

Interfaith Passover Liberation Haggadah EPU 2005

Compiled by Karen Spencer and Marianne Perez

With Contributions from students and staff from EPU Spring 2005

מספגת

Bob Marley - Redemption Song

Old pirates, yes, they rob I;
Sold I to the merchant ships,
Minutes after they took I
From the bottomless pit.
But my hand was made strong
By the 'and of the Almighty.
We forward in this generation
Triumphantly.
Won't you help to sing
These songs of freedom? -
'Cause all I ever have:
Redemption songs;
Redemption songs.

Emancipate yourselves from mental slavery;
None but ourselves can free our minds.
Have no fear for atomic energy,
'Cause none of them can stop the time.
How long shall they kill our prophets,
While we stand aside and look? Ooh!
Some say it's just a part of it:
We've got to fulfill the book.

Won't you help to sing
These songs of freedom? -
'Cause all I ever have:
Redemption songs;
Redemption songs;
Redemption songs.

Blessing the Candles (only on Shabbat, Friday evening)

Blessed is the match consumed in kindling flame.

Blessed is the flame that burns in the secret fastness of the heart.

Blessed is the heart with the strength to stop its beating for honor's sake.

Blessed is the match consumed in kindling flame.

—Hannah Senesch

בְּרוּךְ אַתָּה יְיָ	<i>Barukh ata Adonai,</i>
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם	<i>Eloheinu melekh ha-olam</i>
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	<i>asher kidshanu b'mitzvotav</i>
וְצִוָּנוּ לְהַדְלִיק נֵר	<i>v'tzeevanu le-hadleek ner</i>
שֶׁל- (שַׁבָּת וְשֶׁל) יוֹם טוֹב	<i>shel-(Shabbat v'shel) yom tov.</i>

Blessed are You, Adonai, Ruler of the Universe, who sanctifies us by your commandments and commands us to kindle the lights of the (Sabbath and) Festival.

Introduction

It is now the week of Passover, the Festival of Freedom. During this ritual, we will drink four cups of wine. And we recall that the vine, which is always pruned as nothing else that bears fruit, has every branch cut away, leaving an old, gnarled stump. Yet, in the spring, as do all living things, it grows again. Thus we learn from the vine that what appears to be death is not an ending, but a resting and a regathering of strength for a new beginning.

Let each of us remember our personal struggle for liberation and the struggle of others. There is life and hope even in what appears to be without it. Let us remember that we must struggle to break out of our shackles, to free ourselves and to grow.

The First Cup of Wine: The Cup of Beginnings

בְּרוּךְ אַתָּה יְיָ	<i>Barukh ata Adonai,</i>
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,	<i>Eloheinu melekh ha-olam</i>
בוֹרֵא פְרֵי הַגֶּפֶן.	<i>borai p'ree ha'gafen.</i>

We Praise You, O God, Majesty of the Universe, Who creates the fruit of the vine

Let us find joy and meaning in this community celebration. Let us rejoice in the strength we give to each other and be a source of peace to those whose lives we share.

BOB MARLEY - One Love

One Love! One Heart!

Let's get together and feel all right.

Hear the children cryin' (One Love!);

Hear the children cryin' (One Heart!),

Sayin': give thanks and praise to the Lord and I will feel all right;

Sayin': let's get together and feel all right. Wo wo-wo wo-wo!

Let them all pass all their dirty remarks (One Love!);

There is one question I'd really love to ask (One Heart!):

Is there a place for the hopeless sinner,

Who has hurt all mankind just to save his own beliefs?

One Love! What about the one heart? One Heart!

What about - ? Let's get together and feel all right

As it was in the beginning (One Love!);

So shall it be in the end (One Heart!),

All right!

Give thanks and praise to the Lord and I will feel all right;

Let's get together and feel all right.

One more thing!

Let's get together to fight this Holy Armagiddayon (One Love!),

So when the Man comes there will be no, no doom (One Song!).

Have pity on those whose chances grows t'inner;

There ain't no hiding place from the Father of Creation.

Sayin': One Love! What about the One Heart? (One Heart!)

What about the - ? Let's get together and feel all right.

I'm pleadin' to mankind! (One Love!);

Oh, Lord! (One Heart) Wo-ooh!

Give thanks and praise to the Lord and I will feel all right;

Let's get together and feel all right.

Give thanks and praise to the Lord and I will feel all right;

Let's get together and feel all right

Symbols of the Seder

*** Matzah**

This is the bread of affliction, the poor bread which remembers those who have to flee to attain freedom. May all who are hungry come and share our matzah; may all who struggle for freedom come and share our spirit.

* Eggs

The eggs are a symbol of springtime fertility, the giving of life and the triumph of life over death. During the meal we will eat the egg as a sign of our hope for rebirth.

* Salt Water

This represents the tears our ancestors shed during times of oppression; and the tears we shed each day for those around the world who are still oppressed.

* The Shankbone (or roasted beet)

The roasted beet symbolizes the tradition to honor the blood spilled in every generation in the name of freedom.

* Maror

The bitter herbs symbolize the bitterness of slavery and oppression. Later tonight, when we eat these herbs, we will rejoice in the heroic spirit which has developed in peace makers. Instead of becoming embittered by them, we are sustained and strengthened.

* Charoset

Charoset is a mixture of apples, bananas, honey and spices made into a paste. It symbolizes the mortar needed to build houses of peace and to reconstruct broken communities. The sweet taste of the Charoset also reminds us that in the most bitter of times, peace makers have always remembered the sweet taste of freedom.

* Karpas (Greens)

The parsley and the salt water combine the tender greens of the earth, symbolizing the renewal life, with the salt of tears and sweat reminding us that we are alive.

We recite the blessing together, in English and in Hebrew:

Blessed is the force of life, that brings forth the fruits, grains, and vegetables from our bountiful earth.

B'rukha Yah Shekkinah, Eloheynu malkat ha-olam borayt p'ree haadamah.

Dip the parsley in salt water, pass to everyone, and eat.

Mageed—Narration

The next reader uncovers the matzah, and lifts the plate for all to see.

This is the bread of affliction, the poor bread which remembers those who have to flee to attain freedom. May all who are hungry come and share our matzoh; may all who struggle for freedom come and share our spirit. All who are needy—let them come and celebrate with us. Now we are here; next year may we be in a land of peace. Now we are slaves; next year may we all be free people.

Yachatz—Break the Middle Matzah

We break the matzah as we broke the chains of slavery, and as we are breaking chains which bind us, today. We will no more be fooled by gestures which free men only, and leave women in slavery. Nor will we be fooled by movements which free only those of the majority, and leave others in slavery. And we pledge further to be no more fooled by actions which seemingly free ourselves, yet whose freedom rests upon the enslavement or embitterment of others.

We take one piece of matzah and wrap it in a napkin and hide it. This is called the afikomen, and after dinner we will have a prize for the child who finds it, so that we may share it for dessert. When the afikomen is found, we will be reminded that what is broken off is not really lost to our people, so long as our children remember and search.

Second cup of wine—To Liberation

We are now ready to drink the second cup of wine. This cup is dedicated to liberation. Liberation is not possible until we become aware of our oppression. Often people are complacent in their oppressive situations. Until we realize our own enslavement, we can not free ourselves. It is for this reason that tonight we share stories of liberation—without remembering and retelling them, we run the risk of forgetting the sweetness of freedom, and the risk of losing our dedication to fight for the liberation of all peoples.

We dedicate ourselves tonight to the freeing of body and soul of all human beings. And we commit ourselves anew to remembering and joining in our own continuing struggles as a people.

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אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, *Eloheinu melekh ha-olam*
בוֹרֵא פְרִי הַגֶּפֶן. *borai p'ree ha'gafen.*

We Praise You, O God, Majesty of the Universe, Who creates the fruit of the vine

Drink the wine.

The Torah speaks of four children—one wise, one wicked, one simple, and one who knows not how to ask. This symbolizes that each person brings a different viewpoint and different feelings to this table. All of us are on journeys, changing in our growth as people, as peace makers, as human beings.

Mother, asks the clever daughter,
Who are our mothers?
Who are our ancestors?
What is our history?
Give us our name. Name our genealogy.

Mother, asks the wicked daughter,
If I learn my history,
will I not be angry?
Will I not be as bitter as Miriam
who was deprived of her prophecy?

Mother, asks the simple daughter,
if Miriam lies buried in sand,
why must we dig up these bones?
Why must we remove her from sun and stone
where she belongs?

The one who knows not how to question
she has no past,
she can have no future
without knowing her mother,
without knowing her angers,
without knowing her questions.

From A Women's Haggadah by E.M. Broner and Naomi Nimrod, Ms Magazine, 1971,
as reproduced in The Jewish Women's Newsletter, Vol. 1, No. 6, April 1986

Mageed—The telling

Characters: Narrator, Pharaoh, Jewish mother, Moses, God

Narrator: This is the Passover story, as told in the Torah, in the book of Exodus. This is the story of Jewish enslavement in the land of Egypt long ago. There came a time when a new ruler arose over Egypt, one who oppressed the Hebrew people and enslaved them. But the children of Israel continued to multiply.

Pharaoh: The Hebrews are too many and too strong! From this day, I order that every Hebrew son be drowned in the river.

Jewish Mother: Oh, no! I have just given birth to a baby boy, but I can not bear to drown him. Let me put him in a basket and let him float down the river. Maybe he will be rescued.

Narrator: A little while later...

Jewish Mother: Oh! My daughter, Miriam, who followed the basket tells me that my baby boy was rescued by the Pharaoh's daughter. She is raising him and has named him Moses!

Narrator: One day, when Moses was a grown man, he walked out among his people.

Moses: I have seen such unbearable sights! Today I saw an Egyptian taskmaster beat a Hebrew slave, so I killed the taskmaster. But now I must flee otherwise the Egyptians will surely kill me! But what is that? A burning bush which is not consumed?!?

God: I am the God of Abraham and Sara, of Isaac and Rebecca, of Jacob, Leah and Rachel. Moses, go back to Egypt and demand of Pharaoh that the Hebrew people be set free.

Narrator: Moses and his brother Aaron spoke to the elders of the children of Israel.

Moses (to Pharaoh): Thus says the Lord, the God of Israel: “Let My People Go.”

Pharaoh: Who is this Lord that I should heed him and let your people go? From now on the Hebrews will continue to make bricks but will also have to go and gather the straw for themselves.

God: Who is this Pharaoh who does not heed me and will not let my people go? I will send nine plagues of death and destruction over the Land of Egypt! But still he does not let my people free! Moses, tell Pharaoh that I will send the Angel of Death to kill all the Egyptian first born sons.

Moses: Children of Israel! God will send the Angel of Death to smite all the first-born of Egypt, from the first born of Pharaoh to the first-born of cattle. But you will be saved, if you put the blood of lambs on your doorposts. The Angel of Death will pass over the houses of Israel.

Narrator: And it was so.

Pharaoh: Moses, Aaron, Rise up, get out from among my people, both you and the children of Israel.

Narrator: And so did the Hebrew people, men, women, children, and their flocks leave Egypt after having dwelled there for four hundred and thirty years.

Moses: My People, remember this day, on which you came out from Egypt, out of the house of bondage.

Pharaoh: I should not have set the children of Israel free! Charioteers! Horsemen! Go after the Hebrew people! We can catch them at the shores of the Red Sea!

Moses: Fear not my People!

Narrator: Moses stretched out his hand over the waters of the Red Sea. Then the waters of the Red Sea parted, and the Hebrew people crossed on dry land.

Pharaoh: Follow them! Oh no! The waters are coming back! My charioteers and horsemen are drowning!

Narrator: And the children of Israel, free from slavery, began their long journey back to a land they had not seen in almost five hundred years.

Modern day example of someone who has cared for migrating and under-served groups of people:

The story of Frances Xavier Cabrini (Contributed by Celina del Felice)

- Frances Xavier Cabrini worked in Italy as a teacher and then the supervisor of an orphanage; she became a Roman Catholic nun in 1877.
- She founded an order of nuns, the Missionary Sisters of the Sacred Heart, in 1880.
- Though she had hoped to do missionary work in China, Mother Cabrini went to the United States in 1889, at the request of Pope Leo XIII, to aid Italian immigrants through charitable and religious work.
- She subsequently directed the establishment of hospitals, schools, orphanages, and convents throughout the United States and in Latin America.
- She became a United States citizen in 1909.
- In 1946, she became the first U.S. citizen canonized as a saint of the Roman Catholic Church; she is considered the patron saint of immigrants.

"Her work, a real miracle of charity, was a remarkable contribution to the cause of peace, a true pedagogy of peace. With her keen insight, Mother Cabrini realized that it was not enough to offer immigrants material support. It was necessary to help them to be fully integrated into the new society, without losing the authentic values of their own culture. Although she did not renounce her love of Italy, she herself took American citizenship and became deeply involved with the people among whom God had called her to carry out her mission... It was Christ who she recognized as served the immigrants to whom she sought to be an affectionate and untiring 'mother'."

"It is easy to understand the timeliness of such witness. Because of the growing migrations which bring millions of people from one nation to another, from one continent to another, especially from the developing countries to prosperous societies, today - and perhaps even more in the future - there is a need for mutual understanding, acceptance and integration. Clearly then, in order to build this future we need men and women of peace." Pope John Paul II, February 19, 1995

The Ten Plagues

We now read the names of the ten plagues that were visited upon Egypt. As we read the name of each plague, we spill a bit of wine out of our cups. As a result of our struggle for liberation, not only Jews suffered and died. In memory of the human cost, both Jewish and Egyptian, our joy is diminished.

דָּם	<i>Dam, Blood</i>
צַפְרָדַיִם	<i>Tzfardeyah, Frogs</i>
כִּנִּים	<i>Kinim, Lice</i>
עֲרוֹב	<i>Arov, Wild Beasts</i>
דֶּבֶר	<i>Dever, Blight</i>
שַׁחִין	<i>Sh'khin, Boils</i>
בָּרָד	<i>Barad, Hail</i>
אַרְבֵּה	<i>Arbeh, Locusts</i>
חֹשֶׁךְ	<i>Khoshekh, Darkness</i>
מַכַּת בְּכוֹרוֹת	<i>Makat B'khorot, Slaying of the First-Born</i>

Ten Plagues of Oppression Today

First in English, then in each participant's language

1. Exclusion
2. Dehumanization
3. Depression and suicide
4. Gender-based violence
5. Discrimination
6. Malnutrition
7. Poverty
8. Unfair trade
9. War
10. Environmental degradation

Motzi Matza—Bless the Matzoh

Blessed is the labor which has brought us this bread from the earth.

Barukh atah Adonai, Eloheynu melech ha-olam ha-motzee lekhem meen ha-aretz

Blessed is the Creator who has given us the blessing of the eating of the matzah.

*Barukh atah Adonai, Eloheynu melech ha-olam asher kidshanu b'mitzvotav
v'tzivatnu l'ekhol matzah*

Eat the matzah.

Bitter herbs (Maror)

Tonight we taste the bitter herb and remember the bitterness of oppression. Why do we combine the maror with the charoset? Because only once we have realized the bitterness of oppression will we be able to begin the struggle towards freedom.

Bless the maror:

Blessed is the Creator who has sanctified the eating of this bitter herb.

*Barukh atah Adonai, Eloheynu melekh ha-olam asher kidshanu b'mitzvotav v'tzivanu al
akheelat mahror*

We eat the maror dipped in Charoset.

The Hillel Sandwich

We now make a sandwich after the practice of Rabbi Hillel. Again we are mixing joy and sorrow: matzah (liberation) with maror (slavery).

Break the bottom matzah, pass it around the room, make a maror sandwich and eat it.

Now the first part of the seder has come to an end. It's time to eat!

The meal is eaten

Tzafoon (hidden)

Tzafoon means “the hidden. It is time to search for the missing half of the middle matzah (the afikomen—dessert). When someone finds it, we will all have a piece for dessert, and will then be able to continue with the seder.

Oseh Shalom (grace after meals)

May the One who makes peace in high places

Make peace for us and for all of Israel and we say, “Amen.”

Oseh shalom bimromav

Hu ya'aseh shalom aleynu

V'al kol Yisrael, V'imru Amen

The Third Cup of Wine: The cup of Prophets

We fill our glasses for a third time.

The door is opened for Elijah the Prophet and all who carry the vision of peace.

As a prophet is someone with the ability to see beyond the here and now, we take this time to acknowledge all those that live out their vision of peace. They call us back to the task when we stray and they speak out against dishonesty and injustice wherever they see it. They can be our teachers, our family members, our political leaders, our neighbors, our healers and our inspiration. And by their examples, we learn not only to speak out against injustice and harm, but to take action to overcome it.

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בוֹרֵא פְרֵי הַגָּפֶן. *borai p'ree ha'gafen.*

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Prophets of a Future Not Our Own **—Archbishop Oscar Arnulfo Romero** **(Contributed by Robert Rivers)**

It helps, now and then, to step back
and take the long view.
The kingdom is not only beyond our efforts,
it is beyond our vision.

We accomplish in our lifetime only a tiny fraction of
the magnificent enterprise that is God's work.
Nothing we do is complete,
which is another way of saying
that the kingdom always lies beyond us.

No statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes the church's mission.
No set of goals and objectives includes everything.

This is what we are about:
We plant seeds that one day will grow.
We water seeds already planted, knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces effects beyond our capabilities.

We cannot do everything
and there is a sense of liberation in realizing that.
This enables us to do something,
and to do it very well.

It may be incomplete, but it is a beginning, a step along the way,
an opportunity for God's grace to enter and do the rest.

We may never see the end results,
but that is the difference between the master builder and the worker.
We are workers, not master builders,
ministers, not messiahs.

We are prophets of a future not our own. Amen.

The Fourth Cup of Wine: The cup of Renewed Struggle

It is Jewish tradition to say Kaddish, a prayer of praise and peace, for a loved one or a peace maker or a prophet who has died. Tonight we recite the Kaddish to remember, honor and express gratitude to those who have touched our lives.

Mourner's Kaddish

Read the translation silently, if desired.

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא
בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ
וְיַצְמַח פְּרוּקְנָהּ וְיִקְרַב מְשִׁיחָהּ
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דִי כָּל בֵּית יִשְׂרָאֵל
בְּעֵגְלָא וּבְזָמַן קָרִיב וְאָמְרוּ אָמֵן

יְהֵא שְׁמֵהּ רַבָּא מְבוֹרַךְ לְעַלְמֵי עַלְמֵי
יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא
לְעַלְמָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמָתָא
דְאָמְרוּ בְּעֵלְמָא וְאָמְרוּ אָמֵן

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ אָמֵן

עוֹשֶׂה שְׁלוֹם בְּמִרוֹמָיו
הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן

Magnified and sanctified is the name of God throughout the world, which is created according to God's will. Speedily, yes, and soon. And we say Amen.
 May God's great name be blessed for ever and ever. Exalted and honored is the name of the Holy One, blessed in glory, transcending all praises, hymns and blessings we can offer. And we say Amen.
 May there be abundant peace from heaven and life for us and for all the people of the world. And we say Amen.
 As there is peace in the heavens, grant there be peace for us and for all our loved ones and for all the peoples of the world. And we say Amen.

Tonight, while we celebrate, we cannot forget that in many nations, people are fighting and dying for their liberation from oppression. And we will stand by them. That is the true meaning of Passover—struggle and liberation and solidarity. Yet, not every struggle is measured only in blood or in force of arms. Blessed are those who have organized unions, who have set up safe houses for battered women, who take care of those with AIDS, who teach, who serve, who also keep the struggle alive.
 Let us drink our next toast to those who have resisted, who have fought back; to those who are resisting, who are fighting back; to those who will resist, and who will fight back. Let us renew our commitment to the struggle against oppression.

בְּרוּךְ אַתָּה יְיָ, *Barukh ata Adonai,*
 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, *Eloheinu melekh ha-olam*
 בּוֹרֵא פְרֵי הַגֶּפֶן. *borai p'ree ha'gafen.*

We Praise You, O God, Majesty of the Universe, Who creates the fruit of the vine

Drink the wine.

Tonight we each acknowledge our parents and ancestors. We vow that we will not allow their stories, their experiences, their wisdom to be stolen from us. It is our legacy and we will study it and teach it to our friends and children. The task of liberation is long, and it is work we ourselves must do.
 As the Talmud tells us: “We may not live to complete the task, but neither may we refrain from the beginning.”

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 אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, *Eloheinu melekh ha-olam*
 שֶׁחֵחֵינּוּ וְקִיֵּמַנּוּ *she-hekhiyanu, v'ki-ye-manu*
 וְהִגִּיעַנּוּ לְזִמְן הַזֶּה: *v'hi-gi-anu la-zman ha-zeh.*

Blessed are You, Creator of the Universe and its seasons, who has given us life, and sustained us, and enabled us to reach this season.

Next year may we live in a world of peace.
L'shanah ha-ba'ah b'olam b'shalom

The following song is one that is included both to close with something fun, but also because it refers to the phenomenon of causation: the act or process of producing an effect. We can produce the effect of peace by understanding and grounding ourselves in our inter-connectedness and by our willingness to learn from each other. Thank you for sharing this event tonight and for the ways each of you strengthen this community.

Had Gadya

One kid, One little kid My father bought for two zuzim. *Had Gadya...*

A cat passed by and ate the kid, One little kid My father bought for two zuzim. *Had Gadya...*

A dog arrived and bit the cat that ate the kid, One little kid My father bought for two zuzim. *Had Gadya...*

A stick then beat the dog that bit the cat That ate the kid, One little kid My father bought for two zuzim. *Had Gadya...*

A fire burned the heavy stick that beat the dog that bit the cat That ate the kid, One little kid My father bought for two zuzim. *Had Gadya...*

Water put the fire out that burned the stick that beat the dog that bit the cat That ate the kid, One little kid My father bought for two zuzim. *Had Gadya...*

An ox drank all that water up that doused the fire that burned the stick that beat the dog that bit the cat That ate the kid, One little kid My father bought for two zuzim. *Had Gadya...*

A butcher slaughtered the same ox that drank the water that doused the fire that burned the stick that beat the dog that bit the cat That ate the kid, One little kid My father bought for two zuzim. *Had Gadya...*

The Angel of Death took off butcher who slaughtered the ox that drank the water that doused the fire that burned the stick that beat the dog that bit the cat That ate the kid, One little kid My father bought for two zuzim. *Had Gadya...*

Then the Holy One Blessed be He killed the Angel of Death who took off the butcher who slaughtered the ox that drank the water that doused the fire that burned the stick that beat the dog that bit the cat That ate the kid, One little kid My father bought for two zuzim. *Had Gadya...*