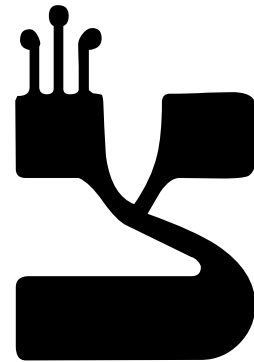


Haggadah for Passover 5778

Tzedek Chicago



Shehechianu - We are blessed to be together!

We say together:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן 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. 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 to protest injustice and who organize to change the status quo. 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, adapted)

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

We say together:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Baruch atah adonai eloheinu melech ha'olam borei pri hagafen

Blessed are 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.

We say together:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי 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. Structural injustice is a Pharaoh that ultimately enslaves and breaks the spirit. Rarely do we stop to contemplate our own complicity in the systems that wreak havoc in our name.

As we break the matzah now, we ask ourselves: how do we benefit from the perpetuation of these 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

Todo el ke ambre venga y coma -Let all who are hungry come and eat.

This is a universal invitation. And yet, the language of all is often used to erase the experiences of the marginalized. This year, we must become especially vigilant not to fall into the All Lives Matter trap. We must not wait to throw open our doors. We must be explicit that Black Lives Matter. We must be explicit that Trans Lives Matter.

We must be explicit that the food insecure are welcome to eat with us - that those seeking sanctuary, including undocumented workers and those under threat of deportation, are welcome to eat with us, that those without housing are welcome to eat with us, that those subjected to Islamophobia are welcome to eat with us.

So as we begin to tell our story of liberation, we must examine not only who we wish to welcome, but who is not yet here to join us at this Seder. What barriers have we built and which are we complicit in? Which can we affect and which are we slaves to? Yes, this year we are slaves to systems beyond our control. Next year may we be blessed to celebrate our redemption in a land where all are redeemed.

We say together:

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.

Reader:

Este el pan de la afrisyon 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 justa ijos 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 the traditional seder, we are instructed to take one drop of wine for our cups to "reduce our joy" over the pain God inflicted upon the Egyptian people through the 10 plagues. Tonight, we choose to increase our joy by taking a sip of wine as we acknowledge 10 sacred acts of liberation we learn from the Exodus story. May we heed these lessons in every generation!

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*

We sing together:

אֱלֹהֵי הַצִּיּוֹן מִמִּצְרַיִם, דַּיְנוּ.
אֱלֹהֵי נָתַן לָנוּ אֶת-הַשַּׁבָּת, דַּיְנוּ.
אֱלֹהֵי נָתַן לָנוּ אֶת-הַתּוֹרָה, דַּיְנוּ.

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!

(If God had only taken us out of Egypt, it would have been enough. If God had only given us Shabbat, it would have been enough. If God had only given us the Torah, it would have been enough.)

The Cry of the Canaanites

Our telling of the Exodus story is not yet complete. It is not “Dayenu” – it is not enough for us – to sing joyfully of the Israelites entrance into the Promised Land without noting that this promise came with a command: to dispossess and annihilate the indigenous inhabitants of Canaan:

As difficult as it may be to read passages such as these in our most sacred text, it is even more unsettling when we consider that the conquest tradition of the Bible has been used to justify centuries of colonial dispossession of indigenous peoples throughout the world. It has also been used in various ways by early Zionist ideologues, the political founders of the state of Israel and by the present day religious settler movement.

Therefore, we cannot continue with our seder until we honestly face – and disavow – the immoral conquest tradition that is embedded within our Exodus story. We now take this time to read and discuss the teachings of three liberation theologians: one Native American, one African American and one Palestinian. As we consider their challenge to us, let us ask one another: how will we hearken to the cry of Canaanites past and present? Are we ready to admit our complicity in their dispossession? Can we transform the dream of a Promised Land into the reality of a land that is truly promised to all?

**From “Canaanites, Cowboys and Indians”
by Robert Warrior**

The land, Yahweh decided, belonged to these former slaves from Egypt and Yahweh planned on giving it to them – using the same power used against the enslaving Egyptians to defeat the indigenous inhabitants of Canaan. Yahweh the deliverer became Yahweh the conqueror.

The obvious characters in the story for Native Americans to identify with are the Canaanites, the people who already lived in the promised land. As a member of the Osage Nation of American Indians who stand in solidarity with the other tribal peoples around the world, I read the Exodus stories with Canaanite eyes.

**From “Michael Walzer’s ‘Exodus and Revolution’: A Canaanite Reading”
by Edward Said**

The strength of the Canaanite, that is their exile position, is that being defeated and "outside," you can perhaps more easily feel compassion, more easily call injustice injustice, more easily speak directly and plainly of all oppression, and with less difficulty try to understand (rather than mystify or occlude) history and equality...I realize that Exodus may be a tragic book in that it teaches you cannot both "belong" *and* concern yourself with Canaanites who do not belong.

**From “Justice and Only Justice”
by Naim Ateek**

For the Jews who came to establish the State of Israel, their journey to Palestine was an exodus from the different nations where they had been living and a return to the promised land. Obviously, for them the imagery has connected the ancient past and the present. This uncritical transposition, however, makes the Palestinians appear to represent the old Canaanites who were in the land at the time and who at God’s command needed to be dispossessed. The Exodus and the conquest of Canaan are, in the minds of many people, a unified and inseparable theme. To choose the motif of conquest of the promised land is to invite the need for the oppression, assimilation, control, or dispossession of the indigenous population.

Motzi Matzah: Blessings over matzah

We say together:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָעֶרֶץ.

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)

We say together:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתַיִךְ, וְצִוֵּנוּ עַל
אֲכִילַת מָרֹר.

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 through 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?

We say together:

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

We say together:

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

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)

We say together:

בְּרוּךְ אַתָּה יְיָ 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.

Nirtzah - Conclusion

Here's the good news: Human potential runs in more than one direction. For all the complex harm we've caused, we remain creative. We remain defiant. What has been built by human hands can be dismantled by human hands, and there are beautiful examples, throughout history, of things we've built that are worth living and fighting for.

And as for what must be ended: There are failings and weaknesses embedded in the walls of this system, and as history has shown us, walls can fall down.

Hope is renewable, but if you don't have it now, that's okay. Just be sure to take the hand of someone who does. We can be here for each other, and together we can figure out what to hold onto, what to let go of, and what needs to be torn apart. Together, we can figure out what to build, and how.

We can make it, friends. But we aren't going to save ourselves or the earth serendipitously. To survive, and to get free, we will have to carve out the will to believe in ourselves and in each other, and we will have to put one foot in front of the other.

If you're thinking, "I don't even know where to go," that's okay too. Just hang close to someone who does, and eventually, you'll find your way.

I have hope that we all will.

(Kelly Hayes)

We joyfully proclaim:

לְשָׁנָה הַבָּאָה בְּעוֹלָם חוֹפְשִׁי

L'shanah haba'ah ba'olam chofshi!

Next year in a liberated world!