

# HABONIM DROR

## WELCOME TO ZERO SEDER 2018



Freedom from Oppression → Freedom to Responsibility

*“What is freedom as a human experience? Is the desire for freedom something inherent in human nature? ... Is freedom the absence of external pressure or is it also the presence of something – and if so, what? ... Can freedom become a burden, too heavy for man to bear, something he tries to escape from?”*

- Erich Fromm

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# Introduction

The theme of HDUK's Seder is freedom from oppression, freedom to responsibility. Collective responsibility is an underlying 'motif' in the Pesach story; as G-d freed the Jews from bondage, He instilled in us a responsibility to counteract any form of oppression we may encounter and live by the teachings of Shiyon Erech Ha'adam (the equality of human value). The state of Israel, which we have the power to realise as a true 'light unto the nations', should be our starting point. Upon leaving Egypt, G-d granted the gift of Israel to the Jews which, in many senses, was a blank canvas for us to establish a fair and just society.

Chaverim, as we remember and recite the story of the Exodus, let us also remember the reason we are all here, the reason why we are Habonim Dror. Our shared ideology is what unites us, what gives us purpose and direction. Socialist-Zionism represents the synthesis of two ideas: the idea of a Jewish society (Zionism) and the idea of a socially just society (Socialism).

And chaverim, let us ask why is this haggadah different from all others? Because this haggadah holds the true meaning of Pesach—that freedom and justice are the centerpiece of our religion. Chaverim, this Pesach I urge you to remember that until the whole world is free, none of us are free. Let this Seder be the start of a journey for each of us, together as a movement, to pursue justice, liberating the world from oppression based on race, class, gender, sexuality or any other.

Tonight, as we reflect on the Jewish plight against oppression, let us also remember those who have not yet been liberated from their shackles, whether physical or metaphorical: 'injustice anywhere is a threat to justice everywhere' (Martin Luther King, Jr.).

Aleh Ve'Hagshem (Arise and Actualise).

## FOOD FOR THOUGHT

'The State of Israel... will ensure complete social and political rights of all its inhabitants irrespective of religion ... it will guarantee freedom of religion and conscience.' May, 1948

*Are we still enslaved in a metaphoric Egypt? (It is said that being released from Egypt has allowed us to be 'free' in the land of Israel, but is this true nowadays?).*

*We are not truly free as a people unless we are actualising the demand and responsibility of fighting for freedom, and talk about whether we do that enough as a people today.*

### **Seder in the Warsaw Ghetto (optional reading)**

Sixty years ago, in April of 1943, the remaining Jews in the Ghetto decided to fight back. The actions of the heroic Warsaw Ghetto Fighters made its way into our lexicon as one of the great defining moments of Jewish History.

The story of the last remnants of the Ghetto cutoff from the world, without food, without supplies, pitted against the might of Nazi Germany. Together they huddled in bunkers and destroyed buildings to celebrate their last Passover, recalling the Exodus of their forefathers from the land of Egypt 3,500 years earlier. How difficult this last Seder must have been. Hundreds of thousands of Jews, including their fathers and mothers, their grandparents, their brothers and sisters had already been deported from the Ghetto to Treblinka and Auschwitz during the past year. There were no longer any children with them to ask the four questions at the Seder, nor was there enough Matza for all the participants, nor could they spare the wine to pour an extra cup in honor of the prophet Elijah who according to Jewish tradition would one day herald the final redemption. Yet nothing could deter them or prevent them from defying the Nazis by celebrating the Festival of Freedom.

A diarist who was there recorded the following: On Monday, April 19, 1943 at 5:30am the small ghetto was surrounded by German SS Troops and Latvians. They appeared at Wolynska and Mila Streets and soon walked into a trap, as firing broke out from Zaminoff and Murawskn Streets. The battle lasted until 11:30 a.m. Then the Germans were forced to retreat. Meanwhile, the long day moved toward evening. Everywhere people gathered for the Seder in bunkers and cellars. Although they followed the standard ritual, they could palpably sense that this was their last Pesach in this world. At 21 Salmenach Street, a Seder was in progress. Among those present was Rabbi Ruvein Horowitz, a Mizrachi activist, the Rodel brothers, Yosef Konisberg, Menachim Kershimbaum and his daughter, Avraham Zember, Yosef Tenenbaum, Fogel, Finklekraut, Mordechai Analevitz (who was the leader of the Warsaw Ghetto uprising).



We have come together this evening for many reasons.

We are here because Spring is all around us, the Earth has been reborn, and it is a good time to celebrate with friends and family.

We are here because we are Jews, because we are members of the Jewish nation, with its deep historical roots and its collective memory and stories.

We are here to remember the struggle of the liberation of the ancient Hebrews from slavery in Egypt - a great struggle for freedom and dignity.

We are here because the struggle for freedom never stops.

We are here to remember all people - Jew and Non-Jews - who are still struggling for their freedom.

We are here because we are Habonim Dror - the Builders of Freedom - and our messiah (mission) will never be complete until all of humanity is free.

As we feel how wonderful and important it is for brothers, sisters and humans of diverse backgrounds - of all shapes, sizes, colours, sexualities and religions, to come together in peace and in harmony, let us recite and sing the words of **Hinei Matov**.

### Hinei Ma Tov

Hinei ma tov umanaim

Shevet achim gam yachad

Hinei ma tov umanaim

Shevet achim gam yachad

*Behold how good and*

*How pleasant it is*

*For brothers (and sisters) to dwell together*

## The Seder Plate

## **Traditional Seder Plate**

*We place a Seder Plate at our table as a reminder to discuss certain aspects of the Passover story. Each item has its own significance:*

**Charoset:** Charoset represents the mortar that we were forced to make as slaves in Egypt.

**Maror:** Maror represents the bitterness of slavery. It is on the Seder plate so that we never forget the bitterness of slavery and oppression.

**Karpas:** Karpas symbolises spring, regeneration and growth, just as the children of Israel were reborn as a people as they left Egypt and their lives of slavery.

**Beitzah:** The egg is a sign of new life and rebirth. The egg represents the birth of the Jewish people, delivered from slavery into freedom and nationhood. Since eggs are the first item offered to a mourner after a funeral, some say it also evokes a sense of mourning for the destruction of the temple.

**Zro'a:** A shankbone is usually placed on the Seder plate as a reminder of the lamb that was sacrificed as God was passing over the houses of the Jews. The beet used today in veggie seders is actually meant to replace the zeroa due to its blood-red color, which also reminds us of the Paschal sacrifice.

**Matzah:** The unleavened bread symbolizes humility and simplicity, and tonight we eat unleavened bread because our foremothers baked in haste as they left their enslavement in Egypt.

## **Alternative Seder Plate**

*Many of us are familiar with the traditional items on a Seder plate as symbols for the themes of Passover. But what if the Seder rituals had been written in modern times? Would we still choose the same items to represent such personal ideas? This Seder plate does not have the traditional symbols you would expect. Instead, these items are metaphorical symbols for modern-day oppression, sacrifice, bitterness, challenges, freedom and renewal. Each item has its own significance:*

**Orange:** The orange on the Seder plate has come to urge us to remember those excluded from mainstream Jewish culture and to symbolise full inclusion in modern day Judaism: not only for women, but also for people with disabilities, intermarried couples, and the LGBT Community.

**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.

**Olive:** The olive symbolises the hope for eventual peace between Israelis and Palestinians.

**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.



RING RING!

It is Pharaoh on the other end...and he isn't happy!

Everyone has to get down from the table at once and start building a human pyramid.

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.

### **The First Cup of Wine**

(Freedom from government-led oppression)

This year 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.

**בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי 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.

**בָּרוּךְ אַתָּה יְהָוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
שְׁהַחְיֵנוּ וְקַיְמֵנוּ וְהִגְיִעֵנוּ לְזָמָן הַזֶּה**

Baruch Atah Adonai, Eloheinu Melech ha-olam,  
she-hechiyanu v'key'manu v'higiyahu 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!*

### Oppression

In its traditional usage, oppression means the exercise of tyranny by a ruling group. Yet, oppression creates injustice in other circumstances as well. People are not always oppressed by cruel tyrants with bad intentions. In many cases, a well-intentioned liberal society can place system-wide constraints on groups and limit their freedom. Oppression can be the result of a few people's choices or policies that cause embedded unquestioned norms, habits, and symbols. These societal rules can become a restrictive structure of forces and barriers that immobilise and reduce a group or category of people. No matter which definition you use, oppression is

when people reduce the potential for other people to be fully human. In other words, oppression is when people make other people less human. This could mean treating them in a dehumanising manner. But, it could also mean denying people language, education, and other opportunities that might make them become fully human in both mind and body. People should be free to pursue life plans in their own way. Oppressive forces seek to diminish those plans and thus those people as well.

Jewish tradition calls on Jews to actively resist the oppression and enslavement of all people. Passover presents Jewish people with an opportunity to recall past oppression and enslavement and calls us to witness and work towards ending these injustices in our own time. And though Passover is a Jewish holiday, the message of pursuing justice for all people is universal.

**Talking point:** Take a couple of minutes to think about whether you experience any kind of oppression in your life. Feel free to share with the rest of the Seder.

## **Contemporary Forms of Oppression**

*Read and Discuss*

The Palestinian People



One of the most radical messages of the Torah is that cruelty is not destiny. Though we tend to treat others the way we ourselves were treated, the message of the Torah is that the chain of pain can be broken - that we do not have to pass on to others what was done to us. Again and again, the Torah commands the Israelites to remember that they were foreigners in Egypt, and to treat foreigners with kindness and empathy. It would be especially tempting to the Israelites to mistreat Egyptians, given their painful history. But the Torah explicitly commands that the memory of slavery in Egypt is to prompt the Israelites to resist the temptation to be unkind to Egyptians. We celebrate this Seder at a moment when Israel remains an occupier ruling over the lives of more than a million Palestinians who seek their own state and their same right to national self-determination that Jews rightly achieved for ourselves. We are proud of the steps that Israel has taken to change this situation, but we cannot forget on this anniversary of our own national liberation struggle that our people, so unfairly treated throughout our history, has now become the face of the oppressor to another people...It would be hypocritical for us to celebrate our own victory over oppression if we did not commit ourselves to overcoming the role that the State of Israel now plays as an oppressor to the Palestinian people.

Excerpt from Kvutsah Yovel Hagaddah

Saudi Arabia



The modern day nation of Saudi Arabia came into existence in 1932, under the absolute monarchy of Ibn-Al Saud, hence the name. Since then it has been an absolute monarchy where the ruling Royal family has crushed any kind of dissident opposition to their rule. The nation is host to two of the holiest sites in Islam, Mecca and Medina. The nation itself adheres to the fundamentalist doctrine of Wahabbism, a more austere and fundamentalist interpretation of Islam, making it susceptible to supporting puritanical groups like Al-Qaeda. With the backing of hard line conservative clerics (which it needs to prop up its rule) the ruling Royal family goes about oppressing its citizens with near medieval zeal, particularly women. In Saudi Arabia women are not allowed to vote, drive, run for public office, and their testimony is worth half that of a man's in court. These are but a few of the restrictions placed upon women in Saudi Arabia. Others include forced sex segregation in public, the mandatory wearing of a veil, forced marriages, and the escort by a male relative wherever they go. Thus making the Saudi regime one of the most repressive governments in our global community.

### North Korea



North Korea holds the distinct title of the only non-monarchist nation to have three generations of government rule within the same family. This nation like some of its previous peers was a product of the Cold War. North Korea has all the hallmarks of a brutal single party state; media censorship, Soviet style gulags, executions of perceived enemies, periodic purges of party elites etc. No one is allowed to leave, under penalty of death or 20 years' hard labour.

## 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.

## 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.

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאָדָמָה**

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 לְחַמָּא עֲנֵיהָ דַי אֲכַלּוּ אֲבָהָתָנוּ בָּאָרֶץ אֶדְמֹצְרִים.  
 כָּל דְּכַפֵּין יִתְּיַיְּכַל, כָּל דְּצַרְיךָ יִתְּיַיְּפַסֵּח. הַשְׁתָּא הַכָּא,  
 לְשָׁנָה הַבָּאָה בָּאָרֶץ דִּישְׂרָאֵל. הַשְׁתָּא עֲבָדִי, לְשָׁנָה הַבָּאָה  
 בָּנֵי חָוָרִין:

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 dessert 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:

**לחת 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 anyway, we are not entirely free. This fourth matzah is the matzah of hope.

(Williams College Feminist Haggadah)

## **We Dedicate Our Fourth Matzah to African Refugees seeking Asylum in Israel**

In January 2018, the Israeli government announced a new procedure that allows the imprisonment of asylum seekers who refuse to leave the country. This follows the decision to close the Holot detention center for migrants in the Negev.

If they agree to leave Israel, the government is offering them a one-time payment and has reportedly made plans for them to be allowed to go to Rwanda. They are facing an unbearable choice between indefinite detention or deportation. Most have been living in Israel for over a decade, an established community who have integrated into society and built a life for themselves.

Approximately 20,000 refugees have agreed in the past to this offer and settled in Rwanda or back home but evidence suggests they have not been well received there. There are reports that many of those who have been deported to Africa have already suffered rape, robbery, torture, and human trafficking.

There are approximately 38,000 African refugees and asylum seekers currently in Israel, mainly from Sudan and Eritrea, who reached Israel via Egypt to escape war, enslavement and persecution back home. A wall was later built along the Sinai border to keep them out.

Around the world today, courageous people (refugees) are making similar journeys — leaving behind violence, poverty and in the Seder we are instructed to remember that we were once strangers in a strange land, this means that it is our responsibility to reach out to refugees in need.

In the Seder we are telling our own foundational story of fleeing persecution toward freedom, re-living and re-experiencing it. It's also the whole reason why we should welcome, protect and love the stranger. Because 'You were strangers in the land of Egypt', it is a very fitting and natural time for us to be weaving in the stories of today's refugees.

The Torah teaches, "The *ger* who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were *gerim* in the land of Egypt" (Leviticus 19:34).

Our own experience of slavery and liberation, and our own experience as refugees, compel us to act with mercy and justice toward those seeking refuge among us.

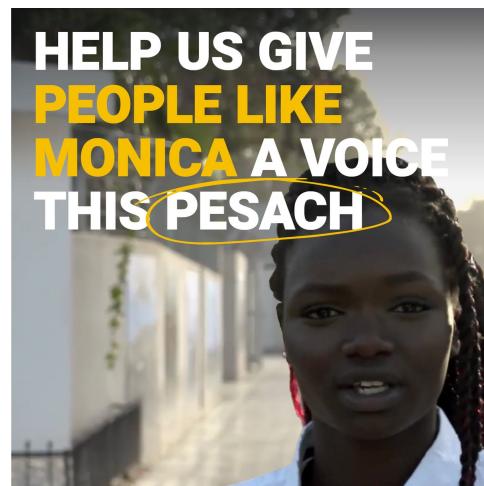
## **CASE STUDY: Monica's Story**

Monica Joseph is a 17-year-old Sudanese asylum seeker who came to Israel at the age of 7. Currently in the 12th grade at Bialik Rogozin School in Tel Aviv, she wants to enlist in the army alongside her friends.

Monica is one of the 38,000 people who have fled their countries of origin in Africa, and are seeking refuge and protection in Israel.

Ten years on since her family fled persecution in Sudan, Monica is faced with a decision that no 17-year-old should have to make: to leave Israel and start a new life in a country that she has no connection to, or to stay and risk indefinite detention.

Having lived in Israel for most of her life, Monica feels part of the country and would like the opportunity to make a meaningful contribution to Israeli society once she leaves school.



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.

**מה נִשְׁתַּבְּחָה בְּלִילָה הַזֶּה מִכָּל הַלְּילֹת**

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

**שְׁבַכְלָה לְלִילֹת אָנוּ אֹכְלִין חָמֵץ וְמַצָּה בְּלִילָה הַזֶּה  
כָּלּו 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.

**שְׁבַכְלָה לְלִילֹת אָנוּ אֹכְלִין שֶׁאָר יִרְקֹות בְּלִילָה הַזֶּה  
מַרְורָה**

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.

**שְׁבַכְל הַלְילוֹת אֵין אָנוּ מִטְבִּילִין אֲפִילוּ פָּעֵם אַחֲת  
בַּלְילָה הַזֶּה שְׂתִי פָּעָמִים**

Shebichol haleilot ain anu matbilein 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.

**שְׁבַכְל הַלְילוֹת אָנוּ אָכְלִין בֵּין יוֹשְׁבִין וּבֵין מִסְבִּין.  
בַּלְילָה הַזֶּה כָּלָנוּ מִסְבִּין**

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, fresh 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 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 lead 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, Borochov, 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.'*

We have unfortunately already witnessed the darkest levels of evil that society can fall into when there are not enough voices to speak up for those who cannot:

### **Then they came**

*by 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.

**Talking point: Do you see yourself in any of these children? At times we all approach different situations like each of these children. How do we relate to each of 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.**

דָם.	<i>Dam</i>	Blood
צְפַרְדֵעַ.	<i>Tzfarde'ah</i>	Frogs
כְנִים.	<i>Kinim</i>	Lice
עֲרוֹב.	<i>Arov</i>	Insect swarms
דָבָר.	<i>Dever</i>	Cattle plague
שְׁחִין.	<i>Sh'chin</i>	Boils
בָּרָד.	<i>Barad</i>	Hail
אַרְבָּה.	<i>Arbeh</i>	Locusts
חֹשֶׁךְ.	<i>Choshech</i>	Darkness
מֹת בְּכֹרֹת:	<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?



### BREAKING NEWS

Four people must prepare a news report about the Ten Plagues and the Crossing of the Red Sea.

As part of the broadcast you must interview some of the guests as Pharaoh, Moses, Aaron, etc.

For example: "You are Pharaoh. You have just been woken up in the middle of the night by your adviser who has told you that there is no water to drink in the whole of Egypt, only blood. The radio reporter wants to hear your statement about what you're going to do."

### Dayenu (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.**

### Notes

**VERSE 1:** Until the construction of a fence the length of Israel's border with Egypt's Sinai peninsula, tens of thousands of African asylum seekers, many of them

refugees from genocide in South Sudan and elsewhere, braved deadly rifle fire from Egyptian security forces, robbery and rape at the hands of locals who offered to help them make the crossing, and other hazards, hoping to find safe haven in Israel. Many of those who made it to Israel were immediately detained by the IDF. The government, refrained from setting refugee policy for fear of creating a precedent which might be applied to large numbers of Palestinians, jailed the asylum seekers - some of them for years - though they were never charged with a crime, nor was there evidence that they had committed one, apart from crossing an open border to request asylum.

**VERSE 2:** Time after time, the Netanyahu government, ignoring the advice of its own attorney general, submitted legislation aimed at arrest, incarceration, and deportation -without a semblance of due process - of asylum seekers, to whom the government routinely referred as illegal infiltrators. The government set up an independent police force to round up the Africans. The first of the bills specified a sentence of up to 20 years for crossing the border, and the same for doctors, nurses, and others caught giving "assistance to infiltrator." Though the Prevention of Infiltration Bill was later softened, it would open the door to a succession of other legislation initiatives, all with similar aims. The High Court of Justice repeatedly struck them down and ordered the government to free asylum seekers jailed under the laws, but instead of complying, the government enacted new, slightly revised versions of the same legislation.

**VERSE 3:** In 2012, Likud MK Miri Regev publicly compared African asylum seekers to a "cancer" spreading throughout Israel. Pressed to apologize, Regev later did so - but only to cancer sufferers who may have been offended by being compared to the Africans. Regev, a former IDF chief spokesperson and chief military censor, recently declared that she is a candidate for education minister or social welfare minister in the Netanyahu cabinet now in formation.

**VERSE 4:** Last week, in response to a High Court demand, the government admitted that of the 3,165 Sudanese nationals living in Israel who had applied for refugee status since 2009, it had responded to just 1.42 percent of the requests for asylum, and had not granted refugee status to a single one. The government added that of the 2,408 Eritreans in Israel who have requested refugee status, the status was granted to only four of them. A total of 997 requests were denied, 72 applicants left the country and 1,335 have yet to receive a response.

**VERSE 5:** On Monday, a four-month-old baby, the first child of African migrants died in an overcrowded, understaffed day care facility in Tel Aviv. It was the fifth such death in the last month and a half in one of the facilities, which have been termed "infant warehouses." Some of the facilities, which lack government supervision, have as many as 50 children and just two caregivers.

**VERSE 6:** The Interior Ministry's Population and Immigration Authority this week confirmed a report in Tuesday's Haaretz that the authority will begin deporting asylum seekers in the coming days from Eritrea and Sudan to third countries in Africa - apparently Uganda and Rwanda - even without their consent.

**Talking point: what does it mean to have ‘enough’ especially in our consumer-goods-focused world. Can we ever be truly satisfied with what we have?**

### **Avadim Hayinu**

**Sing:**

Avadim hayinu

hayinu

I'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.

Game time: I left Egypt and I brought with me...

### **Pesach, Matzah, Marror**

We have now told the story of Passover...but wait! We're not quite done. There are still some symbols on our seder plate we haven't talked about yet. Rabban Gamliel would say that whoever didn't explain the shank bone, matzah, and marror (or bitter herbs) hasn't done Passover justice.

**The shank bone** represents the Pesach, the special lamb sacrifice made in the days of the Temple for the Passover holiday. It is called the pesach, from the Hebrew word meaning “to pass over,” because God passed over the houses of our ancestors in Egypt when visiting plagues upon our oppressors.

**The matzah** reminds us that when our ancestors were finally free to leave Egypt, there was no time to pack or prepare. Our ancestors grabbed whatever dough was made and set out on their journey, letting their dough bake into matzah as they fled.

**The bitter herbs** provide a visceral reminder of the bitterness of slavery, the life of hard labor our ancestors experienced in Egypt.

### **Second Cup of Wine** (Freedom From Societal Norms)

This year whilst drinking the second cup of wine think about those in the world who are not able to enjoy personal freedom to express who they are because of restrictive societal norms.

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגַּת**

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

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

*Drink the second glass of wine!*

### **Modern Day Slavery:**

Although today we may be branded as 'free' in the sense that we are emancipated from the slavery in Egypt, slavery still very much exists today. Although the word slavery conjures up historical images of Biblical slaves in Egypt before the Exodus, or the trans-Atlantic slave trade in colonial America and the British Empire, enslavement exists today in many forms. Modern slavery may not always involve shackles and chains, but there are actually more slaves today than at any point in human history. People are sold like objects, forced to work for little or no pay and are at the mercy of their 'employers'. Bonded labour, early and forced marriage, forced labour and trafficking are all diverse forms of modern day slavery which are very prevalent in today's society.

Yet, there are other more implicit, intrinsic forms of contemporary slavery that may not appear as so patently obvious. As a generation living through the 21<sup>st</sup> century we have become passive victims of a rapidly flourishing social media epidemic. It is no

exaggeration to say that we have become slaves to technology, social media and television. We have fallen into an abyss; we are becoming a dysfunctional society. We are not using our social skills; people are not engaging one another as they should be and our children's intellect is not being developed. Our lives are being controlled, and are being driven by technology of all kinds. Whilst sat on a bus or a train, just look around you and see how many passengers are glued to their phone screen for the majority of the journey. Human contact is being diluted by the second as society is being more and more consumed by technology. Computers were invented to assist us, not to take over our minds and teach us how to think. Society's values and ways of doing things are changing drastically because of the technology, but these changes should not be automatically endorsed. They need to be critiqued and challenged in every way possible.

Most people are stuck in the rat race of constantly working for companies and corporations just to make a living. Many that do become the employer instead, end up exploiting others and shroud themselves with ego and narcissism. We are slaves to debt, loans and mortgages. We are constrained to such obligations that act as overhanging shadows throughout our lives. Therefore, it is questionable whether we can ever truly be free in such a world. Those who do not follow 'socially' accepted values or are regarded to be 'lower in class' than us are instead subjected as outcasts. Thus we are perhaps inadvertent slaves to the 'norms' of society that are forced upon us and the plague of indifference.

As Habonim Dror we actively seek to break away from the conservative way of societal thinking. We have opened up our minds up to a more lateral way of thinking and flexibility of thought. Through the structures we adhere to on Machaneh: a communal chader ochel kuppah, toranut, kvutzot, together with the values we choose to live by on a daily basis: shivyon erekh ha'adam, tikkun olam and social justice, we are proving that we are constantly rebelling against the norms of society.

Habonim Dror is a youth-empowered haven where we are no longer bound by societal norms, where we can truly be ourselves while encouraging others to do the same. Counter to the rigid formal educational system, our immersive informal style of education has opened up a platform for us to be able to express our own ideas and opinions freely. When we come together as Habonim Dror we discuss real issues, we grapple with important ideas and concepts face-to-face, there is no sitting behind computer screens to talk to each other. Instead we engage in personal interactions and activism.

Although inevitably we have not obliterated all forms of modern day slavery, we recognise our own capacity to make a difference and commit ourselves to building a better world. We have taken conscious steps to make active changes in our lives and our movement, in doing so we hope to act as dugmaot to the rest of society, so that others can take steps to free us all from the shackles of an oppressive society.

## Rachtzah

We wash our hands again now before we eat (yes, finally we're nearly there!) but why? Why do we not wash our feet like our Middle Eastern ancestors did? Because our hands are the instruments with which we work in the world. It is our hands which plants and write, which caress and create – and our hands which strike and smash, poison and pain. We wash our hands not to absolve ourselves of responsibility but to affirm the need to make our hands pure, to choose to make real decisions; to use our hands for good. This pesach let us consecrate our collective hands, as Habonim Dror, to the task of building freedom.

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אָשֶׁר קִדְשָׁנוּ  
בְּמִצְוֹתָיו, וַצְוָנוּ עַל נְטוּילַת יָדַיִם**

**Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav  
v'tzivanu al n'tilat yadayim.**

**We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.**

### **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 ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לְחֵם 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 ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אָשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו וַצְוָנוּ 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.**

*Distribute and eat the top and middle matzah for everyone to eat.*

### **Marrow**

#### **Why do we eat Maror**

"We eat marror to remind ourselves of the bitterness of oppression and bondage.

Now as we eat the Maror we want to focus specifically on two things, firstly, the oppression we face in today's society, and secondly, the oppression that the Jewish people went through in the Holocaust. As we reflect on the oppression that us as shnatties see in our daily lives here in Israel, we thought about our messimot. Our messima in Hadar really emphasises how immigrants from the former Soviet Union

are oppressed in society. As many don't speak Hebrew, they are dehumanised and aren't treated with the same level of worth. They are segregated into low socio-economic areas and are given jobs with low job satisfaction and pay. It's been a huge eye opener seeing their houses when walking them home and hearing about their lives. Discrimination and economic and cultural oppression within Israel is clearly a significant problem. It saddens me to see that there is such a huge socio-economic gap within Israel, even after everything that all the Jewish people have been through. However, tonight going from eating the Maror to the Charoset, which symbolises the sweetness of freedom, provides a message to all of us - that we don't need to settle with how Israeli society looks today and also our own communities at home. It motivates me further to commit to my messima and to keep shivyon Erech Ha'Adam at the centre of my life as we return home."

**By Ruby Cole and Jake Fenton**

### Why do we eat Charoset?

It symbolises the mortar for the bricks that our ancestors laid in Egypt. Although it represents slave labour, charoset is sweet; reminding us that sometimes constriction or enslavement can be masked in familiar sweetness. By eating the two together, we remind ourselves to be mindful of life with all its sweetness and bitterness, and to seek balance between the two. 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.

Now each of us will take a bit of the Maror (the bitter herb) and dip it into the charoset to fulfil the commandment of this night to eat the maror. We recite the following:

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַרְור**

**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.**

### Koreich

Eating a sandwich of matzah and bitter herb | koreich | כורץ

When the Temple stood in Jerusalem, the biggest ritual of them all was eating the lamb offered as the pesach or Passover sacrifice. The great sage Hillel would put the meat in a sandwich made of matzah, along with some of the bitter herbs. While we do not make sacrifices any more – and, in fact, some Jews have a custom of

purposely avoiding lamb during the seder so that it is not mistaken as a sacrifice – we honor this custom by eating a sandwich of the remaining matzah and bitter herbs. Some people will also include charoset in the sandwich to remind us that God's kindness helped relieve the bitterness of slavery.

### **Food for thought:**

- How should Habonim be a place that creates 'freedom' in this sense for its members?
- Do we have a responsibility as Jews to fight for freedom as we were once slaves in the past? What did we learn from the experience of being oppressed?
- What sorts of freedom should we be fighting for?
- The Haggadah teaches us "In every generation all of us are obligated to regard ourselves as if we ourselves went forth from the land of Egypt". Imagining ourselves, removed from our worldly possessions, making that exodus from slavery to freedom is challenging. How can we create this mindset in today's world?

## **Shulchan Oreich**

From food for thought → Food for the belly!!!!

TIME TO EAT WOOOOOO

PIRTEK AVON!



Finding and eating the Afikomen | tzafoon | 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 Afikoman and the adults wait - until the children have taken on their responsibility the Seder cannot go on. 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

**Talking point: 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.*

## Birkat Hamazon

Leader:

**חֲבָרִי נְבָרֵךְ!**

*Chaveirai n'vareich!*

Let us praise G-d!

Group:

**יְהִי שֵׁם יְהָיָה מַבָּרֵךְ מֵעַתָּה וְעַד עוֹלָם.**

*Y'hi shem Adonai m'vorach mei-atah v'ad olam.*

Praised be the name of G-d, now and forever.

Leader:

**יְהִי שֵׁם יְהָיָה מַבָּרֵךְ מֵעַתָּה וְעַד עוֹלָם.  
בִּרְשׁוֹת הַחֶבְרָה, נְבָרֵךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ מִשְׁלֹו.**

*Y'hi shem Adonai m'vorach me-atah v'ad olam.*

*Birshut hachevrah, n'vareich Eloheinu she-achalnu mishelo.*

Praised be the name of G-d, now and forever.

Praised be our G-d, of whose abundance we have eaten.

Group:

**ברוך אלהינו שאכלנו משלו ובטובו חיינו.**

*Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.*

Praised be our G-d, of whose abundance we have eaten, and by whose goodness we live.

Leader:

**ברוך אלהינו שאכלנו משלו ובטובו חיינו.  
ברוך הוא וברוך שמו.**

*Baruch Eloheinu she-achalnu mishelo uv'tuvo chayinu.*

*Baruch hu uvaruch sh'mo.*

Praised be our G-d, of whose abundance we have eaten, and by whose goodness we live. Praised be the Eternal G-d.

All:

**ברוך אתה יי', אלהינו מלך העולם, ה'ן את-העולם  
כלו בטובו בחן בחסד וברחמים, הוא נותר ללחם  
לכל-בשר כי לעולם מסדו. ובטובו הגדל תמיד  
לא חסר לנו, ואל יחסר לנו מזון לעולם ועד.  
בעבור שמו הגדל, כי הוא אל זן ומפרנס לכל  
ומטיב לכל, ומכין מזון לכל-בריותו אשר ברא.  
ברוך אתה יי', ה'ן את-הכל.**

*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.*

Sovereign G-d of the universe, we praise You: Your goodness sustains the world. You are the G-d of grace, love, and compassion, the Source of bread for all who live; for Your love is everlasting. In Your great goodness we need never lack for food; You provide food enough for all. We praise You, O G-d, Source of food for all who live.

כִּכְתּוֹב, וְאָכְלָתָ וְשִׁבְעָתָ, וּבָרְכָתָ אֱתָדִיְהוָה אֱלֹהֵיכָ  
עַל הָאָרֶץ הַטְּבָה אֲשֶׁר נָתַן לְךָ. בָּרוּךְ אַתָּה יְיָ,  
עַל הָאָרֶץ וְעַל הַמָּזָן.

*Kakatuv, v'achalta v'savata, uveirachta  
et Adonai Elohecha alhaaretz hatovah asher natan lach.  
Baruch atah Adonai, al haaretz v'al hamazon.*

As it is written: When you have eaten and are satisfied, give praise to your G-d who has given you this good earth. We praise You, O G-d, for the earth and for its sustenance.

וּבְנָה יְרוּשָׁלָיִם עִיר הַקָּדֵשׁ בִּמְהִירָה בִּימֵינוּ.  
בָּרוּךְ אַתָּה יְיָ, בּוֹנֶה בְּרַחְמָיו יְרוּשָׁלָיִם. אָמֵן.

*Uv'neih Y'rushalayim ir hakodesh bimheirah v'yameinu.  
Baruch atah Adonai, boneh v'rachamav Y'rushalayim. Amen.*

Let Jerusalem, the holy city, be renewed in our time. We praise You, Adonai , in compassion You rebuild Jerusalem. Amen.

הַרְחָמָן, הָוָא יִמְלֹךְ עֲלֵינוּ לְעוֹלָם וְעַד.  
הַרְחָמָן, הָוָא יִתְבָּרַךְ בְּשָׁמִים וּבָאָרֶץ.  
הַרְחָמָן, הָוָא יִשְׁלַח בָּרָכָה מְרֻבָּה בְּבֵית הַזֶּה,  
וְעַל שְׁלַחַן זֶה שָׁאכַלְנוּ עָלָיו.  
הַרְחָמָן, הָוָא יִשְׁלַח לְנוּ אֶת אֵלֵיָהו הַנְּבִיא, זָכָר  
לְטוֹב, וַיְבָשֵׁר לְנוּ בְּשׂוֹרוֹת טֻבּוֹת, יְשֻׁועֹת וּנְחֶמֶת.

*HaRachaman, hu yimloch aleinu l'olam va-ed.  
HaRachaman, hu yitbarach bashamayim uvaaretz.  
HaRachaman, hu yishlach b'rachah m'rubah babayit hazeh,  
v'al shulchan zeh she-achalnu alav.  
HaRachaman, hu yishlach lanu et Eliyahu HaNavi,  
zachur latov, vivaser lanu b'sorot tovot, y'shuot v'nechamot.*

Merciful One, be our G-d forever. Merciful One, heaven and earth alike are blessed by Your presence. Merciful One, bless this house, this table at which we have eaten. Merciful One, send us tidings of Elijah, glimpses of good to come, redemption and consolation.

### **Third Cup of Wine** (Freedom From The Patriarchy)

The blessing over the meal is immediately followed by another blessing over the wine:

Whilst drinking the third cup of wine think about those women who are bound by the oppressive forces of a patriarchal society.

*“I am not free while any woman is unfree, even when her shackles are very different from my own.” – Audre Lorde*

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פֶּרֶץ 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.**

*Drink the third glass of wine!*

### **The Heroic and Visionary Women of Passover**

*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.”<sup>1</sup> 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.”

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 was 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?”

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

## **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.

אֶלְيָהוּ הַפָּבִיא, אֶלְיָהוּ הַתְּשִׁבִּי,  
אֶלְיָהוּ, אֶלְיָהוּ, אֶלְיָהוּ הַגָּלָעִידִי.  
בָּמָהָרָה בַּיּוֹמָנוֹ יָבוֹא אֶלְיָהוּ  
עִם מֶשֶׁיחַ בֶּן דָּוִיד,  
עִם מֶשֶׁיחַ בֶּן דָּוִיד.

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.

## **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 neighbor 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.

**ברוך אתה ייְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בָּרוּךְ פָּרִי הָגָן**

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

*Drink the fourth glass of wine!*

## Nirtzah

Nirtzah marks the conclusion of the Seder. Our bellies are full, we have had several glasses of wine, we have told stories and sung songs, and now it is time for the evening to come to a close. At the end of the Seder, we honour the tradition of declaring, “Next year in Jerusalem!”

For some people, the recitation of this phrase expresses the anticipation of rebuilding the Temple in Jerusalem and the return of the Messiah. For others, it is an affirmation of hope and of connectedness with Klal Yisrael, the whole of the Jewish community. Still others yearn for peace in Israel and for all those living in the Diaspora.

Though it comes at the end of the seder, this moment also marks a beginning. We are beginning the next season with a renewed awareness of the freedoms we enjoy and the obstacles we must still confront. We are looking forward to the time that we gather together again. Having retold stories of the Jewish people, recalled historic movements of liberation, and reflected on the struggles people still face for freedom and equality, we are ready to embark on a year that we hope will bring positive change in the world and freedom to people everywhere.

Our seder is over, according to Jewish tradition and law. As we had the pleasure to gather for a seder this year, we hope to once again have the opportunity in the years to come. We pray that God brings health and healing to Israel and all the people of the world, especially those impacted by natural tragedy and war. As we say...

**לשנה הבאה בירושלים**

*L'shana haba-ah biy'rushalayim*

**NEXT YEAR IN JERUSALEM!**

Next Year in a Just World—extends the journey further: into the 21st century and around the globe. On Seder night, as we taste tears in the salt water, eat the bitter herbs and recount the plagues, we connect our story with those of people who suffer from a range of issues that matter deeply today: refugee crises and genocide, global

hunger, poverty, violence against women and LGBT people, and the persecution of minorities. As we drink four cups of wine and raise our voices in song with our friends and loved ones, we stand in solidarity with our brothers and sisters around the world and join in the global fight for freedom and justice. This connection makes the Passover story, our journey from slavery to freedom, as relevant now as it has ever been. The title of this book—a variation on the traditional incantation “next year in Jerusalem”—embodies our aspiration for a better future. In our reflections on Seder night and in our hope and actions every single day, we strive to build a more just world so that next year, all people can experience the joy of freedom.

*‘For to be free is not merely to cast off one’s chains, but to live in a way that respects and enhances the freedom of others’.*

# **A Note to HDUK**

## **On Responsibility and Freedom**

The difference between freedom and liberty -- true freedom happens not when you leave bondage, but when you choose a new reality.

A person is liberated when he sheds off all external restraints. A person is free when he sets his goals and with them his restraints. Freedom is not a situation where there are no boundaries. Freedom is a situation where you determine your own boundaries. The boundaries that you set for yourself derive from your choice and from your responsibility for that choice. The Jewish people was liberated when it left Egypt, when it shed off the chains of slavery, but it became a free people in Mount Sinai where they chose between the golden calf and the Torah with all of its commandments and restraints. Responsibility not only does it not contradict freedom, but it is the essence of freedom.

Since the human being is a social creature and does not exist in a vacuum, the choice is really only between two options: the first, to be carried away and be subjected to rules, regulations and norms that others created for you and you do not take part in them, that serve, consciously or unconsciously, goals that you did not choose. The second is to take part in setting the goals, and to affect the rules and the norms that come out of these goals.

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As our Seder draws to a close we should finish with a final reminder to that this Pesach could herald the beginning of a change for each of us. Our eyes are open to the injustices and oppression that fills the world, and the responsibility that our freedom demands of us, and it is now up to each of us how we use this knowledge. Will we choose to forget or will we choose to act? The ball is in our court Chaverim, we should each be partners in this journey. Let's change the world together.

Aleh Ve'Hagshem & Chazak Ve'Ematz

**Habo Dror UK**

*P.S. Take these Haggadot to your families - lets spread the word!*

***Chag Pesach Sameach!***

***#StayInTheMovement***

# Hallel (Pesach Sing-a-Long)



## 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,  
vekawah 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-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-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-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-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-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-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-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-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-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-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-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-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-dah

### **The Ballad of the four children – To the tune of clementine**

Said the father to his children,  
"At the seder you will dine,  
You will eat your fill of matzah,  
You will drink four cups of wine."  
Now this father had no daughters,  
But his sons they numbered four.  
One was wise and one was wicked,  
One was simple and a bore.

And the fourth was sweet and winsome,  
he was young and he was small.  
While his brothers asked the questions  
he could scarcely speak at all.  
Said the wise one to his father  
"Would you please explain the laws?  
Of the customs of the seder  
Will you please explain the cause?"  
And the father proudly answered,  
"As our fathers ate in speed,  
Ate the paschal lamb 'ere midnight  
And from slavery were freed."  
So we follow their example

And 'ere midnight must complete  
All the seder and we should not  
After 12 remain to eat.  
Then did sneer the son so wicked  
"What does all this mean to you?"  
And the father's voice was bitter  
As his grief and anger grew.  
"If you yourself don't consider  
As son of Israel,  
Then for you this has no meaning  
You could be a slave as well."  
Then the simple son said simply  
"What is this," and quietly  
The good father told his offspring

"We were freed from slavery."  
But the youngest son was silent  
For he could not ask at all.  
His bright eyes were bright with wonder  
As his father told him all.  
My dear children, heed the lesson  
and remember evermore  
What the father told his children  
Told his sons that numbered four.

### Les Miselijah

*To the tune of "Do you hear the people Sing" from Les Miserables*

Do you hear the doorbell ring,  
And it's a little after ten?  
It can only be Elijah  
Come to take a sip again.  
He is feeling pretty fine  
But in his head a screw is loose.  
So perhaps instead of wine  
We should only give him juice

## **“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!

Pharaoh: 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!

### **A Few of My Favorite Things**

(Sung to the tune of "These are a few of my favorite things")  
Cleaning and cooking and so many dishes  
Out with the hametz, no pasta, no knishes  
Fish that's gefilled, horseradish that stings  
These are a few of our passover things.

Matzoh and karpas and chopped up haroset  
Shankbones and kiddish and yiddish neuroses  
Tante who kvetches and uncle who sings  
These are a few of our Passover things.

Motzi and maror and trouble with Pharoahs  
Famines and locusts and slaves with wheelbarrows  
Matzah balls floating and eggshell that cling  
These are a few of our Passover things.

When the plagues strike  
When the lice bite  
When we're feeling sad  
We simply remember our Passover things  
And then we don't feel so bad.