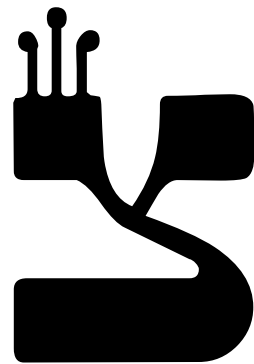


Haggadah for Passover 5777

Tzedek Chicago



Shehechianu - We are blessed to be together!

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

Baruch atah adonai eloheinu melech ha'olam shehechianu v'kimanu v'higianu lazman hazeh.

Blessed are you, source of all creation, for giving us life, for sustaining us and for bringing us to this sacred time.

Kadesh - We drink to the struggle

As we come together this year the world can seem grim, and at times we are very tired and lose hope of any change occurring. What we drink to tonight is our community fomenting change together, around this table and around the world. We all are engaged in struggle, personally, in this country, and internationally.

This year, we drink to the people around the world who have taken the streets, the buildings, the cities in protest of unjust, racist and classist wars. Tonight we come together to recount the stories from the past, share stories of present struggles, and envision together the future we will build with our allies. (Dara Silverman)

Share stories of active resistance in which you have participated or that have inspired you over the past year. .

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah adonai eloheinu melech ha'olam borei pri hagafen

Blessed you, source of all creation, who creates the fruit of the vine.

Karpas: Green vegetable dipped in salt water

Why do we dip karpas into salt water?

At the beginning of this season of rebirth and growth, we recall the tears of our ancestors in bondage.

And why should salt water be touched by karpas?

To remind us that tears stop. Even after pain. Spring comes.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Baruch atah adonai eloheinu melech ha'olam borei pri ha'adamah

Blessed are you, source of all creation, who brings forth fruits from the earth.

Yachatz: Breaking the middle matzah

Systems of oppression break our world in so many ways large and small. They shatter bodies, families, communities, sometimes whole nations. The militarism we spread at home and abroad unleashes forces we cannot fathom or control. Rarely do we stop to contemplate our own complicity in systems that wreak havoc in our name.

As we break the matzah now, we ask ourselves: how do we benefit from the perpetuation of oppressive systems? What are we willing to do about it? And where might we start?

What is broken cannot never be what it once was. But it can be repaired.

Maggid: Telling the Tale

This is the bread of affliction that our ancestors ate in the Land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover. This year we live here, next year may we live in a just land. This year we live here as slaves, next year may we live in a just land as free people.

Este el pan de la afri syon ke comyeron nuestros padres en tierra de Ayifto. Todo el ke ambre venga y coma. Todo el ke tiene de menester venga y paskue. Este anyo aki, a el anyo de vinien en una tierra justa. Este anyo aki siervos, a el anyo de vinien en una tierra justaijos foros.

(Questions: when we say "all" and "we", who are we including? Are those people at our table? What can we do between this year and next to make it easier for people who can't be with us tonight to celebrate with us next year?)

10 Sacred Acts of Liberation

In our seder tonight, we refuse to celebrate or glorify the 10 plagues that the Torah tells us, God inflicted on the Egyptian people. Rather we will lift up the 10 sacred acts of liberation that we learn from the Exodus story. May we heed these lessons in every generation!

For each act, we take a small sip of wine or juice:

1. Civil Resistance

The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live. (Exodus 1:17)

2. Reaching out to the Other

When (the daughter of Pharaoh) opened it, she saw that it was a child, a boy crying. She had compassion for him and said “This must be a Hebrew child.” (2:6)

3. Turning toward Truth

Moses said, “I must turn aside to look at this marvelous sight; why doesn’t the bush burn up?” (3:3)

4. Heeding the Cries of the Oppressed

“Now the cry of the Israelites has reached Me; moreover I have seen how the Egyptians have oppressed them.” (3:9)

5. Humility

But Moses said to God, “Who am I that I should go to Pharaoh and free the Israelites from Egypt?” (3:11)

6. Speaking Truth to Power

Moses and Aaron went and said to Pharaoh, “Thus says God: ‘Let My people go that they may celebrate a festival for Me in the wilderness.’” (5:1)

7. Memory

“This day shall be to one of remembrance: you shall celebrate it as a festival to God throughout the ages; you shall celebrate it as an institution for all time.” (12:14)

8. Taking the First Step

The waters were split and the Israelites went into the sea on dry ground... (14:21-22)

9. Joy and Celebration

Then Miriam the prophetess took a timbrel in her hand, and all the women went out after her in dance with timbrels. (15:20)

10. Pledging to Create a More Just World

Moses led the people out of the camp toward God, and they took their places at the foot of the mountain. (20:17)

Dayenu

When governments stop profiting the production of devastating weapons that proliferate around the world ... *Dayenu*

When all people are free from the threat of violence, abuse and domination; when personal power and strength are not used as weapons ...*Dayenu*

When food, shelter, education and health care are accepted as human rights and not commodities ... *Dayenu*

When immigrants and refugees to our country are welcomed, given safe haven and not imprisoned or deported ... *Dayenu*

When our police departments are no longer militarized armies deployed primarily in communities of color ... *Dayenu*

When Israel ends its oppression of the Palestinian people, guarantees equal rights for all and honors the right of refugees to return ...*Dayenu*

When our nation stops incarcerating human bodies for profit and turns away from a culture of punishment and retributive justice ...*Dayenu*

When we prioritize caring for people and communities over the corporate profit of a privileged few ... *Dayenu*

אלו הוציאנו ממצרים, דינו.
אלו נתן לנו את-השבת, דינו.
אלו נתן לנו את-התורה, דינו.

Ilu hotsi, hotsianu, hotsianu mi'mitzrayim, hotsianu mi mitzrayim, Dayenu!

Ilu natan, natan lanu, natan lanu et ha'shabbat, natan lanu et ha'shabbat, Dayenu!

Ilu natan, natan lanu, natan lanu et ha'torah, natan lanu et ha'torah, Dayenu!

Motzi Matzah: Blessings over matzah

ברוך אתה יי אלהינו מלך העולם, המוציא לחם מן הערץ.

Baruch atah adonai eloheinu melech ha'olam ha'motzi lechem min ha'aretz.

Blessed are you, source of all creation, who brings forth bread from the earth.

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

*Baruch atah adonai eloheinu melech ha'olam asher kidshanu b'mitzvotav v'tzivanu al
achilat matzah.*

Blessed are you, source of all creation, who has made us holy through your
commandments and has commanded us to eat unleavened bread.

Maror: Eating bitter herbs

Southern trees bear strange fruit
Blood on the leaves and blood at the root
Black bodies swinging in the southern breeze
Strange fruit hanging from the poplar trees

Pastoral scene of the gallant south
The bulging eyes and the twisted mouth
Scent of magnolias, sweet and fresh
Then the sudden smell of burning flesh

Here is fruit for the crows to pluck
For the rain to gather, for the wind to suck
For the sun to rot, for the trees to drop
Here is a strange and bitter crop

(Abel Meeropol)

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אֲכִילַת מָרוֹר.

*Baruch atah adonai eloheinu melech ha'olam asher kidshanu b'mitzvotav v'tzivanu al
achilat maror.*

Blessed are you, source of all creation, who has made us holy though your
commandments and has commanded us to eat bitter herbs.

Zayit: Olive

This olive is a reminder that we must all be God's bearers of peace and hope in the world. We eat this olive in sorrow, mindful that olive trees, the source of livelihood for Palestinian farmers, are regularly chopped down, burned and uprooted by Israeli settlers and the Israeli authorities. As we look on, Israel pursues systematic policies that increasingly deny Palestinians access to olive orchards that have belonged to them for generations. As we eat now, we ask one another: How will we, as Jews, bear witness to the unjust actions committed in our name? Will these olives inspire us to be bearers of peace and hope for Palestinians – and for all who are oppressed?

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Baruch atah adonai eloheinu melech ha'olam borei pri ha'eytz.

Blessed are you, source of all creation, who creates the fruit of the tree.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Baruch atah adonai eloheinu melech ha'olam borei pri ha'eytz.

Blessed are you, source of all creation, who creates the fruit of the tree.

Miriam's Cup - Water is Life

זֹאת כּוֹס מִרְיָם, כּוֹס מַיִם חַיִּים, יִזְכֵּר לִיצִיאַת מִצְרַיִם.

Zot kos miryam, kos mayim chayyim, zecher li'tzi'at mitzrayim.

This is the Cup of Miriam, cup of living waters, remembrance of the Exodus from Egypt.

Blessed are you, source of all creation, who commands us to protect the sacred waters of your world.

Tikkun: Repairing what has been broken

We now take the matzah we broke earlier in the seder and reunite the two pieces. In so doing, we affirm that while the brokenness caused by systems of oppression cannot be undone, it can be repaired.

May this symbolic act inspire us to dismantle the oppressive systems that shatter lives and fracture our world. This Passover let us commit to sacred struggle, to bring down the Pharaohs of our day, to find true liberation, to enter the Promised Land that is promised to *all*.

The Final Cup

A cup to the future: to uprooting oppression and transforming all of our living cultures. We refuse to give up our voices, our histories, our blood to the corporations and the governments, to the pharaohs of the present day. We refuse to leave behind any of our people who do not look or desire or move or speak or believe the way we do. We refuse to be left behind ourselves. We are powerful agents of change, and we are transforming our cultures to be so just, so free, so beautiful, that we cannot even fully imagine them right now. Let us savor this taste of the freedom that is to come. Let us never lose our conviction that the world we dream of, the "world to come," is coming, right now, through each of us. (Micah Bazant)

Nirtzah - Conclusion

all pharaohs must fall

wake in this new day
look around
neighbors are allies
we don't have to compete with
we can ally with and fight with them
there are more of us
who don't drill or bomb or legislate
more of us who third-shift and wash dishes
more of us who forge papers and sneak over fences
more of us worried about unlawful arrests
and whose worry arrests in the night without sleep.

wake in this new day
we will all die soon
let us live while we have the chance
while we still have this day
to build and plot and devise
to create and make the world
just
this time for us
this time for all
this time all pharaohs must fall. (Kevin Coval)