITERS
S. Daniel Abraham

American businessman and philanthropist. Founder of S. Daniel Abraham Center for Middle East Peace.

Chava Alberstein

Israeli singer, lyricist and composer.

Bernard Avishai

Professor of Government at Dartmouth College, Professor of Business at the Hebrew University in Jerusalem and a regular commentator for *The New Yorker*.

Elie Barnavi

Professor of History (emeritus) at Tel Aviv University, former Ambassador to France.

Daniel Bar-Tal

Professor (emeritus) at the School of Education, Tel Aviv University and the founder and Chair of the board of SISO.

Rabbi David Bigman

Member of Kibbutz Ma'ale Gilboa and Head of the Ma'ale Gilboa Yeshiva.

Avraham (Avrum) Burg

Israeli public intellectual, author and former politician. Served as a member of the Knesset, Speaker of the Knesset and Chairman of the Jewish Agency for Israel.

Steven M. Cohen

Professor of Jewish Social Policy at Hebrew Union College and Director of the Berman Jewish Policy Archive at Stanford University.

Rachel Elior

Professor Emerita of Jewish Philosophy and Jewish Mystical Thought at the Hebrew University of Jerusalem.

Carol Gilligan

Author and Psychologist, University Professor of Applied Psychology and the Humanities at New York University.

J.J. Goldberg

Editor-at-large of the *Forward*, where he served as editor in chief.

Anat Hoffman

Executive Director of the Israel Religious Action Center and Chair of Women of the Wall.

Eva Illouz

Professor of sociology at the Hebrew University of Jerusalem. Directrice d'Etudes, EHESS, Paris. Former President of Bezalel Academy of Art and Design.

Rabbi Jill Jacobs

Executive Director of T'ruah: The Rabbinic Call for Human Rights.

Tony Klug

Veteran writer on the Middle East.

Rabbi Michael Lerner

Founder and editor of *Tikkun* magazine and Rabbi of Beyt Tikkun Synagogue in Berkeley.

Rabbi José Rolando Matalon

Rabbi of Congregation B'nai Jeshurun, New York City.

Rabbi Michael Melchior

Rabbi of a community in Jerusalem. He was a Member of Knesset and served as Israel's Minister of Social and Diaspora Affairs. Jewish thinker and activist.

Achinoam Nini (Noa)

Israeli singer, songwriter and activist.

Amos Oz

Israeli author and public intellectual.

Haviva Pedaya

Israeli poet, author and cultural critic, Professor of Jewish History at Ben Gurion University.

Doron Rabinovici

Israeli-Austrian writer, historian and essayist.

Rabbi John L. Rosove

Senior Rabbi at Temple Israel of Hollywood and National Chairman of ARZA (the Association of Reform Zionists of America).

Jeffrey David Sachs

University Professor and Quetelet Professor of Sustainable Development at Columbia University.

Leah Shakdiel

Educator and social activist, Yeruham. Member of the executive of Oz ve-Shalom, the religious Jewish peace movement in Israel.

Sarah Silverman

American comedian, actress, producer, and writer.

Rabbi Susan Silverman

Israeli-American author and activist and the founder of Second Nurture.

Rabbi Susan Talve

Founding rabbi of Central Reform Congregation in St. Louis.

Michael Walzer

American political theorist and public intellectual. Professor (emeritus) at the Institute for Advanced Study in Princeton, New Jersey.

Leon Wieseltier

Writer, cultural critic, author of *Kaddish*

The Jubilee Haggadah

*Proclaim liberty throughout the land
for all its inhabitants*

Editor: Tomer Persico

Editorial Board:

Ido Oren, Jessica Montell, Daniel Bar-Tal, Giora Rosen, Alon Liel

Editorial assistance: Frances Montell

English copy-editing and translation of 15 texts: Richard Flantz

Graphic concept and design:

Michal Sahar Studio: Michal Sahar and Dana Elkis

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Info@siso.org.il

www.siso.org.il



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