



East Jerusalem, 2007



Warsaw, 1943

# LEGACIES OF RESISTANCE

a bay area community passover dinner

International Jewish Anti-Zionist Network

Passover Seder Haggadah

10 April 2009/16 Nisan 5769



## **About IJAN:**

The International Jewish Anti-Zionist Network is a growing international network of Jews whose Jewish identities are not based on Zionism but on a plurality of histories and experiences. We share a commitment to participation in the legacy of struggles against colonization and imperialism. As such, we struggle against Zionism and its manifestation in the State of Israel's historic and ongoing ethnic cleansing of the Palestinian people and the confiscation of their land.  
[www.ijsn.net](http://www.ijsn.net)

## **About MECA:**

Founded in 1988, the Middle East Children's Alliance is a registered nonprofit organization working for the rights and the well being of children in the Middle East. MECA sends shipments of aid to Palestine, Iraq and Lebanon, and supports projects that make life better for the children. We educate North Americans about children in the region and the brutal impact of US foreign policy on their lives. MECA welcomes the support of all people who care about children and their future. [www.mecaforpeace.org](http://www.mecaforpeace.org)

# WELCOME

Welcome to “Legacies of Resistance,” Passover Seder. During Passover we tell the story of the liberation from a time when the ancient Hebrews were slaves in Mitzrayim. As Jews committed to the liberation struggles of our time, we remember this story as we simultaneously honor the history of community resilience and resistance throughout time and place.

In ancient times, Rabbi Akiba used the Passover Seder to plan a revolutionary struggle against the Romans. Since then, Jews have used the Seder to sustain our work on Tikun Olam. Tikun Olam is the collecting of all the broken strands of creation, produced by injustice, transforming them into a new reality through collective resistance and healing.

Our perception of the world is a product of the stories that we tell and of those that are silenced. Stories and myth are part of the means for creating a just world. Tonight we strive for Tikun Olam by telling stories—new and old—of connection, interdependence, and sustainability.

# SEDER

The word 'seder' means order. Tonight our seder will proceed in the following order. The different sections can be found on these pages:

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# SEDER PLATE

The entire story of Passover is contained on the Seder plate; everything on it symbolizes an aspect of our Seder. You will see the following items on the Seder plate:

**Zeroa**, a roasted shank bone, beet, or yam as an offering

**Beytza**, a boiled egg that symbolizes the cycle of life and death

**Maror**, a bitter herb that reminds us of the bitterness of enslavement and oppression

**Charoset**, a mixture of fruit, nuts, wine, and spices representing the mortar used to build the structures in Mitzrayim

**Karpas**, a green vegetable symbolizing hope, spring, new growth, and renewal

**Chazeret**, a bitter herb

**Olive**, representing the struggle of Palestinian people for land and self-determination

**Orange**, symbolizing feminist, queer, and trans struggles



# NOTES

## **About “G-d” and secular celebrations of Passover**

For some of us, Passover is a secular celebration of rituals combined with historic and current commitments to justice. For others, it is additionally connected to our spiritual and religious practices.

Judaism, like many other religions, has various ancient words that may describe our most personal experiences of awe and sacredness. We use some of these terms here and encourage improvisational use of whatever words resonate for your experience, whether secular, spiritual, religious.

## **Some examples of Hebrew names for “G-d” include:**

**Tzedek:** Justice

**Ha Shem:** The Name

**Ehyeh Asher Ehyeh:** I Will Be What I Will Be

**Melek:** King

**Malka:** Queen

**Shechina:** In Dwelling Presence (feminine aspect of divine)

**Shalom:** Peace, wholeness

**Ha Makom:** The space; The Place

**Rhamana:** Compassionate One

**Ayn Sof:** Infinite One

**Adonai:** My G-d

**Elohim:** One G-d

## **About gender and this text**

While there are many names for G-d as well as different versions of Hebrew prayers (Yiddish, Arabic, Ladino, mystical), that refer to G-d in non-gendered and female gendered ways, the Hebrew used in this Haggadah will stick to the Ashkenazi masculine pronunciation for the Hebrew and transliteration because that is what is most familiar to many North American Jews' shared text and tradition. In the translations of the prayers, however, we have include a variety of ways that multiple traditions refer to G-d beyond the masculine gender.

## **About transliteration**

The hebrew text is included in some of these prayers, however the majority is only found in transliteration. This recognizes that Jewish liturgical expression itself was often transliteration of languages such as Aramaic, Judeo-Arabic, Ladino and Yiddish.

## **About Mitzrayim**

We have chosen to use the word "Mitzrayim" for "Egypt" throughout this Haggadah. Mitzrayim comes from the root tzar meaning, meaning "narrow or constricted." The Passover story is the story of the origins of the Jewish people and the freedom from enslavement in Mitzrayim. Leaving Mitzrayim, means moving through the narrow passage towards freedom physically, but also means freeing ourselves from narrow-mindedness, whether that means of oppression or as oppressor. In this time of continued anti-Arab oppression we are intentionally and explicitly differentiating between the symbolic oppressors in this ancient story and any contemporary peoples or places.

## **About asking questions**

The whole purpose of the seder is to ask questions. This is your time to put forth deep and burning questions, or to simply ask for clarification about simple things that may confuse you. You can ask about things that you do not understand or even ask questions about things that you disagree with. There really is no such thing as a stupid question, especially tonight. All questions are welcome and in fact, vital to the Passover celebration.

## **About process and participation**

The Seder is traditionally led by one or two people and is meant to be incredibly participatory. Tonight please join us in songs and prayer. All of the italicized writing in the Hagaddah is instructional and will often ask for joint recitation or participation in activity. Your table leader is available to guide you through anything that is new and/or unfamiliar and to answer any questions.

## **Why is this Passover different from all other Passovers?**

Traditionally we ask 'why is this night different from all other nights?' Instead, we ask "why is this Passover different from all other Passovers?" This Passover is different from all other Passovers because tonight is the first time that this exact group of people is together. In addition to commemorating the traditional story of Exodus and the Ancient Hebrew story of delivery from slavery, we are also celebrating Legacies of Resistance.

This year, Passover falls around the same time as the US boycotts the World Conference Against Racism, taking place in Geneva on April 19th. We honor the United Against Racism Coalition, organizing for a socially, economically, and ecologically healthier world free of racism, colonialism, and militarism and supported by over 20 participating organizations and networks and by the Palestinian Boycott, Divestment and Sanctions National Committee, the United States Palestinian Community Network, and the International Jewish Anti-Zionist Network.

## HINEI MA TOV

*We join in the following song together:*

הִנֵּה מָה – טוֹב וּמָה – נְעִים,  
שֶׁבֶת אַחִים גַּם יַחַד.

**Hinei ma tov uma na'im shevet achim gam yachad.**

How sweet it is to be together with our brothers and sisters in community.

## SOCIAL ACTION

**a blessing**

*Please join us in reciting:*

בָּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
זוֹקֵן בְּפִנּוּפִים.

**Baruch atah adonai, eloheinu melech ha-olam, asher kidshanu b'mitzvotav, vitzivanu lirdof tzedek.**

Blessed is the place that shows us the path to holiness and commands us to pursue justice.

*Take a moment to introduce yourself to the people at your table. The table leader can introduce the notes that precede this start of the Seder and answer any questions that might arise. You may also take a moment to share with one another that which inspires you.*

# CANDLE LIGHTING

Candles symbolize the light of spring at the end of winter and the long history of struggle against oppression- the light of hope against doubt. As we light these Passover Sabbath candles, we mark the end of an ordinary day and the beginning of a sacred day. We share our vision of hope and renewal to light our way on the long path toward justice. We affirm that it is collectively, that we can bring enough light to sustain that path.

*As we light the candles together we recite the following prayer:*

בְּרוּךְ אַתָּה, יְהוָה אֱלֹהֵינוּ, מְלֶכֶד  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל שַׁבָּת (שֶׁל יוֹם טוֹב)

**Baruch atah adonai, eloheinu melech ha-olam, asher kidshanu  
b'mitzvotav vitzivanu lhadlik ner shel shabbat ve yom tov.**

We bless the innate justice of all existence, who shows us the paths to holiness and inspires us to kindle the festival lights and the light of hope this night of Shabbat and Passover.

# SHEHECHIANU

## a blessing for the first time

This blessing is said whenever something is done for the first time and tonight is the first time that this unique group of people has gathered together to celebrate this particular version of the Passover Seder.

*Recite together:*

ברוך אתה ה' א-לוהינו מלך העולם, שהחיינו וקימנו והגענו לזמן הזה.

**Baruch atah adonai, eloheinu melech ha-olam, shehechianu, v'kiyamanu, v'higianu, lazman ha-zeh.**

Blessed is Shechinah, for giving us life, for sustaining us and bringing us to this time.

# FLOWERS

## a blessing over new blossoms

Sephardic Jews go outside on Passover to have a picnic in order to say the blessing over new blossoms in spring! Enjoying what is beautiful in this life is integral to our political and personal liberation struggles—beauty sustains us and reminds us of the world that we love and the future that we are creating.

*Please join us in a blessing over the flowers at our tables and that honors our intentions for the world we want to live in and the beauty within us:*

**Baruch atah adonai, eloheinu melech ha-olam, shelo hesair b'olamo davar, u'vara vo briyote tovote v'elanote tovim l'hanote bahem beneh adam.**

Blessed is the Renewing One, who has made the world lacking nothing, and has produced beautiful creatures and trees which delight us.

# CHAMETZ

One Jewish tradition in preparing for Passover is eliminating chametz, or leaven from your house. Traditionally, we go through our cupboards and storage areas to remove all products of leavened grain from our possession. Our rabbis remind us that matzah, the sanctified bread of Passover, is made of the same grain as chametz, that which is forbidden to us on Passover. What makes the same thing both holy and profane? It is what we do with it, how we treat it, what we make of it. As with wheat, so too with our lives. What internal chametz has accumulated over the last year? What has made us ignore our good intentions? What has turned us from the paths of our hearts? What do we need to let go of in order to deepen our commitment to struggles for liberation, both personal and collective?

*Everyone writes down some personal chametz of which they want to be rid and put it in the bowl for burning. Together we recite the blessing for burning chametz:*

**Baruch atah adonai, eloheinu melech ha-olam, asher kidshanu b'mitvotav vitzivanu al biur chametz.**

Blessed is the force of all life, who invites us to burn chametz. Every sort of chametz in my possession, which has met my gaze or has not met my gaze, which I have destroyed or have not destroyed, let it be null and void, ownerless, like the dust of the earth.

*As the Chametz burns share with those at your table some of what you are intending to release.*

# URCHATZ

## washing of hands

Water is necessary for life; we are made of water; it is the sweat of our hard work and our tears of joy, grief, and mourning. Water connects us, hydrates us, and is also a source of conflict in many places around the world. As water is privatized, and pollution from industry and agriculture increases, many people around the world live with not enough water, or water that is dangerous to consume.

In Palestine, water is at the heart of the struggle, as Israeli Jewish settlements are intentionally built over aquifers, diverting water from Palestinians to Israeli Jews. As a result, settlements have green yards, swimming pools, and endless subsidized water, while Palestinian communities have what is necessary for daily life. This is one way that official Israeli government policy is continuing the slow ethnic cleansing, making it impossible for Palestinians to live on their own land. Tonight we wash our hands with the grief over the fact that water is a stolen and contested resource. That said, we also recognize that in Jewish tradition, it is said that water cannot be made ritually impure. We wash our hands to prepare ourselves ritually and ready ourselves for the telling of liberation stories.

*Fill a jug with water and bring it and an empty bowl to the table. One at a time, pour water over each other's hands and recite together:*

**Baruch atah adonai eloheinu melech ha'olam boreh p'ri ha-mayim chaim.**

Blessed is the source that fills all creation and brings forth the water of life.

# KIDDUSH

## first cup: historical legacy

We drink four cups of wine or juice during the Seder, each of which is focused on a different intention.

This cup of wine is in honor of what provides us with depth, stability and nourishment. We root ourselves in histories of oppression, struggle, and liberation, as deep sources of wisdom, understanding, and support for our current struggles. We are united in the present through the history of those who strove for justice before is and by our continuing commitment and faith that liberation is possible now and into the future.

*Together we read:*

As we drink this cup of wine, we draw on legacies of the past for the hope and inspiration that nourishes us intellectually, spiritually, and emotionally.

**ברוך אתה ה' א-לוהינו מלך העולם, בורא פרי הגפן.**

**Baruch atah adonai eloheinu melech ha'olam boreh p'ri ha-gafen.**

Blessed is the source that fills all life and brings forth the fruit of the vine.

## **Beytza - Egg on the Seder Plate**

Beytza is the egg of life. We all start as an egg and grow into adulthood. The egg symbolizes our potential. It is the power of the possibility for continual transformation as individuals and as a world.

## **Orange on the Seder Plate**

We include an orange on the Seder plate in honor of the profound history and continuing struggle against sexual and gender oppression faced by people everywhere.

## **Olive on the Seder Plate**

We include an olive on the Seder plate because, for slavery to be truly over, for a people to be truly free, we must know that we can feed ourselves and our children, today, tomorrow, and into the following generations. In Palestine olive groves provide this security. When olive groves are destroyed, the past and future is destroyed. We eat an olive, to make real our understanding of what it means each time a bulldozer plows up a grove. Without the taste of olives, there will be no taste of freedom.

*Say together the blessing over the fruit of the trees:*

## **Baruch atah adonai eloheinu melech ha-olam, boreh p'ri ha-etz.**

Blessed are you, Ha-shem, whose spirit fills all creation and brings forth fruit from the trees.

*Let us partake in eating eggs, oranges and olives thus commemorating the struggle of queer and trans people as well as Palestinian resistance to the destruction of their ancient groves. We also draw on our resilience and strive to meet our individual and collective potentials. You may share with those at your table something other symbol you would like to see added to the Seder plate for future generations and visions.*

## **Karpas - Dipping of the Greens**

Long before the struggle upward begins, there is tremor in the seed. Self-protection cracks, roots reach down and grab hold. The seed swells, and tender shoots push up toward light. This is karpas: spring

awakening growth. A force so tough it can break stone. We dip karpas, greens into salt water to remind us that every growing movement begins with a seed. The salt water recalls the tears of our ancestors in bondage and reminds us that tears stop.

*Take some greens and dip them in the salt water, lemon juice or vinegar and say:*

**Baruch atah adonai eloheinu melech ha-olam, boreh p'ri ha-adamah.**

Blessed is the One, who sustains all life, and brings forth fruits from the earth.

## **YACHATZ**

### **breaking of the middle matzah**

Take the three matzot and break the middle one in 2 pieces. Place the smaller piece of matzah between the two whole matzot. This small piece is called the lechem oni, the bread of affliction. Place the larger half, known as the Afikomen, in a large cloth or napkin, and set it aside.

*Uncover the matzah and raise it for all to see. Read together:*

Why is there so much broken in this world? Why does G-d allow a world where hearts break, lives shatter, beauty crumbles? A whole vessel can hold to its capacity, but a broken one can hold the infinite. It is this brokenness that allows us to open ourselves, and connect to others with empathy and compassion. As long as we feel only wholeness, there is no room left for us to grow. The moment that we realize we are but a fragment and that we need others around us—is the moment when transformation truly begins.

# KIDDUSH

## second cup : sustenance

We work so hard everyday, to live our beliefs, to build just and loving relationships, and to just get by. We rarely pause to savor and appreciate that work. This cup is dedicated to the everyday work and relationships that sustain us.

*Please take a moment to reflect on what sustains you and your communities.*

*Together:*

**ברוך אתה ה' א-לוהינו מלך העולם, בורא פרי הגפן.**

**Baruch atah adonai eloheinu melech ha'olam boreh p'ri ha-gafen.**

Blessed is the source that fills all life and brings forth the fruit of the vine.

# THE FOUR QUESTIONS

The questions that we ask lead us to the solutions that we create. In every generation, we seek the questions of our time in order to open the path to liberation. We do not learn alone or in isolation, but through discussion. Traditionally the youngest person at the Seder asks four specific questions that emphasize the importance of passing on questions, traditions, stories, and histories of struggle as well as visions for liberation.

**Mah nishtanah ha-lai-lah ha-zeh mi-kol ha-layloht, mi-kol ha-layloht?**

Why is this night different from all other nights?

**Sheh-b'khol ha-layloht anu okhlin chameytz u-matzah, chameytz u-matzah. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, kooloh matzah?**

Why is it that on all other nights during the year we eat either bread or matzoh, but on this night we eat only matzoh?

**Sheh-b'khol ha-layloht anu okhlin sh'ar y'arakot, sh'ar y'arakot. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, maror?**

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

**Sheh-b'khol ha-layloht ayn anu mat'bilin afilu pa'am echat, afilu pa'am echat. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, sh'tay p'amim?**

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

**Sheh-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn mitzubin, bayn yosh'bin u'vayn mitzubin, Ha-lahylah ha-zeh, ha-lahylah ha-zeh, koolanu mitzubin?**

Why on all other nights do we eat either sitting or reclining, but on this night we eat in a reclining position?

*Take some time at your table to answer the four questions, reminding ourselves of the symbols on the Seder plate and the purpose of Passover.*

## **MI CHAMOCHA**

*We sing this ancient song of praise in order to reach into the depths of our appreciation for what makes us feel free in our lives. Please join us in song:*

**Mi chamokha ba-elim adonai?**

**Mi chamokha nedar ba-kodesh,**

**nora t'hilot, oseh feleh.**

Who is like you among the powers?

Who is like you, transcendent in holiness,  
awesome in splendor, working wonders!

## **MAGGID** **telling the story**

*At this point in the Seder we take the time to recount the story of Exodus, and other stories of liberation.*

# TEN PLAGUES

*For each plague dip your pinky into your cup of wine and place a drop on your plate as we recite together:*

**Dam** : Blood

**Tzfardeyah** : Frogs

**Kinim** : Lice

**Arov** : Wild Beasts

**Dever** : Blight

**Shichin** : Boils

**Barad** : Hail

**Arbeh** : Locusts

**Choshech** : Endless Night

**Makat B'chorot** : Slaying of the First-Born

We also recognize the current plagues of our time with particular attention to the Palestinian struggle and all struggles against racism and genocide. Call out some of those that ravage current day societies as we continue to place drops on our plates.

# DAYENU

The name of this beautiful prayer is Dayenu, which means “it would have sufficed” or “we would have been satisfied.” Perhaps “grateful” would be a better translation. Dayenu is the song of our gratitude. A Jewish philosopher was once asked, “what is the opposite of hopelessness?” And he said, “Dayenu,” the ability to be thankful for what we have received, or what we are.

*Join together in song:*

**Ilu hotzi hotzianu hotzianu mi'mitzrayim**

**Hotzianu mi'mitzrayim, dayenu**

**Dai-dai-yenu, Dai-dai-yenu, Dai-dai-yenu**

**Dai-yenu, Dai-yenu!**

**Ilu natan natan lanu natan lanu et ha'shabbat**

**Natan lanu et ha'shabbat dayenu**

**Dai-dai-yenu, Dai-dai-yenu, Dai-dai-yenu**

**Dai-yenu, Dai-yenu!**

**Ilu natan natan lanu natan lanu et ha'torah**

**Natan lanu et ha'torah dayenu**

**Dai-dai-yenu, Dai-dai-yenu, Dai-dai-yenu**

**Dai-yenu, Dai-yenu!**

If you had only brought us out of Mitzrayim – Dayenu! If you had only given us Shabbat – Dayenu! If you had only given us the Torah – Dayenu!

*Finish telling the Maggid*

# KIDDUSH

## third cup : voice

Voice is a powerful form of human expression. We can use our voice to challenge injustice or to perpetuate it, to build relationships or sever them. We have the choice to hear voices that are marginalized or to ignore them. How have we used our voice, and responded to the voices of others? Are there times we have chosen not to speak, out of fear? We are reminded of our obligation to speak out against oppression everywhere, and never let oppression be done in our name.

*We read together:*

As we drink this cup of wine, let us renew our commitment to using the power of our voice to challenge injustice, inspire hope, and achieve collective liberation.

**ברוך אתה ה' א-לוהינו מלך העולם, בורא פרי הגפן.**

**Baruch atah adonai eloheinu melech ha'olam boreh p'ri ha-gafen.**

Blessed is the source that fills all life and brings forth the fruit of the vine.

## **Pesah**

*Point to the Pesah, shank bone or beet and read together:*

Our ancestors ate the Pesah offering at their seder as a reminder that G-d passed over the houses marked with lambs' blood in Mitzrayim and saved our homes.

**B'chol dor vador chayav adam lirot et atzmo k'ilu hu yatzah mee-mitzrayim.**

In every generation, each person should feel as if they themselves have gone forth from Mitzrayim.

## **Matzah**

*Hold up the matzah and read together:*

We eat matzah, unleavened bread, as a reminder that there was not sufficient time for the dough of our ancestors to rise before leaving Mitzrayim.

*We bless the matzah by saying together:*

**ברוך אתה ה' א-לוהינו מלך העולם, המוציא לחם מן הארץ.**

**Baruch atah adonai eloheinu melech ha-olam, ha-motzi lechem min ha-aretz.**

Blessed are you, compassionate one, who has given us the blessing of eating this matzah.

*Please eat some matzah now.*

## **Maror**

*Raise the maror and say together:*

We eat this bitter vegetable as a reminder that the lives of our ancestors were embittered by slavery.

**Baruch atah adonai eloheinu melech ha-olam, asher kid-sha-nu be-mitzvo-tav vitzi-vanu al achi lat maror.**

Blessed is the one who invites us to eat the bitter herb.

## **Charoset**

*Point to the Charoset and read together:*

We eat this mixture of apples, nuts, honey, cinnamon, and wine as symbolic of the mortar and the bricks that our ancestors used as slaves. Liberty is not only the pain of struggle but also the sweetness of camaraderie and useful work towards building our vision together.

# **KORECH**

## **hillel sandwich**

We now take some maror and charoset and put them between two pieces of matzah and give the sandwich to the person on our left.

In eating this sandwich, we recall the sage Hillel who, in remembrance of the loss of the Temple in the 1st century BCE, created the Korech sandwich. He said that by eating the Korech, we would taste the bitterness of slavery mixed with the sweetness of freedom. This practice suggests that part of the challenge of living is to taste freedom even in the midst of oppression, and to be ever conscious of the oppression of others even when we feel that we are free. We now share in eating the meal together!

# AFIKOMEN

The Seder cannot officially end until everyone has had a taste of the afikomen. In this way, the afikomen will help us conclude the ritual and become whole again. Nothing is eaten after the afikomen, so that the matzah may be the last food tasted. Afikomen traditions vary.

*In some Sephardi and Mizrahi traditions we take the middle matzah that is under the cloth, give everyone a piece and say:*

## **Zehar lekorban Pesah afikomen ha-ne-ehal al asova**

In remembrance of the Pesah offering which was eaten until we were satisfied.

*Eat the pieces.*

# BAREICH

## **blessing after the meal**

## **Bareich rachamana, malka d'alma, marei d'hai pita.**

You are the Source of life for all that is and your blessing flows through me.

# CUPS OF THE PROPHETS

## **elijah's cup**

In the ninth century B. C. E., a farmer arose to challenge the domination of the ruling elite. In his tireless and passionate advocacy on behalf of the common people, and his ceaseless exposure of the corruption and waste of the court, Elijah sparked a movement and created a legend which would inspire people for generations to come.

Before he died, Elijah declared that he would return once each generation in the guise of any poor or oppressed person, coming to people's doors to see how he would be treated. By the treatment offered this poor person, who would be Elijah himself, would know whether the population had reached a level of humanity making them capable of participating in the dawn of the Messianic age.

## **miriam's cup**

The story has always been told of a miraculous well of living water, which has accompanied the Jewish people since the world was spoken into being. The well comes and goes, as it is needed, and as we remember, forget, and remember again how to call it to us. In the time of the exodus from Mitzrayim, the well came to Miriam, in honor of her courage and action, and stayed with the Jews as they wandered the desert. Upon Miriam's death, the well again disappeared.

# KIDDUSH

## fourth cup : strength

We often fall into framing our struggles in terms of what we are against. We begin to see ourselves as the victims of powerful, perhaps insurmountable, oppression. When we only see ourselves as victims, we deny the reality of our power, and the responsibility inherent in that power. Tonight we celebrate our victories and embrace our strength. Through the strength of our spirits, our communities and our movements we have the ability to overcome oppression with perseverance, compassion, and love.

*Take a moment at your table to name and honor some notable victories of the last year. Here are a few examples:*

The movement for Boycott, Divestment, and Sanctions against Israeli Apartheid is growing and gaining momentum. Hampshire College successfully divested from Israel, many trade unions around the world support the boycott, and here in the Bay Area, the Campaign to End Israeli Apartheid launched a consumer boycott.

**ברוך אתה ה' א-לוהינו מלך העולם, בורא פרי הגפן.**

**Baruch atah adonai eloheinu melech ha'olam boreh p'ri ha-gafen.**

Blessed is the source that fills all life and brings forth the fruit of the vine.

# **NIRTZA**

## **closing**

Traditionally, at the end of the Seder, Jews say “I’shana ha-ba b’yerushalayim: next year in Jerusalem.” In awareness of how this metaphor of freedom has been exploited for the political projects of establishing Israel on Palestinian land, we call for peace and justice in Palestine and all over the world and end by saying, “I’shana ha-ba b’cheroot: next year in freedom.”

## **CLOSING SONGS**

*Please join together in the following closing songs:*

### **ELIYAHU HA-NAVI:**

**Eliyahu ha-navi**

**Eliyahu ha-tishbi**

**Eliyahu, Eliyahu**

**Eliyahu ha-giladi**

**Bimheyra b’yameynu**

**Yahvoh eleynu**

**Im mashiakh ben David**

**Im mashiakh bat Sarah**

**LO YISA GOY:**

**Lo yisa goy el goy kherev**

**Lo yilmedu od milkhama.**

Nation shall not lift up sword against nation.

Neither shall they learn war any more.

Everyone 'neath their vine and fig tree,

Shall live in peace and unafraid.

**OSEH SHALOM:**

**Oseh shalom bimromav**

**hu ya'aseh shalom aleinu**

**v'al kol ha'olam,**

**v'imru, v'imru, Amein.**

**ya'aseh shalom**

**ya'aseh shalom**

**shalom aleinu v'al kol ha'olam**

May the One who makes peace in the supernal,

grant peace to us, and to all the world. Amen



