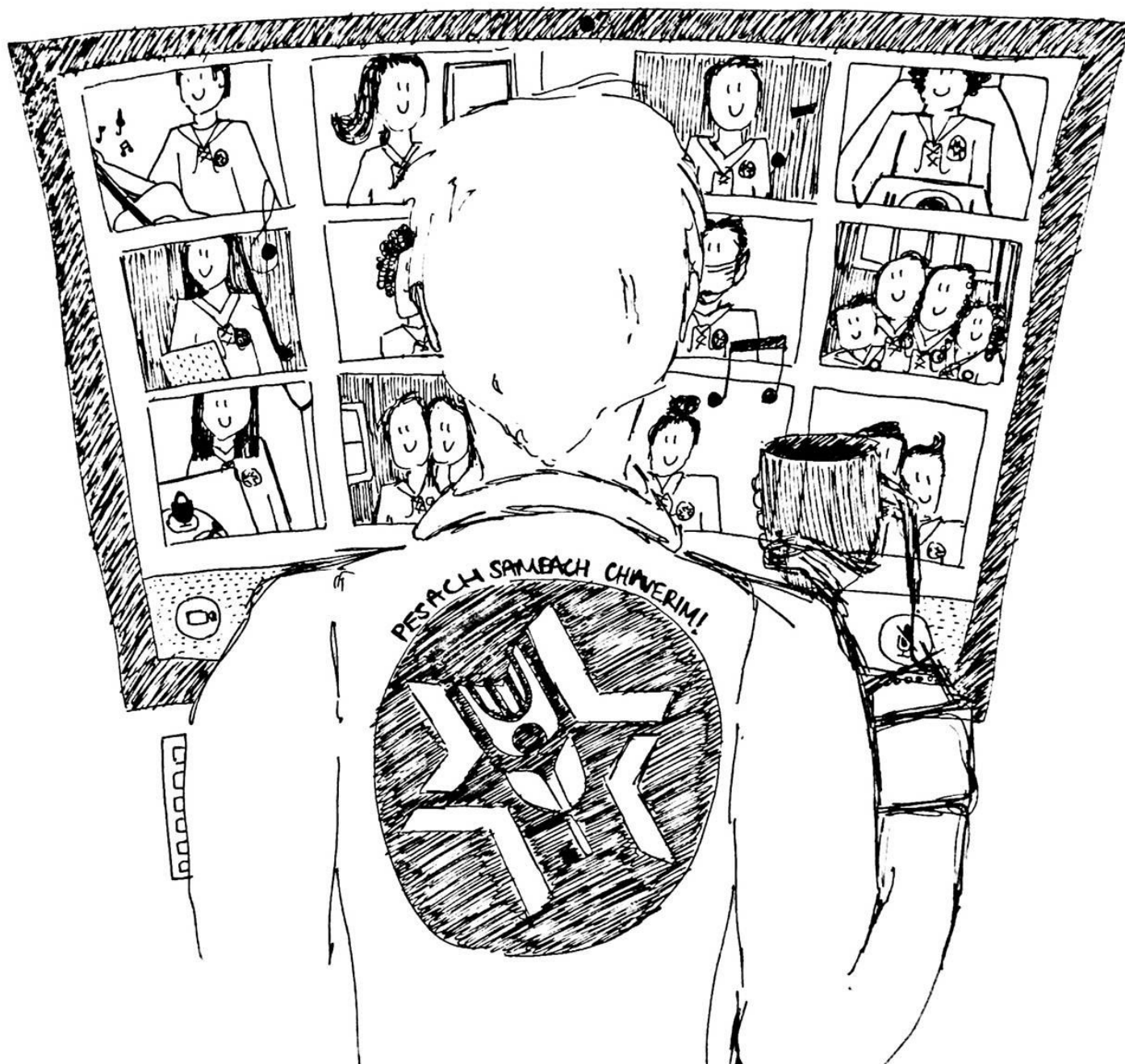


HABONIM DROR HAGGADAH 2020! [QUARANTINE EDITION]



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Why is this Seder different from all other Seder's?

To the members of Habonim Dror United Kingdom in the year 2020,

Peach Sameach everyone!

Every year at pesach we ask ourselves, "why is this night different from all other nights?" Well this year we ask ourselves, "why is this seder different from all other seders?"

It is tradition at seder to explore the theme of freedom as we recount the story of our peoples journey to freedom, from slavery in Egypt. It has also become traditional in culturally Jewish settings, to explore a modern understanding of slavery and freedom, and to pledge to help all those who are not free. This year, exploring freedom could not be more poignant. Although our inability to leave our homes at present is in no way comparable in severity to the experiences of our ancestors in Egypt, it is an opportunity to deepen our perspectives and see the stories in 4D. So this year when we eat our bitter herbs, talk of the building of the pyramids, and remind ourselves of the afflictions of our ancestors, take it as an opportunity to gain insight into those who are suffering and have suffered at the hands of enslavement or entrapment. Our current experience, although unpleasant, is an opportunity for us to begin to truly feel an affinity, so we can empathise and choose to act to help rid this world of modern day slavery.

Amongst the usual suspects that you will find on your seder plate , this year we ask that you also add a spoon. This spoon represents, commemorates and reminds us of those who are at risk, lonely or burdened during and as a result of the Coronavirus. Choose to use the message of pesach to acknowledge your luck and take care of those less fortunate. These times are tough, unpredictable and emotional, but they can also be a source of opportunity. Opportunity for societal attitudes to shift, for us to remember who and what is really important and also for recognition of our privilege, so as to provide us with a drive to strive for real change. Seder is all about remembering the times where we were disadvantaged so that we can make better choices for ourselves and our society . We must now stand up and remind our community of our religious and moral obligation to protect the lives of those who are suffering.

Finally, the mazkirut 5780 just wanted to take this opportunity to give you the praise you deserve. Over the past 3 weeks, we have had the honour of watching the movement come together and really show us how much they care about one another and about the bettering of society. We are so incredibly proud to be able to have facilitated the incredible work you have all done to educate, entertain and look after the wellbeing of our movement, as well as take responsibility for our wider communities. We have watched while the movement has become a source of happiness for our chanichimot and madrichimot alike, and it is exactly now that we can sincerely understand what the movement has done for us. So this seder will be very different from every other that you have been to before, but something that is unchanged is the Habonim Dror community that you have around you.

Aleh Vehagshem,

Ilana, Becky, Jake and Harry (Mazkirut 5780)



The (Crowded) Vegan Seder Plate

Contributed by [Laura Craig Mason](#)

Source: Laura & Salty Femme Haggadah

The Seder Plate holds elements of the Seder story. This vegan Seder plate removes animal products, and adds the orange ensuring a space for women at this table.

- **Zeroa** - for some a 'roasted bone', but on our plate a roasted beet that represents the Passover sacrifice offered while the Temple stood in Jerusalem (before 70 CE)
- **Beitza** - for some a roasted egg, but for on our plate it is an avocado seed (or olives) representing both the Passover offering and the cycle of life and death.
- **Maror** - A bitter herb (horseradish), which reminds us of the bitterness of enslavement.
- **Charoset** - A mixture of fruit, nuts, wine and spices, which represents the mortar our ancestors used to build the structures in Mitzrayim (Egypt)
- **Karpas** - A green vegetable (beet greens), which symbolizes hope and renewal.
- **Chazeret** - A second bitter vegetable (parsley), again reminding us of the harshness of slavery
- **Orange** - acknowledging the role of women in Jewish myths, community and society overall
- **Olive** - Why an olive? 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 the lands of Israel and Palestine, olive groves provide this security. When olive groves are destroyed, the past and future is destroyed. Without economic security, a people can much more easily be conquered, or enslaved. And so this year, 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.

Additional Seder plate elements:

Potato: The potato symbolises the exodus of Ethiopian Jews from oppression to freedom, from famine to plenty, and recognising the suffering and starvation of those in concentration camps during the Holocaust.

Onion: Just as an onion has many layers of skin, one can imagine society as being like an onion with each layer representing a major part. It is also a constant reminder that hierarchical layers within societies, religions and communities are very prevalent.

2020 specific addition to the Seder plate:

Spoon: This year we are facing a seder unlike any other. The need to recognise those less fortunate than us is paramount and this year we commemorate this at our seder's by adding a spoon to the plate. Many people are currently at risk due to medical rationing. Spoons have come to represent the limited energy that chronically ill people have for our daily needs. A spoon is also a symbol of nourishment and care that we need during this time. Let us remember that no one is disposable.

Kadesh



The Four Cups of Wine

"If to be free is the most important goal of all, then to help someone else to be or become free must be the most sublime and rewarding of human endeavours" - Eli Wiesel

Tonight we drink four cups of wine. Why four? Some say that the cups represent our matriarchs - Sarah, Rebecca, Rachel, and Leah - whose virtue caused G-d to liberate us from slavery. This year we, as Habonim Dror, are going to think about each of the four cups of wine as representing four different types of freedoms that we are working towards in the world:

1. Freedom from government-led oppression
2. Freedom from pressure to conform to societal norms
3. Freedom from patriarchal society
4. Freedom from indifference

The four promises of liberation G-d makes in the Torah: I will bring you out, I will deliver you, I will redeem you, I will take you to be my people. (Exodus 6:6-7) have been interpreted as four stages on the path of liberation: becoming aware of oppression, opposing oppression, imagining alternatives, and accepting responsibility to act.

Talking point: Think of another freedom that you believe Habonim Dror should be working towards and how we as a movement can take responsibility to act. Turn to the person next to you and discuss. If you want to share then please do.

The First Cup of Wine
(Freedom from government-led oppression)

Whilst drinking the first cup of wine I want you to think about those in the world who are not able to enjoy true freedom in their countries, those who are bound by government-led oppression and discriminatory laws. This year you should also think about what it means to be free with the context of social isolation in the current climate and recognise who might be less free than others; the elderly, the unwell, the anxious...

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

**בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה**

Baruch Atah Adonai, Eloheinu Melech ha-olam,
she-hechyanu v'key'manu v'higiyanu lazman hazeh.

We praise God, Ruler of Everything, who has kept us alive, raised us up, and brought us to this happy moment

An alternative blessing: We drink this cup in order to remember our ancestors who were oppressed in Egypt and all those who are oppressed today. Drink the first cup of wine!

Drink the first cup of wine!

The Heroic and Visionary Women of Passover

Contributed by [Raechel Banks](#)

Source: AJWS

By Justice Ruth Bader Ginsburg and Rabbi Lauren Holzblatt

On Passover, Jews are commanded to tell the story of the Exodus and to see ourselves as having lived through that story, so that we may better learn how to live our lives today. The stories we tell our children shape what they believe to be possible—which is why at Passover, we must tell the stories of the women who played a crucial role in the Exodus narrative.

The Book of Exodus, much like the Book of Genesis, opens in pervasive darkness. Genesis describes the earth as “unformed and void, with darkness over the surface of the deep.”¹ In Exodus, darkness attends the accession of a new Pharaoh who feared the Israelites and so enslaved them. God alone lights the way out of the darkness in Genesis. But in Exodus, God has many partners, first among them, five brave women.

There is Yocheved, Moses’ mother, and Shifra and Puah, the famous midwives. Each defies Pharaoh’s decree to kill the Israelite baby boys. And there is Miriam, Moses’ sister, about whom the following midrash is taught:

[When Miriam’s only brother was Aaron] she prophesied... “my mother is destined to bear a son who will save Israel.” When [Moses] was born the whole house... filled with light[.] [Miriam’s] father arose and kissed her on the head, saying, “My daughter, your prophecy has been fulfilled.” But when they threw [Moses] into the river her father tapped her on the head saying, “Daughter, where is your prophecy?” So it is written, “And [Miriam] stood afar off to know what would be[come of] the latter part of her prophecy.”²

Finally, there is Pharaoh’s daughter Batya, who defies her own father and plucks baby Moses out of the Nile. The Midrash reminds us that Batya knew exactly what she doing:

When Pharaoh’s daughter’s handmaidens saw that she intended to rescue Moses, they attempted to dissuade her, and persuade her to heed her father. They said to her: “Our mistress, it is the way of the world that when a king issues a decree, it is not heeded by the entire world, but his children and the members of his household do observe it, and you wish to transgress your father’s decree?”³

But transgress she did.

These women had a vision leading out of the darkness shrouding their world. They were women of action, prepared to defy authority to make their vision a reality bathed in the light of the day.

Retelling the heroic stories of Yocheved, Shifra, Puah, Miriam and Batya reminds our daughters that with vision and the courage to act, they can carry forward the tradition those intrepid women launched.

While there is much light in today's world, there remains in our universe disheartening darkness, inhumanity spawned by ignorance and hate. We see horrific examples in the Middle East, parts of Africa, and the Ukraine. The Passover story recalls to all of us—women and men—that with vision and action we can join hands with others of like mind, kindling lights along paths leading out of the terrifying darkness.

1 Genesis 1:2 2 Babylonian Talmud, Megillah 14a 3 Babylonian Talmud, Sotah 12b

Ruth Bader Ginsburg is a Justice of the United States Supreme Court. Appointed by President William Jefferson Clinton in 1993, she is known as a strong voice for gender equality, the rights of workers, and separation between church and state.

Rabbi Lauren Holtzblatt is a rabbi at Adas Israel Congregation in Washington, D.C.. She is co-creator of two nationally recognized community engagement projects—MakomDC and the Jewish Mindfulness Center of Washington.

Talking Point: Discuss with the person next to you what messages we can take from these stories of strong and heroic women? How could we apply these to our own lives?

Urchatz

Washing our Hands

At this point we are meant to wash our hands to prepare ourselves for the rest of the Seder that is to come, to purify ourselves. Too often during our daily lives we don't stop and take a moment to prepare for whatever it is we're about to do. Let's pause to consider what we hope to get out of our evening together tonight. Feel free to wash your hands if you choose to.



Our hands can be vehicles for creation or destruction. We cleanse our hands and dedicate them to working for good in the world.

Go round the seder table and ask everyone to say one hope they have for tonight's seder

Karpas

At this point in the Seder, it is tradition to eat a green vegetable dipped in salt water. The green vegetable represents spring, rebirth, renewal and growth; the salt water represents the tears of enslavement.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

We praise God, Ruler of Everything, who creates the fruits of the earth.



We look forward to spring and the reawakening of flowers and greenery. They haven't been lost, just buried beneath the snow, getting ready for reappearance just when we most needed them.

Talking point: We all have aspects of ourselves that sometimes get buried under the stresses of our busy lives. What elements of our own lives do we hope to revive this spring?

Yachatz

הָא לַחֲמַא עֲנִיא דִּי אָכְלוּ אַבְהַתָּנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דִּכְפִּין יִיתִי וְיִכֹּל, כָּל דִּצְרִיךְ יִיתִי וְיִפְסַח. הַשְׁתָּא הָכָא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה
בְּנֵי חוֹרִין:

Ha lakhma anya, di akhalu avhatana, b'ara d'mitzrayim.
Kol dikhfin yei-tei v'yeikhul, kol ditzrikh yeitei v'yipsach. Hashata hakha, l'shanah
haba'ah b'arah d'yisrael. Hashata avdei, l'shanah haba'ah b'nei khorin.

This is the bread of affliction, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are needy come and celebrate the 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.

Breaking The Middle Matzah



Yachatz - Breaking the Matzah is one of many ritual acts that turns the food of the Seder into a symbol of meaning. Count off the matzot from top to bottom: 1, 2, 3, The top matzah is for the usual blessing over bread - Motzi. The bottom matzah is for the Hillel sandwich (korech) made with matzah, maror, and charoset. Of the three matzot, two remain whole, in order to symbolise the abundance of freedom. We break the middle matzah in two. The bigger portion is to be hidden for the Afikoman and eaten after desert when found. The smaller portion will be eaten with the top matzah when we say special blessing over matzah at the beginning of the meal.

HIDE THE AFIKOMAN NOW!

We now hold up this broken matzah, which so clearly can never be repaired. We eat the smaller part while the larger half remains out of sight and out of reach for now. We begin by eating this bread of affliction and, then, only after we have relived the journey through slavery and the exodus from Egypt, do we eat the Afikoman, the bread of our liberation. We see that liberation can come from imperfection and fragmentation. Every day, refugees across the globe experience the consequences of having their lives ruptured, and, yet, they find ways to pick up the pieces and forge a new, if imperfect, path forward.

At the Seder, we begin as slaves. We eat matzah, the bread of affliction, which leaves us hungry and longing for redemption. The matzah enables us to imagine what it was like to have only poor bread to eat, to be denied our right to live free and healthy lives. But, while we will soon enjoy a large meal and end the Seder night as free people, 795 million people around the world live with the daily reality of hunger. Let us awaken to their cries and declare:

לתת לכל מי רעב, לבוא לאכול

Kol dichfn yeitei v'yeichol

Let all who are hungry, come and eat.

Let us work toward a time when all who are hungry will eat as free people. Let all people have access to sustenance. Let local farms flourish and local economies strengthen. Let exploitation of natural resources cease so that the land may nourish its inhabitants. Let our world leaders recognise food as a basic human right and put an end to hunger. Let us support the communities of the world on their paths to sustenance.

This year, hunger and malnutrition are among the greatest risks to health around the world. Next year, may the bread of affliction be simply a symbol, and may all people enjoy the bread of plenty, the bread of freedom.

A Fourth Matzah?

Three matzot are traditionally placed on the Seder plate, however, in the past century many Jews added a fourth matzah as a reminder of the Jews of the former USSR, who were once forbidden to practice their Judaism. We ate the fourth matzah for them, because they could not; we prayed for their liberation. They are now able to practice Judaism, but we have kept the fourth matzah here, as a reminder that while any one person is enslaved anywhere and in any way, we are not entirely free. This fourth matzah is the matzah of hope.

(Williams College Feminist Haggadah)

We Dedicate Our Fourth Matzah to The Ugyhur Muslims of China

China is widely considered to be one of the worst countries in the world for religious freedom. But while the persecuted Church often dominates the headlines in Western media, much less is known about the persecuted Muslim community in China's far-western corner. Xinjiang is an autonomous region right at the tip of north-western China, bordering eight countries including Tibet, India, Russia, Afghanistan and Pakistan. Traditionally, the majority of the population is Uyghur (or Uighur), a Turkic-language speaking group most of whom are Muslim, and Islam plays a significant role in the culture.

"China's leadership has long justified its harsh policies... by asserting the importance of confronting the so-called 'three evils' – separatism, terrorism, and religious extremism," the USCIRF said. "In 2015, the Chinese Communist Party tightened its internal ideology, elevating the crusade against the three evils, particularly with respect to religious freedom."

In 2015, women were banned from wearing the burqa in the capital of Xinjiang province, home to China's largest Ugyhur Muslim community in an attempt to "curb growing extremism." Other more recent measures include a total ban on any form of expression of Islam in Xinjiang. China has not only shut down mosques, but also has banned all Islamic texts, including the Quran, while Muslim sounding names are also outlawed, as are beards and clothing that suggest adherence to the Islamic faith. China has also made it mandatory for all Uighur Muslims to have their motorbikes and cars fitted with a tracking device, so that authorities can pinpoint any Uighur at any given moment.

In 2019, the United Nations ambassadors from 22 nations, including Australia, Canada, France, Germany, Japan and the UK signed a letter condemning China's mass detention of the Uyghurs and other minority groups, urging the Chinese government to close the camps. Conversely, a joint statement was signed by 37 states commending China's counter-terrorism program in Xinjiang, including Algeria, the DR Congo, Russia, Saudi Arabia, Syria, Iran, Iraq, Pakistan, North Korea, Egypt, Nigeria, the Philippines and Sudan.

Case Study

For Zumrat Dawut, like many other, the ordeal started with a call from the police. In March 2018, she was at home in Urumqi, the capital of Xinjiang, when she was told to report to a local station. She was led to a cold basement and tied by her wrists and ankles to a metal chair. Over the next 24 hours, she was interrogated about calls to and from her cellphone, and about bank transactions she had made, according to her account. After a day, she was moved – black hood over her head, still shackled – in a police van to a medical center and then on to a detention camp.

She said she was forced to change into prison clothes in front of men. Eventually, she was taken to a cramped cell filled with so many women that they had to lie down in shifts, she said. By day, they were forced to recite propaganda and praise Chinese leader Xi. She was held for 62 days, a stay that might have been longer, she believes, had her husband not been pressing Pakistani diplomats for help to obtain her release. When she was let go, she was forced to sign documents agreeing not to practise her religion and not to tell anyone what happened in the camp.

After her detention she was forced to pay a fine of more than \$2500 for breaking China's family planning rules by having three, not two children. She was then told the government was offering her a free, surgical sterilization – a procedure she did not want but was terrified to refuse lest she be detained again. She said, "I'm not the only one who was forced to have that operation. Altogether we were four. In the local community service office, they said that if we didn't have this surgery, it would impact everything we did in the future, and we could be sent to a camp again. They said we had better just get it done if we wanted to live comfortably and freely. I wanted to have another baby boy. They want the extinction of Uighurs."

But Dawut has learned that challenging China's narrative on Xinjiang can be dangerous, even if you do it from the US. When she escaped Xinjiang, Dawut was determined to speak out about Beijing's heavy hand. Soon after she arrived on US soil, a Uighur friend connected her with a reporter at The Washington Post. At one point, she asked that The Post shelve her story because she feared for her family in China. But staying quiet hurt in its own way. In detention she had wondered why the world was not saying more about what was happening. "After I got out of China, I thought that I must be their voice," she said. She decided to go public.

In September, she shared her story at a State Department panel discussion on the sidelines of the United Nations General Assembly in New York. In October, in a speech at the Vatican, Mike Pompeo (US secretary of state) cited Dawut's case as an example of religious persecution in China. On Oct. 12 a former neighbour sent a message saying that Dawut's father, who had been interrogated many times, had died. The circumstances of his death are still not clear. The next day, a Communist Party-controlled news outlet, published a story featuring one of Dawut's brothers. In a video he says he recently learned about Pompeo's speech – strange, given that stories of Beijing are routinely scrubbed from the Internet in China. He then addresses Pompeo directly calling his Vatican speech "an outright lie." He goes on to say that his sister was never sent to a "vocational and education training center" – the term Chinese officials use to describe the camps – and that she was treated for myoma of the uterus and was not sterilised.

-- Exodus Story

Stand With Refugees This Passover

Contributed by **HIAS**

Source: HIAS Seder Supplement

To use at the beginning of the Maggid, the telling of the Passover story.

The heart of the Passover Seder is the Maggid, meaning storytelling. Maggid comes from the same root as Haggadah, which means telling. The Maggid tells the story of the Jewish people's exodus from slavery in Egypt. During the Maggid, we say the words, "*Arami oved avi*." This phrase is sometimes translated as "My father was a wandering Aramean" and other times as "An Aramean sought to destroy my father." Somewhere between the two translations lies the essence of the Jewish experience: a rootless people who have fled persecution time and time again.

At this point in the Seder walk with your guests to your front door and place a pair of shoes on your doorstep and read together:

"As we recite the words '*Arami oved avi*,' we acknowledge that we have stood in the shoes of the refugee. Today, as we celebrate our freedom, we commit ourselves to continuing to stand with contemporary refugees. In honor of this commitment, we place a pair of shoes on our doorstep of this home to acknowledge that none of us is free until all of us are free and to pledge to stand in support of welcoming those who do not yet have a place to call home."

Invite family and friends to join you by placing a pair of shoes on their doorstep as well. Encourage them this Passover to support welcoming the world's refugees and stand up against the xenophobia and hatred being levied against these most vulnerable people.

from the HIAS Seder Supplement <http://www.hias.org/passover2016-supplement>

Maggid

The Four Questions - Ma Nishtanah

The Jewish Art of Questioning Everything

The formal telling of the story of Passover is framed as a discussion and the Seder is structured to provoke all sorts of questions. The tradition that the youngest person asks the questions reflects the centrality of involving everyone in the Seder and the importance that Judaism places on asking questions.

Pesach is the most celebrated Jewish holiday on the calendar. With such large participation, it becomes an opportune educational and religious moment as the Seder is for many their only encounter with Judaism throughout the year.

So with all their wisdom, what did the Rabbis instruct us to do at such an auspicious time? Belief in God? Keeping Kosher? Giving to charity? Nope. They preached about the importance of asking questions - they decided that Pesach should be filled with questions instead of answers. This is a truly radical pedagogic decision on their part. For rabbis, a question is more valuable than an answer, teaching us to value exploration and not discovery.

On Pesach we replicate the experience of going from slavery to freedom by drinking wine, reclining like royalty, and eating a delicious meal. However, the Seder teaches us that the highest expression of freedom is asking questions. By asking "why" we take the first step into freedom.

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שֶׁבִּיכּוֹל הַלַּיְלוֹת אֲנִי אוֹכְלִין חֲמֵץ וּמַצָּה הַלַּיְלָה הַזֶּה כָּלּוּ מַצָּה

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah. Tonight we only eat matzah.

**שֶׁבִּיכּוֹל הַלֵּילוֹת אָנוּ אוֹכְלִין שֶׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה
מָרּוֹר**

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.

**שֶׁבִּיכּוֹל הַלֵּילוֹת אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ פַּעַם אַחַת
הַלַּיְלָה הַזֶּה שְׁתֵּי פַעֲמִים**

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

On all other nights we aren't expected to dip our vegetables one time. Tonight we do it twice.

**שֶׁבִּיכּוֹל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יּוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין**

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

On all other nights we eat either sitting normally or reclining. Tonight we recline.

Ma Nishtana highlights the importance placed on education and questioning by Jewish tradition.

Talking point: What is the importance of questioning? How does questioning create change? In what ways does education enable freedom?

The Question I Wait For

It happened again when I was in Jerusalem several years ago, at a Seder that was lovingly prepared. There we were in our linen clothes, frest and eager to participate in the evening's ritual, the festival of freedom. We were planning to do our part to bring a better world into being. A young guest patiently listened to much talk of freedom and the end of slavery, and then voiced a question: "How can we sit here and celebrate our freedom when so many other people are now enslaved?" There was a silence.

Then, tentatively, one by one, guests began trying to answer the question. And as the conversation haltingly continued, to my mind the real Seder began. This is the question I wait for every year. I have come to believe that the entire ritual of the Seder is meant to evoke this question. We sit here together and extol and praise our freedom just so that we can ask how we dare to do so. How dare we spend the night singing to God about our freedom against the backdrop of an enslaved world? The paradoxical answer to this question is at the crux of why I return to the Seder table spring after spring. Precisely because the world is broken, because there is still suffering and injustice, we must sit here and dwell on the miracle of our freedom from slavery. By telling our story together, we affirm that while not everyone is free, we ourselves are not wholly free, there is still freedom in our world. We remember in a rush what freedom feels like. And together, over the course of the telling, we re-create a communal vision of a better world. We voice our desire that we be not only the recipients of freedom but its instigators as well - a people ready to birth freedom at a moment's notice. Through our ritual and in our readiness, we isolate freedom, we stake it out, we approach it. It is like any other act of faith. We know that there is pain in our rid. But on this night, we do not let that pain paralyze us. We quietly but unmistakably deny pain the right to define our life's work. Rather, on this night, we gather together in our homes to stare into the eyes of freedom. We throw our mighty hands and our outstretched arms around its neck and refuse to let it go.

NOA RACHEL KUSHNER

The Fifth Question

In addition to the Four Questions, tonight we ask ourselves a fifth: We are commanded to celebrate as if each one of us were personally liberated from Egypt.

In the last year, how have you been liberated from bondage—and in the next year, how do you hope to bring yourself closer to your place of freedom?

IN EVERY GENERATION one is obligated to ask new questions. Though the Haggadah never explicitly makes such a demand, the Mishna does require intelligent children to ask their own questions. Naturally these will reflect their own era. Even the recommended four questions of the youngest child have changed over the generations.

What questions will you ask this seder?

The Four Children

As we tell the story, we think about it from all angles. Our tradition speaks of four different types of children who might react differently to the Passover Seder. It is our job to make our story accessible to all the members of our community, so we think about how we might best reach each type of child:

The Wise Child – What do they say? “We look around and we see that society is unjust. We can understand that there must be a better way. We dream of a society that is based on the value of human equality, respect and peace. We dream of a utopian ideal, and we will strive towards it.” Since these children want to learn, we should teach them about the social revolutions led by our people, and others, from the time of the exodus from Egypt through to the establishment and renewal of the Kibbutz Movement in Israel.

The Wicked Child – What do they say? “Why do you dream? Why do you endeavor to look beyond the reality that is set before you? Why do you insist on partaking in this naïve dead end pursuit?” These children refuse to acknowledge the discrimination, the greed, the selfishness, the alienation and the violence that pervades human society. When these children dream, they picture only the fulfilment of their own personal desires. We should tell these children that if they were alive at the time of Abraham, Moses, Miryam, Yocheved, Karl Marx, Borochoy, Antek and Zivya Lubetkin,

The Simple Child – What do they say? “What is a dream? Why is it important to dream? What is utopia? What is this all about?” We must provoke their questions and explain the importance of collective dreams and a utopian vision in the creation of a new reality.

The Child Who Does Not Know How to Ask – The children who do not know how to ask – we must nurture these children and teach them to dream, to think beyond their current reality, to be critical thinkers. We must teach them of dreams. Not the dreams of sleep, but the dreams of conscious thought, of a place where human society is good.

‘There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.’

A Meditation on the Four Children

Contributed by [The Seder Creators](#)

Source:

A Meditation on the Four Children

by Rabbi Brant Rosen

As Jews, how do we respond when we hear the tragic news regularly coming out of Israel/Palestine? How do we respond to reports of checkpoints and walls, of home demolitions and evictions, of blockades and military incursions?

It might well be said that there are four very different children deep inside each of us, each reacting in his or her own characteristic way. The **Fearful Child** is marked by the trauma of the Shoah and believes that to be a Jew means to be forever vulnerable. While he may be willing to accept that we live in an age of relative Jewish privilege and power, in his heart he feels that all of these freedoms could easily be taken away in the blink of an eye. To the Fearful Child, Israel represents Jewish empowerment – the only place in the world that can ensure the collective safety of the Jewish people.

The **Bitter** Child channels her Jewish fears into demonization of the other. This child chooses to view anti-Semitism as the most eternal and pernicious of all forms of hatred and considers all those “outside the tribe” to be real or potential enemies. She believes that Palestinians fundamentally despise Jews and will never tolerate their presence in the land – and that brute force is the only language they will ever understand.

The **Silent** Child is overwhelmed with the myriad of claims, histories, narratives and analyses that emerge from Israel/Palestine. While he dreams of a day in which both peoples will live in peace, he is unable to sift through all that he hears and determine how he might help bring that day about. At his most despairing moments, he doesn’t believe a just peace between these two peoples will ever be possible. And so he directs his Jewish conscience toward other causes and concerns – paralyzed by the “complexities” of this particular conflict.

The **Courageous Child** is willing to admit the painful truth that this historically persecuted people has now become a persecutor. This child understands and empathizes with the emotions of the other children all too well – in truth, she still experiences them from time to time. In the end, however, the Courageous Child refuses to live a life defined by immobilized by fear, bitterness or complacency. She understands it is her sacred duty to stand in solidarity with all who are oppressed, particularly when she herself is implicated in that oppression.

At one time or another we have heard within ourselves the voices of any or all of these children. How will we respond to them?

The Exodus

THE EXODUS: a story in seven short chapters



1. Once upon a time our people went into galut, exile, in the land of Egypt. During a famine our ancestor Jacob and his family fled to Egypt where food was plentiful. His son Joseph had risen to high position in Pharaoh's court, and our people were well respected and well-regarded, secure in the power structure of the time.
2. Generations passed and our people remained in Egypt. In time, a new Pharaoh ascended to the throne. He found our difference threatening, and ordered our people enslaved. In fear of rebellion, Pharaoh decreed that all Hebrew boy-children be killed. Two midwives named Shifrah and Puah defied his orders, claiming that "the Hebrew women are so hardy, they give birth before we arrive!" Through their courage, a boy survived; midrash tells us he was radiant with light. Fearing for his safety, his family placed him in a basket and he floated down the Nile. He was found, and adopted, by Pharaoh's daughter, who named him Moshe because min ha-mayim m'shitihu, from the water she drew him forth. She hired his mother Yocheved as his wet-nurse. Thus he survived to adulthood, and was raised as Prince of Egypt.
3. Although a child of privilege, as he grew he became aware of the slaves who worked in the brickyards of his father. When he saw an overseer mistreat a slave, he struck the overseer and killed him. Fearing retribution, he set out across the Sinai alone. God spoke to him from a burning bush, which though it flamed was not consumed. The Voice called him to lead the Hebrew people to

freedom. Moses argued with God, pleading inadequacy, but God disagreed. Sometimes our responsibilities choose us.

4. Moses returned to Egypt and went to Pharaoh to argue the injustice of slavery. He gave Pharaoh a mandate which resounds through history: Let my people go. Pharaoh refused, and Moses warned him that Mighty God would strike the Egyptian people. These threats were not idle: ten terrible plagues were unleashed upon the Egyptians. Only when his nation lay in ruins did Pharaoh agree to our liberation.
5. Fearful that Pharaoh would change his mind, our people fled, not waiting for their bread dough to rise. (For this reason we eat unleavened bread as we take part in their journey.) Our people did not leave Egypt alone; a “mixed multitude” went with them. From this we learn that liberation is not for us alone, but for all the nations of the earth. Even Pharaoh’s daughter came with us, and traded her old title (bat-Pharaoh, daughter of Pharaoh) for the name Batya, “daughter of God.”
6. Pharaoh’s army followed us to the Sea of Reeds. We plunged into the waters. Only when we had gone as far as we could did the waters part for us. We mourn, even now, that Pharaoh’s army drowned: our liberation is bittersweet because people died in our pursuit.
7. To this day we relive our liberation, that we may not become complacent, that we may always rejoice in our freedom.

The 10 Plagues



As we rejoice at our deliverance from slavery, we acknowledge that our freedom was hard-earned. We regret that our freedom came at the cost of the Egyptians' suffering, for we are all human beings made in the image of God. We pour out a drop of wine for each of the plagues as we recite them. Dip a finger or a spoon into your wine glass for a drop for each plague. These are the ten plagues which God brought down on the Egyptians:

GAME: Everyone look under your chair...If you are one of the chosen 10 plagues then you must act out your assigned plague when we read out the 10 plagues.

דָּם.	<i>Dam</i>	Blood
צַפַּרְדֵּי.	<i>Tzfarde'ah</i>	Frogs
כִּנִּים.	<i>Kinim</i>	Lice
עֲרוֹב.	<i>Arov</i>	Insect swarms
דָּבָר.	<i>Dever</i>	Cattle plague
שָׁחִין.	<i>Sh'chin</i>	Boils
בָּרָד.	<i>Barad</i>	Hail
אַרְבֶּה.	<i>Arbeh</i>	Locusts
חֹשֶׁךְ.	<i>Choshech</i>	Darkness
מָכַת בְּכוֹרוֹת:	<i>Makat B'chorot</i>	Death of the First-Born

The 10 Modern Plagues

The traditional Haggadah lists ten plagues that afflicted the Egyptians. We live in a very different world, but Passover is a good time to remember that, even after our liberation from slavery in Egypt, there are still many challenges for us to meet. Here are ten 'modern plagues':

Inequity - Access to affordable housing, quality healthcare, nutritious food, good schools, and higher education is far from equal. The disparity between rich and poor is growing, and opportunities for upward mobility are limited. The richest 10% of households hold 45% of all wealth. The poorest 50%, by contrast, own just 8.7%.⁶

Entitlement - Too many people consider themselves entitled to material comfort, economic security, and other privileges of middle-class life without hard work.

Fear - Fear of "the other" produces and reinforces xenophobia, anti-immigrant sentiment, antisemitism, homophobia, and transphobia.

Greed - Profits are a higher priority than the safety of workers or the health of the environment and workers' right to organize and bargain collectively is threatened. Additionally, a report by Unicef, the UN children's agency, warns that materialism has come to dominate family life in Britain as parents "pointlessly" amass goods for their children to compensate for their long working hours.

Distraction - In this age of constant connectedness, we are easily distracted by an unending barrage of information, much of it meaningless, with no way to discern what is important.

Distortion of reality - The media constructs and society accepts unrealistic expectations, leading to eating disorders and an unhealthy obsession with appearance for both men and women.

Unawareness - It is easy to be unaware of the consequences our consumer choices have for the environment and for workers at home and abroad. Do we know where or how our clothes are made? Where or how our food is produced? The working conditions? The impact on the environment?

Discrimination - While we celebrate our liberation from bondage in Egypt, too many people still suffer from discrimination. For example, blacks in the United States are imprisoned at more than five times the rate of whites, and Hispanics are locked up at nearly double the white rate. Women earn 77 cents for every dollar earned by a man. At 61 cents to the dollar, the disparity is even more shocking in Jewish communal organization.

Silence - Every year, 4.8 million cases of domestic violence against American women are reported. We do not talk about things that are disturbing, such as rape, sex trafficking, child abuse, domestic violence, and elder abuse, even though they happen every day in our own communities.

Feeling overwhelmed and disempowered - When faced with these modern “plagues,” how often do we doubt or question our own ability to make a difference? How often do we feel paralyzed because we do not know what to do to bring about change?



Give it a go:

Here you will see the Haggaddah from Birmingham Ken in 1977. Below you'll find their amended lyrics to Dayenu where they personalised the song. Try to think of lyrics for each of the people around your table to sing during Dayenu.

If only Mike P. would win the pools - maybe he'd buy us a ha'penny chew... DAYENU
If only Mark Abrams would grow up.....DAYENU
If only Simon Abrams would grow down.....DAYENU
If only Erica Cohen had not got so upset at the film.....DAYENU
If only Jonathan Puteman would take a long walk....off a short pier...DAYENU
If only Sharon wasn't so 'andy.....DAYENU
If only we knew what Peanut carried in his duffel bag.....DAYENU
If only B'ham City would be relegated.....DAYENU
If only Jonathan Barrie would pick a fight with Muhammed Ali and lose..DAYENU
If only Mike and Ian had not been such good rashei kinim...maybe the Ken would not be in such a state.....DAYENU
If only Paul Levine was Rosh Ken.....DAYENU
If only Alan would go back on Shnat Nachshara.....DAYENU
If only Start would go with him.....DAYENU
If only Mike and Sue wouldn't.....DAYENU
If only Janet and Noah would.....DAYENU
If only Debbie and Adam could.....DAYENU
If only Debbie Witton was five years older.....DAYENU
If only Andrew Coorney was twelve years younger.....DAYENU
If only Theodore Travis was Theodore Herzl.....DAYENU
If only Naomi Feldman would sthpeak nithly.....DAYENU

Dayeinu - African Migrants in Israel

The Traditional Dayeinu recounts all of the miracles God performed for the Jewish people as we left Egypt and states that had God performed just one of these miracles "it would have been enough" - Dayeinu.

This version, written by Bradley Burston for Ha'aretz for Israel's refugee asylum seekers, awaiting deportation on Passover. Let us remember that while we might be free, others are not. **What can we do to help?**

1. Ilu Ilu Hotzianu, Hotzianu m'Mitzrayim, Hotziyanu M'Mitzrayim - Dayenu.

[If all that He had done, was to take us out of Egypt - Dayenu, that would have been enough for us]

CHORUS: Dei-Dei-Einu, Dei-Dei-Einu, Dei-Dei-Einu, Dayenu Dayenu.

2. Ilu Ilu Hotzianu, Hotzianu M'Mitzrayim, v'lo asitem banu shfatim (toch bizui Bagatz) - Dayenu. [If He had taken us out of Egypt and you not carried out judgements against us (in contempt of the High Court of Justice) - Dayenu]

3. Ilu asitem banu shfatim v'zot hee lo kinta otanu sartan - Dayanu

[If you had carried out judgements against us in defiance of the High Court of Justice and that person had not labeled us "Cancer" - Dayenu]

CHORUS: Dei-Dei-Einu, Dei-Dei-Einu, Dei-Dei-Einu, Dayenu Dayenu.

4. Ilu zot hee kinta otanu Sartan v'lo chizaktem et liebchem (l'bakashoteinu l'miklat) - Dayenu [Had that person labeled us "Cancer" but had you not hardened your hearts (to our repeated requests for asylum and refugee status) - Dayenu.]

5. Ilu chizaktem et liebchem v'lo natatem l'bechoreinu l'moot b'machsanei tinokot - Dayenu [Had you hardened your hearts to us, but not allowed our first-born to die in "Baby Warehouses" - Dayenu]

6. Ilu natatem l'bechoreinu l'moot v'lo tichnantem Erev Pesach l'garsheinu l'Rwanda V'Uganda - Dayenu. [Had you allowed our first born to die but not planned, as Pesach approached, to kick us out to Rwanda and Uganda - That would have been more than enough for us.]

CHORUS: Dei-Dei-Einu, Dei-Dei-Einu, Dei-Dei-Einu, Dayenu Dayenu.

Avadim Hayyinu

Avadim hayyinu

hayyinu

l'far'oh b'mitzrayim

b'mitzrayim

Avadim hayinu

ataata b'nei chorin

b'nei chorin

"We were slaves, but now we are free." Is this true?

Though we no longer labor under Pharaoh's overseers, we may still be enslaved—now in subtler ways,

harder to eradicate. Do we enslave ourselves to our jobs? To our expectations? To the expectations of

others? To our fears? Tonight we celebrate our liberation from Egypt—in Hebrew,

Mitzrayim, literally "the

narrow place." But narrow places exist in more ways than one. Let this holiday make us mindful of internal

bondage which, despite outward freedom, keeps us enslaved.

This year, let our celebration of Passover stir us to shake off these chains. Our

liberation is in our own

hands.

Second Cup of Wine

This year whilst drinking the second cup of wine I want you to think about those in the world who are not able to enjoy personal freedom to express who they are without having to do so within the boundaries of societal norms.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.
We praise God, Ruler of Everything, who creates the fruit of the vine.

Miriam's Cup

Filling Miriam's Cup follows the second cup of wine, before washing the hands.

Raise the empty goblet and say:

Miriam's cup is filled with water, rather than wine. I invite women of all generations at our seder table to fill Miriam's cup with water from their own glasses.

Pass Miriam's cup around the table(s). Explain the significance of filling Miriam's cup with water: A Midrash teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This well was given by God to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people. Both Miriam and her well were spiritual oases in the desert, sources of sustenance and healing. Her words of comfort gave the Hebrews the faith and confidence to overcome the hardships of the Exodus. We fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people. As keepers of traditions in the home, women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses, so that our daughters may continue to draw from the strength and wisdom of our heritage.

When Miriam's cup is filled, raise the goblet and say:

We place Miriam's cup on our seder table to honor the important role of Jewish women in our tradition and history, whose stories have been too sparingly told.

Continue by reciting this prayer (from Susan Schnur):

"You abound in blessings, God, creator of the universe, Who
sustains us with living water. May we, like the children of Israel leaving Egypt, be
guarded and nurtured and
kept alive in the wilderness, and may You give us wisdom to understand that the
journey itself holds the promise of redemption. AMEN."

Motzi-Matzah

Everyone receives a piece of Matzah from the top and middle matzot.

The matzah reminds us that when the chance arises for liberation, we must seize it even if we do not feel ready- indeed, if we wait until we feel fully ready, we may never act at all.

ברוך אתה יי אלהינו מלך העולם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ:
Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.
We praise God, Ruler of Everything, who brings bread from the land.

ברוך אתה יי אלהינו מלך העולם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל:
אֲכִילַת מַצָּה
Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al
achilat matzah.
We praise God, Ruler of Everything, who made us holy through obligations,
commanding us to eat matzah.

Marror

We eat marror to remind ourselves of the bitterness of oppression, with Charoset to remind us of the sweetness of freedom.

Let us think of those in the world who aren't yet free as we taste the bitter marror and let the sweet taste of freedom empower us to act against injustice.

ברוך אתה יי אלהינו מלך העולם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת
מָר
Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al
achilat maror.
We praise God, Ruler of Everything, who made us holy through obligations,
commanding us to eat bitter herbs.

Then they came

Martin Niemoller

First they came for the Socialists, and I did not speak out--

Because I was not a Socialist.

Then they came for the Trade Unionists, and I did not speak out--

Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out--

Because I was not a Jew.

Then they came for me--and there was no one left to speak for me.

Koreich

When the Temple still stood, the sage Hillel originated the tradition of eating matzah and maror together, combining the bread of liberation with a remembrance of the bitterness of slavery. In following his example, we create a physical representation of the holiday's central dialectical tension. Everyone eats a Hillel Sandwich: maror between two pieces of matzah.

SHULCHAN OREICH!!

Let us eat



Tzafun

Finding and eating the Afikomen [tzafun] - צפון

GO GO GO!

The playfulness of finding the afikomen reminds us that we balance our solemn memories of slavery with a joyous celebration of freedom. The children hunt for the Afikomen and the adults wait - until the children have taken on their responsibility the seder cannot go on. Maybe I'm overthinking it a bit, but there is something special about this moment. That the future of the seder relies on the next generation playing their part. As 'the next generation' we should embrace this moment of joy as a celebration of our potential - how will we impact on the future of the Jewish people and the world?

The meal concludes with a taste of matzah - the taste of freedom.

Let's bench!

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזֵן אֶת-הָעוֹלָם
כֻּלּוֹ בְּטוֹבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים, הוּא נֹתֵן לֶחֶם
לְכָל-בָּשָׂר כִּי לְעוֹלָם חֲסֵדוֹ. וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד
לֹא חָסַר לָנוּ, וְאֵל יַחֲסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד.
בְּעָבוּר שְׁמוֹ הַגָּדוֹל, כִּי הוּא אֵל זֶן וּמַפְרִינֵס לְכָל
וּמַטִּיב לְכָל, וּמַכִּין מִזֶּן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יְיָ, הֵזֵן אֶת-הַכֹּל.

*Baruch atah Adonai, Eloheinu Melech haolam,
hazan et haolam kulo b'tuvo, b'chein b'chesed uv'rachamim.
Hu notein lechem l'chol basar ki l'olam chasdo.
Uv'tuvo hagadol tamid lo chasar lanu,
v'al yechsar lanu, mazon l'olam va-ed,
baavur sh'mo hagadol.
Ki hu El zan um'farneis lakol umeitiv lakol,
umeichin mazon l'chol b'riyotav asher bara.
Baruch atah Adonai, hazan et hakol.*

The Fourth Cup of Wine (Freedom from Indifference)

As we come to the end of the Seder, we drink one more glass of wine. With this final cup, we give thanks for the experience of celebrating Passover together, for the traditions that help inform our daily lives and guide our actions and aspirations.

Also, while drinking this final cup of wine, let us think about those are plagued by indifference, by a lack of interest in the oppression of others, by a lack of interest in understanding the wrongs in the world and by apathy.

The Perils of Indifference (extract of speech by Ellie Wiesel)

What is indifference? Etymologically, the word means "no difference." A strange and unnatural state in which the lines blur between light and darkness, dusk and dawn, crime and punishment, cruelty and compassion, good and evil.

Of course, indifference can be tempting -- more than that, seductive. It is so much easier to look away from victims. It is so much easier to avoid such rude interruptions to our work, our dreams, our hopes. It is, after all, awkward, troublesome, to be involved in another person's pain and despair. Yet, for the person who is indifferent, his or her neighbour are of no consequence. And, therefore, their lives are meaningless. Their hidden or even visible anguish is of no interest. Indifference reduces the other to an abstraction.

In a way, to be indifferent to that suffering is what makes the human being inhuman. Indifference, after all, is more dangerous than anger and hatred. Anger can at times be creative. One writes a great poem, a great symphony, one does something special for the sake of humanity because one is angry at the injustice that one witnesses. But indifference is never creative. Even hatred at times may elicit a response. You fight it. You denounce it. You disarm it. Indifference elicits no response. Indifference is not a response.

The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference.

Elijah's cup



We now refill our wine glasses one last time and open the front door to invite the prophet Elijah to join our Seder.

In the Bible, Elijah was a fierce defender of God to a disbelieving people. At the end of his life, rather than dying, he was whisked away to heaven. Tradition holds that he will return in advance of messianic days to herald a new era of peace, so we set a place for Elijah at many joyous, hopeful Jewish occasions, such as a baby's bris and the Passover Seder.

Let us open the door and instead of passively waiting for that era of peace think what it is we can do in our lives to bring it closer.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי
בְּמַהֲרָה בְּיָמֵינוּ יָבוֹא אֵלֵינוּ
עִם מָשִׁיחַ בֶּן דָּוִד,
עִם מָשִׁיחַ בֶּן דָּוִד.

**Eliyahu hanavi Eliyahu hatishbi Eliyahu, Eliyahu, Eliyahu hagiladi Bimheirah
b'yameinu, yavo eileinu Im mashiach ben-David, Im mashiach ben-David**

**Elijah the prophet, the returning, the man of Gilad: return to us speedily, in our
days with the messiah, son of David.**

NOW WE SING

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shana haba-ah biy'rushalayim

NEXT YEAR IN JERUSALEM!

Chad Gadya

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 chalba,
venashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata chutra,
vehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata nura,
vesaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata maya,
vekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata tora,
veshatah lemaya,
dekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata hashochet,
veshachat letora,
deshatah lemaya,
dekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata mal'ach hamavet,
veshachat leshochet,
deshachat letora,
deshatah lemaya,
dekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Va'ata HaKadosh Baruch-Hu,
veshachat lemal'ach hamavet,
deshachat leshochet,

deshachat letora,
deshatah lemaya,
dekavah lenura,
desaraf lechutra,
dehikah lechalba,
denashach leshunra
de'achla legadya
dizabin aba bitrei zuzei,
chad gadya, chad gadya.

Echad Mi Yodaya — Who Knows One

Who knows one? I know one!
One is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows two? I know two!
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows three? I know three!
Three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows four? I know four!
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows five? I know five!
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows six? I know six!
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.
in the heavens and the earth.

Who knows seven? I know seven!
Seven are the days of the week — ooh ah,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas,
Three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows eight? I know eight!
Eight are the days of a brit milah,
Seven are the days of the week — ooh ah,

Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows nine? I know nine!

Nine are the months before a baby is born,
Eight are the days of a brit milah,
Seven are the days of the week — ooh ah,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows ten? I know ten!
Ten are the ten commandments,
Nine are the months before a baby is born,
Eight are the days of a brit milah,
Seven are the days of the week — ooh ah,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows eleven? I know eleven!
Eleven are the stars in Yosef 's dream,
Ten are the ten commandments,
Nine are the months before a baby is born,
Eight are the days of a brit milah,
Seven are the days of the week — ooh ah,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,

Two are the tablets that Moshe brought,
and one is hashem, one is hashem, one is hashem,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows twelve? I know twelve!
Twelve are the tribes of Yisroel,
Eleven are the stars in Yosef 's dream,
Ten are the ten commandments,
Nine are the months before a baby is born,
Eight are the days of a brit milah,
Seven are the days of the week — ooh ah,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah.

Who knows thirteen? I know thirteen!
Thirteen are the faces of haShem,
Twelve are the tribes of Yisroel,
Eleven are the stars in Yosef's dream,
Ten are the ten commandments,
Nine are the months of a baby's birth,
Eight are the days of a brit milah,
Seven are the days of the week — ooh ah,
Six are the parts of the Mishnah,
Five are the books of the Torah,
Four are the Mamas, three are the Papas,
Two are the tablets that Moshe brought,
And one is haShem, one is haShem, one is haShem,
In the heavens and the earth —
Ya-da-da-da-da-da-dah

“WE WILL SURVIVE”

(Sung to the tune of Gloria Gaynor's "I Will Survive")

Moses: First I was afraid -
I was petrified.
Kept thinking I'm just not a public speaking kind of guy.
But then I spent too many nights
Seeing how you'd done them wrong,
And I grew strong.
Yes, I learned how to get along!

Pharoah: So now you're here,
Back in my face.
You've brought us pestilence and famine,
Now I want you off my case!
I should have let your people go,
When the locusts ate our grain.
Now our firstborn have been taken,
And you've caused us so much pain!
Go on now, go!
Walk out the door.
Don't turn around now –
You're not welcome anymore.
Weren't you the ones to bite the hand
that held your pie?
Without me, you'll crumble -
You'll all lay down and die!

CHORUS: No, we've got Chai –
We will survive!
As long as we trust in our G-d
We know we'll stay alive.
Our numbers will be countless
As the stars up in the sky.
Yes, we'll survive... We will survive!

Moses: It took all the strength we had,
Not to fall apart.
Now G-d has heard the weeping
Of our broken hearts.
You know we spent too many years

Sweating, hungry, and abused
We used to cry –
But now we hold our heads up high!
So now you'll see
Somebody new.
We're not that chained up little people
Once enslaved by you.
So if you decide to chase us,
Don't expect it to be free.
Our G-d will surely save us,
Guide us through the parted sea!

Pharoah: Go on now, go!
Walk out the door.
Don't turn around now –
You're not welcome anymore.
Weren't you the ones to bite the hand
that held your pie?
Without me, you'll crumble
Yeah, you'll lay down and die!

CHORUS: No, we've got Chai –
We will survive!
As long as we trust in our G-d
We know we'll stay alive.
Our numbers will be countless
As the stars up in the sky.
Yes, we'll survive...
We will survive!

Yeah, we've got Chai –
We will survive!
These miracles of freedom
G-d delivered long ago -
Still we tell our children,
So the story they will know.
We will survive!
We have survived!!!!
HEY, HEY!