

The Beyt Tikkun LIBERATION Passover Seder Haggadah Supplement

A Note to Non-Jews: You are very welcome at our Seder!!! Jesus was a Jew, and the Last Supper was a Seder. Muhammed deeply appreciated and made cultural appropriation of sections of the Hebrew Bible. Our supplement affirms the liberatory message that is part of Judaism, Christianity, and Islam, and is found in many other religious and spiritual traditions as well. You may find some of this ritual helpful if you create your own rite to celebrate the key insight of Easter or of any of the spring holidays of the world: that rebirth, renewal, and transformation are possible, and that we are not stuck in the dark, cold, and deadly energies of winter. Judaism



builds on that universal experience of nature and adds another dimension: it suggests that the class structure (slavery, feudalism, capitalism, or neoliberal imperialism) can be overcome, and that we human beings, created in the image of the Transformative Power of the Universe (God), can create a world based on love, generosity, justice and peace.

A note to Everyone

We welcome atheists and agnostics and secular humanists to our Seder.

So why do we talk about God? Very few of us in our community think of God as a big man in heaven, omnipotent and omniscient, patriarchal and judgmental. So the God you don't believe in most of us at Beyt Tikkun don't believe in either. So **when we talk about God we are talking about the spiritual energy of the universe which makes it possible to transcend the tendency of human beings to pass on to others the hurt and pain that has been done to us, the force that permeates every ounce of Being and unites all in one transcendent and imminent reality. God is the Force in the universe that makes possible the transformation from "that which is" to "that which can and ought to be" or, as God is quoted as saying in Torah, ehyeh asher ehyeh, which Rabbi Lerner translates as "the possibility of possibility."** In short, we understand God in part as the ultimate Unity of All with All, of whom we are always a part, even if we are not always conscious of the part of God we are, the part of God that everyone and everything is. Because God has taken a male pronoun in

much of Jewish history (though God obviously has no gender) we have chosen to sometimes use the word ‘Shechina’ which has come to be identified with the female energies that are part of the God-field.

It is precisely when we become the fullest conscious embodiments of who we actually are (namely, a cell in the totality of All Being and a manifestation of this God of Transformation--tikkun) that we feel empowered to become part of the evolving liberation story of the universe, of which the Passover celebration is at once a commemoration and a renewal. Every time you read the Torah or any other of our holy books and you see the word ‘God’ read it instead as “The Force in the universe that makes possible the transformation from THAT WHICH IS to THAT WHICH OUGHT TO BE,” in other words that which makes it possible the universe to evolve toward greater freedom, consciousness, love, generosity, empathy, awe and cooperation with all of the creation and caring about all forms of Being.” If you read the Bible and our holy texts that way you’ll soon see why Judaism can be a revolutionary and transformative spiritual practice.

Our Hasidic masters pointed out that the Hebrew word for Egypt, Mitzrayim, can also be understood as “the narrow place of consciousness.” To be a slave is to only see the small picture placed in front of you by the powerful. The liberation struggle we celebrate tonight is not a one time event from the past, but rather is a process that must continue from generation to generation.



When faced with the enormity of the environmental crisis that advanced industrial societies have played a major role in creating, the temptation is to take a little piece of the crisis and see what we can do to fix it. Recycle here, stop fracking there. Yet for every struggle won, the dynamics of capitalist economies which must continually find new raw materials and create new markets (in part by convincing us to “need” more and different from what we already have) guarantees that larger forms of destruction will continue. This ongoing destruction will eventually wear many of us down and lead to a

despairing passivity. The environmental crisis, and really all the crises, cannot be solved unless there is a spiritual and cultural transformation of our society, and then the introduction of a whole new economic and political order based on maximizing human well-being rather than maximizing profit.

As an important first step in this direction, Tikkun and the Network of Spiritual Progressives have advanced the ESRA—Environmental and Social Responsibility Amendment to the U.S. Constitution, which would require the largest corporations which operate from or sell their products or services in the U.S. to prove a satisfactory history of environmental

responsibility in order to do business in the U.S.. It would also ban all money from state and federal elections (including money from individuals, corporations, political parties, or any other source except funding from state and local government distributed equitably). The struggle for the ESRA will not be easily won, but the campaign for it could generate a public discussion of what ought to be our societal bottom line.

To really change consciousness we need a campaign for a New Bottom Line—so that all our social, economic and political systems and institutions are judged “efficient, rational or productive” not to the extent that they maximize money and power (the Old Bottom Line) but to the extent that they maximize love and generosity, environmental sanity and sustainability, and enhance our capacity to transcend a narrow utilitarian or instrumental attitude toward each other, but instead treat every person as an embodiment of the sacred, responding to nature with awe, wonder and radical amazement, cherishing it rather than just exploiting it. Getting people to imagine what their own work world, personal life, and society would look like if this New Bottom Line were actually adopted is a way of starting to develop the fundamental transformation of consciousness needed to save the planet from environmental disaster! And if every local and national environmental and social change organization publically and repeatedly called for this New Bottom Line, thus creating a vision of what progressives are for and not just what they are against, the religious and spiritual ideals underlying progressive social change would make these movements more successful and attract many who today feel alienated by the narrow economic discourse that they sometimes encounter when listening to social change activists.

Unrealistic? Yes. Just like every liberation struggle and every attempt to move beyond the narrow consciousness of what is possible that has been drummed into our heads by the Pharaohs of every age. Passover must become the time to replenish our energies to become the agents of an expanded consciousness that can envision and then create a world that lives in harmony with planet Earth. Whatever makes these kinds of transformation possible is an important part of what we mean when we talk about God.

Many (not all) of the people who fill up our churches, synagogues and mosques don't really believe in this God. Too many of them are cynical about those who think that something



fundamental can be changed. And this same cynicism can be found in many atheists and secular humanists as well. Our task is to recognize that this cynicism is often a product of moments in life when people hoped for more serious changes but the changes didn't happen, and then they grew despairing or depressed, and eventually took on cynicism as a way of not feeling humiliated at having opened themselves once again to the possibility of a different world only to find that it had not yet been achieved. Compassion and empathy is our way of engaging with those who despair of the fundamental changes that are the necessary to save life on this planet. And we at Beyt Tikkun and the Network of Spiritual Progressives feel allied with all those on the planet, whether religious or secular, who are engaged in the healing and transformation of our world! All of these, in every religion or secular are who we mean when we ask for God's blessing on "the people of Israel"—not some narrower conception, but all these God-wrestlers who are choosing to be God's partner in Tikkun—the healing repair and transformation that our world so badly needs (whether or not they believe in God)!

(On pronunciation of our transliterated Hebrew: when you see 'kh' letters, they are the now current way of writing the sound chuh (not like ch in chopped liver, but a more guttural sound that in Hebrew is the letter chet as in simcha, l'cha'im or Chanukah)

Lighting the Candles

To start the Seder, light the candles for Passover. But on Saturday night, only do this after dark.

Barukh ata Ado-nai (YHVH), Eloheynu Melekh Ha'olam, asher kidshanu be mitzvotav vet zee vanu le'hadleek ner shel yom tov. Or on Sabbath (Friday night) say: Barukh ata Ado-nai (YHVH), Eloheynu Melekh Ha'olam, asher kidshanu be mitzvotav vet zee vanu le'hadleek ner shel Shabbat ve yom tov.

Bless the children.

We lift up our hands toward the heads of the children assembled here, and envision all children on the planet as well, including our own children and grandchildren as we send this blessing to all of them:

Ye-varekh-ekha YHVH ve'yish'me'rekha. Ya'er YHVH panav eylekha vee'khuneka. Yisah YHVH panav ey'lekha ve'yasem lekha Shalom.

(May God/Shekhinah bless and keep you. May God/Shekhinah shine Her face on you and be gracious to you. May God/Shekhinah lift up Her face to you and all the world, and grant you and all people health peace and happiness.)

We also want to invite into our Seder the spirit of all those who are precious to us but who are no longer with us on this planet—family members, friends, teachers, students, or others who inspired us even if didn't know them personally. Close your eyes for a moment and bring their energy and spirit into this room.

In the midst of the struggle for freedom, we must never forget the many blessings we already have in our lives. Not only do we live at the top of the food chain, as evidenced by the delicious

food we have here tonight, and not only do we live in one of the most affluent countries of the world, but we also live at a moment when we have the benefit of the experience and wisdom of a thousand generations that went before us and left us a legacy from which we can draw. That legacy teaches us about the central importance of treating every human being as created in the image of God and hence of ultimate importance. Building on that insight, our tradition goes on to emphasize the importance of building a world of social justice, peace, environmental sanity, love and kindness, forgiveness, and generosity—not only for ourselves, but for everyone else on the planet as well. At times the task seems overwhelming, but as Rabbi Tarfon taught some two thousand years ago, “it is not incumbent upon us to finish the task, but neither are we free to desist from the best possible efforts to make it happen.”

And yes, this is a blessing. To inherit the wisdom of our prophets and sages, and to live at a moment when we can also feel secure enough in our own heritage to be able to open to the wisdom of all the religious and spiritual traditions of the human race, and all the secular liberation traditions including the teachings of Marx and Freud, Marcuse and Sartre, the feminist movement and the GLBTQ movement, the movement for the rights of the disabled, the Civil Rights movement, the Black Lives Matter movement, and the movements to defend the rights of Latinos, Asians, Native Americans, immigrants and other minority groups. We also learn from teachers like Gandhi, the Dalai Lama, Martin Luther King, Jr., Thich Nhat Hanh, Sister Joan Chittister, Martin Buber, Ella Baker, Howard Thurman, Abraham Joshua Heschel, Rosa Parks, Betty Friedan, Zalman Schachter Shalomi, Father John Dear and Pope Francis.

[Please call out other activists and thinkers for whom we should be expressing our gratitude]. What a glorious moment when the wisdom of all peoples and the information provided to us by science and the humanities all combine to provide us with a glorious feast of wisdom from which we can draw whenever we have time to do so..

So yes, this is a moment to acknowledge our many blessings, and also to thank the many people who have given their life energies as teachers, rabbis, priests, ministers, spiritual leaders, writers, poets, painters, musicians and artists of every sort, as nurses, child-care workers, retirement home workers, doctors and scientific researchers, restaurant and hotel workers, bus drivers and BART employees, employees of non-profits and social service workers, psychologists and family counselors, as social change activists, lawyers with a social conscience, and people working as community organizers or as agents of the public sector, as teachers of meditation or yoga, those who have developed or are professionals providing alternative approaches to health and health care, and all who use their intelligence and creativity to serve their fellow human beings and to advance the liberation of all humanity from physical, psychological, and spiritual suffering! To all of these we offer our gratitude, even as we offer our gratitude to the spiritual force of the universe that Jews have traditionally called Yud Hey Vav Hey or Adonai, which has been translated into English as “God.” *So take a moment now to shut your eyes, and let come into your consciousness something or someone in your life for which or for whom you are truly grateful, and then share that with others at this celebration.*

Many Jews have trouble recognizing all our blessings because we still are bearing the legacy of centuries of oppression that culminated in the Holocaust. The result: too often the high ethical

values of the Jewish tradition can get subordinated to fearful psychology. This psychology leads even some of the most wealthy and politically powerful Jews in the world to feel insecure and see the world through the framework of fear, manifesting as a need to control, rather than through the religious frame of hope, love, and generosity that has been a cornerstone of Jewish consciousness for centuries. No wonder that some of them give blind allegiance to the State of Israel, imagining that they may sometime have to flee to it, fears intensified by the continuation of anti-Semitism in many societies around the world.

Instead of putting down those who are still traumatized and fearful, we must have a deep compassion for the distorting impact of their fears and memories. Our task is to help them heal from those psychic wounds without validating their way of thinking about the world. We at Tikkun, and at Beyt Tikkun synagogue-without-walls seek to rebuild and reaffirm a Judaism committed to building a global transformation toward a world of love, generosity, peace, social and economic justice, environmental sustainability, and genuine caring for each other and for the planet. This is the only true path to security for Jews, for the people of the U.S., and indeed for all the people on this planet. It is toward this goal that we assemble at our Passover table as we rejoice in our freedom and affirm our commitment to spreading that freedom to all humanity.

Around our seder table, take turns reading the paragraphs below.

Sing the order of the Seder:

Kadesh, Urkhatz, Karpas, Yakhatz, Magid, Rakhtsah, Motzi, Matza, Maror, Koreykh, Shulkhan, Orekh, Tsafoon, Barekh, Hallel, Nirtzah.

Please note: the Seder is not over when we eat dinner. There is a second part, the 3rd and 4th cups of wine or grape juice, the welcoming of Elijah the Prophet who is to announce the messianic era, and much more singing.. Please stay later than you planned to stay!

Please fill the cup for Elijah

Occupy Elijah: a poem written by Beyt Tikkun member Renna Ulvang during the Occupy movement, Passover 2012

Elijah: Who are you?

Are you the fiery, feisty, blustery prophet of God?

Or the one to whom God appeared, not in a storm, not in a fire, not in an earthquake but as a still small voice?

What could you possibly bring to our Seder, tonight?

You, The One who rates a seat at our table and yet never occupies

The One for whom we fill a wineglass which sits as an undrunk void

The One for whom we wait at the open door, gazing hopefully into the darkness,

Looking for a holy sign

That never shows itself

But wait: what if we were able to *feel* your presence changing us?

The wine glass an invitation to go inside ourselves and find spaces yearning to be filled by God

As you did so long ago

And the empty chair,

All the places in ourselves and in the world we long to occupy

The invitations we want to send to our own dear, lost selves Come! Sit down we would say to the vanquished parts of us,
our courage, stubbornness, outrage, ferocity, sweetness

And what if we stood at the door
And instead of darkness we saw our own and the fragile beautiful face of every living thing
Reflected in the silvery light of the moon

And what if we stopped waiting
And *became* you
And transformed our plangent reticence
Into a force to do God's work
And we would be filled
And we would be occupied
And we would be still
And we would receive the Holy Word

And we wouldn't have to wait anymore
Because we would BE the Mashiach we are waiting for.

Kadesh

Before blessing the wine, read this together:

We are the descendents of a people that have told a story of liberation from slavery and placed that story at the very center of our religion, most of our holidays, and the Torah reading each Shabbat. We took upon ourselves the task of telling the people of the world that nothing is fixed, that the world can be fundamentally transformed, and that together we can build an economic, political, social, and cultural reality based on love and generosity, peace and nonviolence, social and economic justice, environmental sustainability and caring for each other and the world. That is our inherited calling as the Jewish people.

We Jews remember ourselves as having been slaves who then managed to revolt against the existing order and free ourselves from that slavery. That process of liberation required us to overthrow the internalized messages of the oppressive order: "Be realistic—you don't have the power to overthrow the existing system," "You are not worthy or deserving enough to be free," "If you dedicate your time to transformation, you'll be setting yourself up for even worse oppression by the powerful," "You can't really trust other oppressed people—they are unlikely to really be there for you when things get tough, so protect yourself and your family by not getting too involved," and "Nothing ever really changes, so accept what 'is' and make the best of it." These are some of the crippling messages that make people in every generation become passive, despairing, depressed or resigned to an oppressive reality.

Yet in every generation there is a different voice, the voice of the Force of Healing and Transformation, Yud Hey Vav Hey, Adonai, Yah, the Goddess of the universe that makes possible the transformation from "that which is" to "that which ought to be"—a voice that continually asserts itself in the consciousness of human beings.

As much as we rightly celebrate the victories of the past, we are also sadly aware of the oppressive realities of the present. For that reason it is crucial that Passover and Easter not

become hollow celebrations of past victories and past resurrections of hope. Instead they should be occasions to remind us of the present depraved social reality on this planet that allows 2.5 billion people to struggle to stay alive on less than \$2 a day, 1 billion of whom live in the horrible condition of living on only \$1 a day or less. Over 60 million people are refugees, seeking shelter from political violence or from hunger created in part by the way the global capitalist system is set up to advantage the wealthy countries of the North and West at the expense of the global South and East—while our government now seeks to prevent any of these people from coming here unless they can enrich us in some financial way. In the U.S. tens of millions of people are struggling. Millions are without homes, many more are without jobs, still more have jobs that do not pay a living wage, and many have jobs that are only part-time or that do not give them an opportunity to use their full intelligence and skills. The Occupy movement highlighted the plight of the downtrodden and the immoral social and economic policies that have resulted in their condition, benefiting the rich at the expense of the 99 percent. Many suffer in another way—through the societal racism built into the economic system but manifesting not only in police brutality and widespread prejudice but also in the way candidates for office in 2016 and the President and some of his most significant advisors overtly spread hate-oriented fantasies about minorities, particularly Muslims and Mexicans. Many people mistakenly conclude that now that these outlandish realities have been widely publicized, somehow they’ve been taken care of. But they have not—and the suffering continues.

Today it’s ALSO important to understand that the “downtrodden”—those who are hurt by the materialism and selfishness built into the very ethos of global capitalism—are **not only** the homeless, the jobless, the millions of people in our jails and prisons (facing brutality at the hands of police), the underemployed, African Americans, Latinos, Asians, Native Americans and LGBTQ folks who are often targets of random violence from police or others, those



working more than one job in order to help support their families, those whose mortgages have inflated to levels that they cannot pay, those who out of desperation turn to payday loans that are given at interest rates that are obscene, those who can’t afford to attend college or university as states raise the fees of public education, those who can’t afford to pay back loans they took to get a college education, those who can’t afford prescription drugs and the high costs of health insurance, or those who are likely to lose their jobs in the next few years.

While some of us don’t suffer from the forms of depravation described above, all of us do suffer from a spiritual and psychological depravation generated by the ethos of the global capitalist system. Many of us find

ourselves surrounded by others who seem endlessly selfish and materialistic or by people who see us only in terms of how we can advance their interests or perceived needs. No—it's not just strangers. People today increasingly report that even their friends, spouse, or children seem to see them through the frame of the question, "What have you done for me lately?" or "What can you give me to satisfy *my* needs?"

No wonder people feel unrecognized, disrespected, and very lonely, even when they are in a family or a loving relationship. These are also the downtrodden, a part of the 99 percent, victims of the very same system that puts others out of work, makes them jobless, or homeless, or hungry, or desperate, or scared that they will soon be among the economic casualties of this system—a system that teaches us to close our eyes to their suffering. The spiritual distortions of the contemporary capitalist society are transmitted daily through each of us to the extent that we ourselves and others around us look at each other and the world through the framework of our own narrow self-interest and fail to see the holy, the beauty, the uniqueness, and the commonality of all human beings. These distortions become part of our daily reality so that we ourselves pass on to others the distorted consciousness that keeps us enslaved and powerless.

Pause here for a moment to look around and see the beauty of everyone at this Seder!

Yet the message of Passover is that we are not stuck; that liberation and transformation are possible; and that we should celebrate the partial victories of the past in order to gain both perspective and hopefulness about the future. No, not the hope that some politician is going to save us, but the hope that we ourselves can become mobilized to engage in *tikkun olam* (the healing, repair, and transformation of our world). Just as the Israelites who were emancipated from slavery in Egypt (celebrated on Passover) became mobilized through retelling the story to their children, and just as the early Christians who encountered Jesus' liberation message for the poor rejected the injustice around them, we can begin to live as witnesses to the possibility of a different world.

We do not come to this task with the arrogance implicit in suggesting that we already have lived a life that fully embodies these values. Ruling elites grew fearful and hostile toward Jews because they feared that we would spread our message that the world can be fundamentally changed. As a result, they attempted (with frequent success) to spread hatred toward Jews among their own peoples and co-religionists. At many times in the past 20 centuries it became unsafe to be a Jew. As a result many of us Jews ran away from our highest spiritual vision and the radicalism of Judaism and either assimilated into the dominant culture of capitalist society or embraced the ideal of some Zionists: to be "a nation like all other nations." In the process, some ended up working with and benefitting from the institutions of exploitation and oppression. This occurred in the Middle Ages, when Jews were offered very limited options and some ended up as tax and rent collectors and thus, the most visible face of the feudal lords whom we served. And it is also true in the modern capitalist period, in which some of our brethren have become the moguls of Wall Street, investment bankers, corporate lawyers, media tycoons, and political operatives serving the status quo of Western imperialism. It is important for us to have compassion for these choices and see them as an effort to "fit in" to the dominant culture so as to be safe.

Yet there has also been a core of our people who have managed not to allow fear to dominate our consciousness, and who in various ways have tried our best to remain true to the liberation vision of Judaism. We are proud that the overwhelming majority of Jewish people in the Diaspora continue to vote for liberal candidates for public office who, when they are at their best, potentially provide a bulwark against the most reactionary forces in our world. These voting patterns have made Jews the most reliable electoral ally for people of color in Western societies, in spite of the fact that those Jews who vocally espouse racism, sexism, homophobia, and xenophobia continue to get disproportionate media attention.

As we lift our cup of wine or grape juice to say the prayers for sanctification of this joyous holiday, we recommit ourselves to the struggle for a world in which our society's "success" is judged by how much our economic, political and social systems tend to increase the amount of love, caring, kindness, generosity, and awe and wonder at the grandeur and mystery of the universe. And let us bring to mind all that we as the human race have accomplished against existing systems of oppression, and joyously affirm our intention to continue the struggle until all peoples are truly free.

Please rise if you are able, and recite the following and drink the first glass:

Barukh ata YHVH, Eloheynu Melekh Ha'olam Borey pree ha gafen.

Barukh Atah Adonai, Eloheynu melekh ha'olam, asher bakhar banu eem kol am, ve'romemanu eem kol lashion, ve'keedeshanu be'mitzvotav. Va'tee'teyn lanu YHVH eloheynu be'ahavah et yom (on Sabbath add: ha'Shabbt ha'zeh veh'et) khag hamatzot ha'zeh, z'man khey'ru-teynu, meekrah koe'desh, zeykheyr leh'tziyat Mitz'rah'yeem. Kee vanu vakharta, ve'oe'tauu keedashta eem kol ha'ameem, u'moe'adey kod'shekha beh'simkha u'v'sa'sone heen'khaltuna. Barukh ata YHVH, meh'kadesh Yisra'eyl ve'ha'zma'nim.

Barukh ata YHVH Eloheynu melekh ha'olam, sheh'heckhee'anu, veh'kee'yeh'manu veh'hee'g'ee'yanu la'zman ha'zeh.

DRINK THE FIRST CUP OF GRAPE JUICE OR WINE. The tradition is to drink the whole glass of wine or grape juice for each of the 4 times we do this blessing, but please don't drink the wine if you are driving home tonight.

Though we are here to celebrate our liberation from Egypt as Jews, we are also here to celebrate the liberation struggles and victories of all people on the planet. Sadly, most of the stories of such liberation struggles have been lost because those who served the ruling elites mostly wrote the history of our human experience—and those elites had no interest in preserving the memories of such struggles.

Tonight we also celebrate and rejoice at the freedom experienced by millions of people when ancient slavery was replaced for many by a form of feudalism that gave some rights and entitlements to peasants who worked the land for all powerful land owners; and the freedom experienced by millions of people when feudal arrangements were replaced by capitalist societies which gave legal rights to people that may have been violated in practice but nevertheless were real advances. We can celebrate also the victories of freedom achieved,

however limited, when the U.S. freed itself from English domination, when the French Revolution overthrew the ruthless monarchy of the past, and when subsequent revolutions in Europe allowed the Jews to come out of the ghettos and become equal citizens with Christians in the last half of the 19th century. We can celebrate the ending of slavery in the U.S., partial and flawed, as the subsequent segregation was, the victories of feminist and LGBTQ movements in the past 100 years. We also celebrate the victories working class people who managed through unions and political organizing to secure an 8 hour day and a minimum wage and some safety and health regulations for many workplaces, even as we recognize that these same victories may have to be fought for again as many of the gains of the past are fast being dismantled by the Trump/Pence Administration. We also celebrate the victories of national liberation struggles in South and Central America, Africa and Asia in the 20th century overcoming colonial and imperial regimes. We celebrate the victory to end Apartheid in South Africa, the victory to end British rule over much of Ireland and India, the victory of the Vietnamese people to overcome the harsh regimes created by the French and then by the U.S. We can celebrate the freeing of serfs in Russia and the overthrow of the rule of the Czars, the overthrow of the feudal realities in China and the partial liberation of over a billion people there, including huge advances in the status of women from the days less than a hundred years ago when many had their feet tied together so that they could not escape oppressive family situations. And yet, in every case, including our own liberation from Egypt, when we look carefully we see that what followed often had new and different forms of oppression, but also new possibilities for future struggles to overthrow those new forms of oppression. We invite you, the people at our Seder, to now call out other liberation struggles like those of our own people, that you want to honor tonight, even though we all know that every struggle has been only partial, and that the struggle for liberation must continue everywhere on our planet including in our own country and in our own hearts and souls. Call out the struggles of peoples or nations that we should be honoring.

Ur'chatz

As we wash our hands, we imagine washing away all cynicism and despair. We allow ourselves to be filled with the hope that the world can be transformed in accord with our highest vision of the good. We wash away our own sense of powerlessness—because powerlessness corrupts.

The irony of systems of oppression in the contemporary world is that they usually depend upon the participation of the oppressed in their own oppression. Rather than challenging the system, people accept their place within it, understanding that they may lose their jobs or worse should they become known to the powerful as “disloyal” or “dissidents.” In capitalist society, it is not just external coercion but also the internalization of worldviews of the powerful that make the oppressed willing participants in the system. As we do the *Ur'chatz* on Passover, we symbolically wash our hands of this participation in our own oppression.

Among the fantasies that we seek to overcome:

***The mythology of upward mobility and meritocracy (“You can make it if you really try and if you deserve to make it”) leads people to blame themselves for not having achieved more economic security—a self-blame that often leads to emotional depression, alcoholism, or drug

addiction, and also to quiet acquiescence to the existing class divisions. The realization that only a small minority of people will ever rise significantly above the class position into which they were born rarely permeates mass consciousness, because each person has been led to believe that she or he is the one who is going to make it. And when we don't or find that even when we do that our lives are less fulfilling than we had hoped they would be, we are encouraged by this society to blame ourselves, thereby further disempowering ourselves.

***The belief that democracy levels the playing field between the powerful and the powerless also pervades our society. We celebrate the victories of democracy for good reason—what democracy does exist is the product of long struggles of ordinary working people against oligarchy. But in the twenty-first-century world, democracy is severely limited by the power of corporations and the rich to shape public opinion through their ownership of the media and their ability to pour huge sums of money into the coffers of “viable” candidates (namely, those who support their interests). Without the economic means to buy the television time or employ the large campaign staffs necessary to make a third or fourth party effective, dissenters often end up channeling their energies through the two major political parties, which have repeatedly demonstrated their loyalty to the powerful—thereby dissenters unintentionally re-empower the very forces that oppress them. Can we commit ourselves to a different path that includes demanding that our political representatives and parties challenge rather than glorify the values and ethos of global capitalism, embrace the demand for a living wage (not just a minimum wage) for all working people, embrace the Global Marshall Plan and the Environmental and Social Responsibility Amendment to the U.S. Constitution (ESRA)? And let us wash away all the parts of us that collaborate with or remain silent in the face of systems of oppression.

*** The belief that racism has died out because more people of color have been able to achieve middle class status, received college, graduate and professional school educations, or even received positions in the media, politics, and some board rooms of corporations. Yet for large parts of minority communities, these victories have been very partial, not impacting on the disproportionate number of minorities that can't get employment, health care, quality education, or affordable housing, and there are many forces seeking to reverse what has been accomplished (for example in preventing African Americans and Latinos from voting). Tonight we stand in solidarity with our sisters and brothers in all of the minority communities in America, in solidarity with those fighting against the racism in all these areas as well as manifested in the way police often single our minority group members for special levels of brutality on the streets and in our prisons, with those who rightly try to remind everyone that Black Lives Matter, and with those who are championing the rights and needs of the homeless, the undocumented, and all the refugees both in the US and around the world.

*** While we celebrate the victories of the women's and LBGTQ movement, we wash away the belief that sexism, misogyny, homophobia, and hatred of LBGTQ folks are a thing of the past. We have watched with horror as some political representatives have done everything they can to undermine the rights of women and LBGTQ people.

As we wash all of this away, we take a look at our cleansed hands and remind ourselves to use our hands and our bodies to be involved in acts of healing, repair and transformation because we know that simply symbolic acts of cleansing are only one step on the path to tikkun olam, actions are critical to manifest this cleansing.

(Handwashing without a blessing)

Karpas

We eat a vegetable and celebrate spring and hope, rejoicing in the bountiful blessings of the earth as it renews itself. We are all too aware that environmental damage is increasing rapidly. The free market, in a relentless fury to amass profits, has generated tens of thousands of corporate ventures and products that, as a whole and with some notable exceptions, have combined to do incalculable damage to the life-support system of the planet. While some have falsely come to believe that individual acts of earth-caring can change the big picture, the reality is that the life support system of the planet can only be saved through a transformation of our entire economic system. We need to create an economic system that no longer relies on endless growth or promotes the notion that happiness comes from accumulating and owning things and experiences, and that each of us should be maximizing our own happiness without regard to the global consequences of our personal actions. Ecological sanity cannot be achieved without global economic justice and without a spiritual and cultural transformation that awakens us to recognize that what we really seek are lives of meaning and purpose, not lives of stuff and experiences.

This is the important message of all religions. That human beings hunger for lives of meaning and purpose that cannot be achieved by material accumulation or consumption or endless new technologies, no matter how entertaining they may be. Tikkun's editor-at-large Peter Gabel calls it a hunger for mutual recognition. Others in the religious world talk of it as a hunger for loving community, a sense that they are being cared for and loved not only for what they can achieve in the competitive marketplace but also simply for who they are as a human being, a sense of doing something meaningful and purposeful in one's life, and a connection to the mystery and majesty of the universe, seen not only as something to be exploited by humans but as a magnificent and awe-inspiring reality. These are the keys to what Rabbi Lerner calls the Love Revolution.

The greens on the table also remind us of our commitment to protect the planet from ecological destruction. Instead of focusing narrowly on what we may "realistically" accomplish in today's world, we must refocus the conversation on what the planet needs in order to survive and flourish. We must get out of the narrow place in our thinking and look at the world not as a resource, but as a focus for awe, wonder, and amazement. We must reject the societal story that identifies success and progress with endless growth and accumulation of things. Instead we should focus on acknowledging that we already have enough; we need to stop exploiting our resources and instead care for the earth. This larger focus is often absent from the marches and demonstrations and legislative programs of environmental organizations—and their absence

makes these groups less effective and more prone to focus on tiny little accomplishments without educating people to the larger vision necessary to save the planet.

We are in the midst of a huge spiritual and environmental crisis. The global capitalist economic system can create prosperity for some, but it also cultivates greed, fraud, and selfish looking-out-for-number-one mentality. Our society has lost its way. Yet most of us are embarrassed even to talk about this seriously, so certain are we that we could never do anything to transform this reality. We're also fearful that we will be met with cynicism and derision for even allowing ourselves to think about challenging the kind of technocratic and alienating rationality that parades itself as "progress" in the current world.

We must approach the earth not only as our sustainer, vital to our personal survival, but also as a sacred place worthy of our respect and awe. Jewish tradition gives us a set of practices to enhance our ability to overcome the narrow instrumental approach to Nature and to strengthen our capacities to stop the struggle for survival or domination of nature and turn to the celebration and awe of nature. The first is the weekly practice of Shabbat—25 hours in which we turn off our computers, telephones and television, refuse to use money or credit cards, refrain from shopping, working or even thinking about work, and just focus on celebrating the grandeur and awesome reality of the universe. Shabbat is also a moment to celebrate our freedom (every week a mini-Passover), and focus on joy, awe, and pleasure. Yes, Judaism is pro-pleasure and once a week is given over to the spiritual and physical immersion in permitted pleasures, including good healthy vegetarian food and love-based sexuality.

*Dip some parsley or celery or some other green vegetable into the salt water, symbolic not only of tears our past suffering from oppression, but also of our tears for the suffering of the earth, the suffering of all on this planet who are caught up in systems of oppression: **Brukha at Yah Shekhinah, ru'akh khey ha'olamim, boreyt pree ha'adamah.***

Some communities have the custom of affirming spring as the eternal return of life to the earth through the symbol of eating a hardboiled egg, which is dipped in salt water to remind us of the suffering of slavery that continues even when the earth is rejoicing and reclaiming life! If you wish to do so, first say the blessing:

Brukha at Yah, Shekhina, eloheynu melekh ha'olam, sheh ha'kol nihyeh beed'va'roe (Blessed is the Goddess...who creates all things through Her words).

Song: Adamah Ve'sha'ma'yeem

Adamah, veh' Shamayim Khom Ha'esh, u'Tsilil Ha'Mayim, Ani margish zeh beh'gufi, rukhi veh nishmati. Love the earth, love the sky, heat of fire, drop of water I can feel it in my body in my spirit and in my soul

Heya heya heya heya heya heya ho Celebrate and love each other, build a world of peace and justice, we can do it in our lifetime, we can save our planet earth. Heya hey...

Bottom line: awe and wonder, love and kindness, social justice, end the suffering of our planet, be God's love, be God's peace. Heya Heya...

It now becomes appropriate to eat anything vegetarian, including vegetarian chopped liver, baba ghanoush, hummus, vegetable soups, and rice dishes (following the Sephardic custom) but not the fruit, matzah or the maror or the kharoset. The idea of starving ourselves until the first half of the Seder is complete is a distortion that has no legitimate foundation in Jewish law. Let us eat fully of the vegetarian dishes so we can be fully present to the Seder's messages rather than wondering when the food will be coming. .

Yachatz p.32

We break the middle matzah in half, and the larger part will become the Afikoman or dessert. In this act we are acknowledging our own brokenness and recognizing that imperfect people can usher in liberation. There's no sense waiting until we are totally pure and psychologically and spiritually healthy to get involved in *tikkun* (the healing and repair of the world). It will be imperfect people—wounded healers—who heal and transform the world, even as we simultaneously commit to doing ongoing psychological and spiritual work on ourselves. Whenever we fail to do this inner work, our distortions paralyze our social transformative movements. And whenever we tell ourselves that we have to postpone being involved in social transformation work till we are the fullest embodiment of our most ideal and healthy selves, and that others are also, we de facto are voting to allow the status quo to continue, because that state of perfection will never come except as a result of working on both the psycho-spiritual level and the institutional change level at the same time.

The broken Matzah reminds us also of the brokenness of our society, particularly in regard to the racism that continues to permeate so many aspects of contemporary American society. To focus on just one aspect of that, consider our criminal injustice system. Today we affirm our solidarity with the millions of people in our society who are in prisons, with their families, and with those who, upon leaving prison, find themselves labeled felons for life, facing legalized discrimination in housing and employment. The U.S. has the highest incarceration rate of any developed nation in the world, partly as a result of the War on Drugs which has given police the ability to arrest people of color for possessing or using drugs, crimes that are rarely prosecuted when done by white middle class teens or even adult white professionals. High rates of incarceration are also partly because of mandatory minimum sentencing, and partly because of privatization of prisons which creates financial incentives for keeping people in prison.

No other country imprisons so many of its racial or ethnic minorities. The U.S. imprisons a larger percentage of its black population than South Africa did at the height of apartheid. As Michelle Alexander has pointed out in *The New Jim Crow*, Today, mass incarceration defines the meaning of blackness in America: black people are automatically perceived to be criminals. Mass incarceration is a tool to reinforce a racial system in the U.S.

The broken Matzah may also be seen as symbolizing the need for the Jewish people to give up the fantasy of running and controlling all of Palestine, when in fact what we need is a two-state solution or one state with equal rights for all.



We cannot celebrate this Passover without acknowledging the biggest distortion in Jewish life today—the often blind worship of the State of Israel in an era when Israel has become for the Palestinian people the current embodiment of Pharaoh-like oppression.

Israel, which describes itself as “the state of the Jewish people” has failed to embody the highest values of the Jewish tradition in the way it treats our brothers and sisters, the Palestinian people. The human rights violations and the slaughter of Palestinians in Gaza, the seizing of Arab lands and Bedouin lands, the imprisonment of thousands of Palestinians without a trial by their peers, the revelations by Israeli soldiers themselves of acts of brutality they personally witnessed in Gaza and the West Bank, the assaults on random West Bank Palestinians and the destruction of their olive trees, all this has been documented by B’tselem (the Israeli Human Rights Organization), Rabbis for Human Rights in Israel, and the soldiers’ organization Breaking the Silence. These are not isolated incidents. They are the inevitable consequence of imposing and enforcing occupation.

We are not Jews who reject Israel or think that it is the worst human rights violator on the planet. The U.S. role in Iraq and Syria, its support for Saudi Arabia and Turkey (and not so long ago in Vietnam, Cambodia and Laos), the genocide in Darfur, the repression of Buddhism in

Tibet, the extremes of repression in Iran and in Arab states, and the horrendous deeds committed by ISIL/The Islamic State are moral outrages of equal or greater proportion (and you can add others to this list). And we are aware that the attempt by Hamas to bomb the cities of Israel in the summer of 2014, though provoked by Israeli acts and by the intransigence of the Israeli government in refusing to end the Occupation of the West Bank and in blockading Gaza and causing much suffering, contributed greatly to an electoral victory of the hard-right-wing in Israel which is unwilling to allow either Palestinian equal rights or a Palestinian state to emerge.

We do not accept any account that one-sidedly blames the Jewish people or the Palestinian people for the development of this conflict, nor any account that leaves out the role of centuries of Christian oppression of Jews that eventually led Jews to believe that we desperately needed a state of our own, or the role of European colonialism or American imperialism in the way that many Middle Eastern Muslims came to feel outrage toward the West in general and toward Israel in particular, insofar as it is perceived as an extension of Western power. Nor are we unaware of the hardliners in the Islamic world who have spread anti-Semitic messages against Jews and who do not accept the very existence of the State of Israel and spread horrendous calumnies against all Jews. We urge those who embrace any story that portrays either side as “the righteous victim” and the other side is the “evil other” view of this conflict to read *Embracing Israel/Palestine: A Strategy for Middle East Peace* (available at tikkun.org/eip) to get a more balanced view. Even as we recognize that at this moment it is Israel that has the vastly greater power and hence the greater responsibility to make dramatic concessions, it is also important to see the ways in which both sides have legitimate claims, and both sides have been unnecessarily hurtful, provocative, violent and lacking compassion and empathy for the other side. Yet we still push Israel, after 50 years of Occupation, to either grant full equal rights to the Palestinian people living in the West Bank or support them to build their own politically and economically viable Palestinian state. Doing so in a spirit of generosity and repentance would be a fulfillment of the Torah’s command to “love the other/stranger.”

One thing is clear: Israel’s current Occupation of the West Bank and blockade of Gaza is unsustainable and causes great harm to the Jewish people and deep distortions within Judaism. We cannot as a people allow our liberation tradition to become a cover and a distraction from the ways that Jews today are acting as oppressors toward another people. It is inevitable that if Israel continues its current Occupation, the entire Jewish people will face growing anger of people all around the world, and anti-Semitism, temporarily diminished in the years since the Holocaust, will have a dramatic and disastrous revival. Our obligation to our own people and coming generations of Jews, as well as to the Palestinian people, mandates our supporting voices like Tikkun that speak out loudly for an end to the Occupation.

Ha Lachma Anya

We now lift the matzah and proclaim: “This is the bread of affliction that our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Whoever is hungry, let her or him come and eat! All the people who are needy—let them come and celebrate Passover. Now we are here, next year may we be in the Land of Israel transformed so it shares its land and material well being with the Palestinian people. Now we are slaves, next year may we be in a world of

true liberation.” Ha lachma anya dee achalu ahavatana be’arah deh’mitzrayeem. Kol deechfeen yeytey ve’yey’chol, kol deetz’rekh veytey ve’yifsach. Hastah hacha, leShanah Haba’ah be’ar’ah deYisrael. Hashatah ovdey; le’Shanah Haba’ah beh’ney choreen!



But when saying that traditional line—“let all who are hungry come and eat”—we must also recognize the stark contrast between the generosity of the Jewish people expressed in this invitation and the actual reality in which we live.

The U.S. government has spent a trillion dollars on a war in Iraq and Afghanistan that ended up providing Sunni extremists from ISIL with sophisticated weapons that they have used to dominate and brutalize parts of Iraq and Syria. We should be taking that level of funding to rebuild the economic infrastructures of the impoverished all around the world, providing decent housing and food for those who are in need. We at *Tikkun*’s interfaith action arm, the Network of Spiritual Progressives (NSP), have developed a very concrete way to do this—the Global Marshall Plan—and we invite you to download and read the full version of it at tikkun.org/gmp.

We live in a world in which we try to build barriers to protect ourselves against the poor and the homeless, a world that demeans them and blames them for the poverty they face. Debates about “the deficit” switch the traditional Jewish focus on how to care for the poor and those who are economically unstable to discuss instead how to protect what the rest of us have now. Imagine how far this is from the spirit of Torah. In our sacred text, it was impossible for people to argue that they had to reduce what they were giving to the poor of today in order to ensure that they would have more to give in the future. Our Jewish, Christian, Muslim, Buddhist, Hindu, and secular humanist obligation is to take care of the poor right now, rather than explain to them that they may have to get less from us because of our calculations about the future or because of our theory that if we give more to the rich now, the wealth will trickle down to the rest. Oy, the contortions the apologists for inequalities go through to justify selfishness—and oy, how easily many of us fall for that line though the expected “trickle down” has rarely been enough to lessen the distance between rich and poor! And how many of us have also digested this pill of fear and insufficiency.

So when we say, “*Ha lachmah anya*—this is the bread of affliction; let all who are hungry come and eat,” we remind ourselves that this spirit of generosity is meant to be a contrast to the messages of class society, which continually try to convince us “there is not enough” and that we therefore can’t afford to share what we have with others. We are the richest society in the history of the human race, and we may be the stingiest as well—a society filled with people who think that we don’t have enough.

Sharing what we have with everyone in need is meant quite literally. This is the spirit of generosity that is the authentic Jewish spirit, so we must reject all those who tell us that “there is not enough” or that “we cannot afford” to end global and domestic poverty, hunger, homelessness, inadequate education, and inadequate health care. There is enough, we are enough, and we can afford to share.

We are also aware that the hunger today for a life of spiritual meaning and purpose is at the heart of human reality, and that when we say “let all who are hungry come and eat” we mean to include those who are hungry for spiritual nourishment.

MAGEED

*We tell the story of our liberation struggle with embellishments! First we let the children or the child within all of us ask **the four traditional questions**.*

Mah Nistanah ha-lie’lah ha’zeh mee kol haleylot? Sheh’beKhol haley’lot anu oakh’leen khameytz u’matzah, ha’lie’lah ha’zeh, ha’lie’lah ha’zeh kuloe matza

Why is this night different from all other nights? On all other nights we get to eat leavened or unleavened food, but tonight, yes tonight, ONLY MATZAH!

Sheh’bekhol halyelot anu oaKh’leen sheh’ar yerakot, ha’lie’lah ha zeh ha’lie’lah ha’zeh kuloe mah’ror

On all other nights we eat all kinds of veggies, but this night we especially eat bitter herbs!

Sheh bechol haleylot eyn anu mat’bee’leen afeeloo pa’am akhat, ha’lie’lah hazeh ha’lie lah hazeh sheh’tey peh’ameem

On all other nights we don’t dip our food in salt water even once, but this night we dip twice!

Sheh beh’khol haleylot anu oakhleen beyn yoashveen u’veyn mesubeen, ha lie laz ha’zeh, ha’lie’la ha’zeh koo’lanu mesu’been

On all other nights, we can sit straight at the table, but tonight we are all supposed to be leaning back or down and relaxed

Answer (that the adults sing to those who are asking): we were slaves in Egypt, in Egypt, now we are free, compared to that. Please rise if you are able and dance around the table singing the following song:

Avadeem hayeenu, hayeenu, Atah beh’ney khoa’reen , beh’ney khoa’reen. Avadeem hayeenu, atah atah b’ney khoreen avahdeem hayeenu achshav achshav bney khoreen We were slaves, yes we were slaves. Now we are free, or partially free.

Five contemporary pressing questions for Passover Seder and the whole year round

We ask these five additional questions for the adults (and discuss our answers in small groups before going on—each participant can pick any one of these and answer them to a group of 3-4 people):

1. Egypt, *mitzrayim* in Hebrew, comes from the word *tzar* which means narrow. Egypt was the narrow place, the constricted place. All of us have aspects of our lives and consciousness that are still somewhat narrow or constricted. In what ways are you still constricted? Are you able to see yourself as part of the Unity of All Being, a manifestation of God's love on earth? Are you able to overcome the issues that separate us from each other, so that you really experience the pain of others and are deeply moved by that experience and motivated into action to alleviate that pain? Or is it hard for you to go beyond your personal struggles and really involve yourself in the struggles others are facing? What concrete steps are you willing to take to change any ways in which you are stuck in the narrow place, your own personal *mitzrayim*? And do you have some Pharaoh inside of yourself? Do you oppress yourself with cynicism, hopelessness, powerlessness, self criticism etc.? What help would you like to ask from others to help you get out of this narrow place, your own personal enslavement?
2. Do you believe that we can eventually eradicate wars, poverty, and starvation? Or do you believe that no one really cares about anyone but him/herself, and that we will always be stuck in some version of the current mess? If you do believe that the belief in the inevitability of wars, poverty and starvation are major contributing factors to their persistence, what concrete steps are you willing to take to spread more a hopeful vision of human possibilities? Would you help us create a chapter of the interfaith and secular humanist-welcoming Network of Spiritual Progressives in your town or a monthly reading group of articles in Tikkun with a few of your friends, neighbors, coworkers or fellow students or members of your professional or religious community? What are your suggestions for how we can spread a more hopeful message and deal with the cynicism and self-doubt that always accompanies most of us when we start talking about changing the world?
3. What experiences have you had that give you hope? Tell about a struggle that you were personally involved in to transform something that worked. What did you learn from that?
4. When the Israelites approached the Sea of Reeds, the waters did not split. It took a few brave souls to jump in to the water. Even then, according to the Midrash, the waters continued to rise right up to their noses, and only then when these brave souls showed that they really believed in the Force of Healing and Transformation (YHVH, God, Shechinah, Adonai), did the waters split and the Israelites walk through them. Would you

be willing to jump into those waters today? In what ways? For example, would you be willing to talk to your neighbors or coworkers or friends or family about the power of love and non-violence to overcome hatred and fear? Or tell them about our New Bottom Line? Or take a training offered by Tikkun's Network of Spiritual Progressives on how to be a more effective organizer or communicator in the Trump years ahead? Or explain how a Strategy of Generosity as manifested in the Network of Spiritual Progressives' Global Marshal Plan (read it at www.tikkun.org/gmp) might begin to thaw out the icy fears of people around the world who have previously experienced the Western capitalist countries as primarily self-interested, manipulative and exploitative? Would you be willing to challenge the global ethos of capitalism with its glorification of the lone individual maximizing his or her own money or power without regard to the well being of everyone else on the planet, for example by seeking to get organizations and social change movements to endorse the ESRA—Environmental and Social Responsibility Amendment to the U.S. Constitution (please read it at www.tikkun.org/esra). Or suggest what projects you will actually commit to becoming engaged in teaching others about the ideas that are fundamental to bring healing and transformation to our global society.



5. For many decades Jewish social change activists have sought to change Israel's policies toward the Palestinians, yet today those policies are harsher than they have been in the past. A recent poll indicated that 48% of Israeli Jews would favor expelling Palestinians from Israel! There are some activists who have joined the movement initiated by Palestinians to seek a global boycott of Israel. This movement calls itself BDS or Boycotts, Divestment and Sanctions to compel Israel to change its policies. Some in that movement seek a "one state" solution in which Israel and Palestine would be merged. Others in that movement seek to boycott all Israeli institutions, including academic and cultural institutions. Tikkun magazine has taken a modified version of this approach, seeking to boycott the Israeli settlements in the Palestinian's West Bank, and to boycott non-Palestinian firms that operate in the West Bank and firms/corporations that produce equipment or other goods that are used to sustain the West Bank Israeli settlements or to

implement the destruction of Palestinian homes by the Israeli occupying force in the West Bank, but NOT to boycott those institutions or cultural or academic institutions which are in the pre-1967 borders of Israel and do not participate in strengthening Israel's hold on the West Bank. Do you favor either of these forms of BDS, or do you oppose any form of BDS? Some American institutions and politicians have suggested that any form of BDS is necessarily anti-Zionist and anti-Israel or even anti-Semitic. Do you agree? Tikkun, meanwhile, in its Spring 2017 edition, says that if Israel holds tight to its expanding of settlements and refusing to help create a Palestinian state that we should be pushing Israel to give "one person one vote" in Israeli elections to the Palestinians living in the West Bank. Do you agree with that? Discuss this issue either now or over dinner, and follow the discussion in Tikkun magazine where we present many different approaches to this issue and to the fundamental question of how best to support the peace, justice and human rights movements in Israel and Palestine.



Continue this discussion over dinner and with your friends after the Seder.

Now we turn to telling the story of the Exodus.

We start by acknowledging the central role of women in the liberation.

It has always been important for our community to repair some of the damage done to all of us, both men and women, through the patriarchal practices that at times marginalized women's role in Judaism. We start that repair in our Seder by acknowledging that the Torah tells the story of the first act of rebellion against Pharaoh—the refusal of the Jewish midwives Shifra and Pu'ah to participate in the genocide that the Pharaoh had devised by calling on them to kill the first born males whose births they facilitated. Refusing to participate in his nefarious scheme was the first crack in

Pharaoh's rule, and it set the precedent for other women to refuse to go along with the genocide Pharaoh's followers were implementing. These two brave women are really the first heroes of the liberation struggle.

For that reason, we not only have the traditional cup of wine for Elijah, but a second cup for Miriam filled with water. Fill it Now.

Before he could lead us out of Mitzrayim, Moses had to be kept alive (Miriam watched over his little ark as the baby Moses was sent down the River, and then discovered and saved by the daughter of Pharaoh). We have Miriam's Nile rescue plan to thank for his survival. Without Miriam's song and dance, there would have been no life-enhancing celebration of our redemption. Without Miriam's Well, we would not have lived through our wanderings. The wine with which we fill Elijah's Cup anticipates the bliss of a future messianic age. The water we place in Miriam's Cup celebrates life itself, the miracle of joy in the present, and the basic fact of Jewish survival. A people need both, but water comes before wine. Without water, there can be no wine. Without Miriam, we would have had no messianic dream because we would have had no future. Tonight we honor the central role of women in the struggles for liberation on this planet. We also affirm and welcome lesbians, gays, bisexuals, trans-gendered people and self-identified "queers" and those who are seeking new forms of gender identification yet to be fully discovered. We place an orange on the Passover table in celebration of this diversity and in commitment to all the forms of diversity that have sometimes been forcibly homogenized or forced into hiding itself in the face of the dominant culture of whatever society in which they happened to be living.

Ve'hee She-amdah la'avoteynu The lachrymose version of Jewish history

The command to see ourselves as personally going out of Egypt

The stories of Passover and Easter are about our people learning to overcome the "realistic" way of looking at the world. On this day, we want to affirm our connection with a different truth: that the world is governed by a spiritual power, by God, by the Force of Transformation and Healing, and that we are created in Her image, we are embodiments of the Spirit, and we have the capacity to join with each other to transform the world we live in.

A central theme of the spiritual dimension of this holiday may be to encourage us to overcome the dualism implicit in seeing ourselves as a separate being from others and from the world. A central spiritual goal of the Seder is to help us overcome the sense of separateness. Sometimes, as some Hasidic mystics taught, that separateness comes from a puffed up ego, and so cleaning out the chameytz, the yeasty stuff that makes bread rise, in our own selves, is part of the reason we eat matzah as a daily reminder during each of the 8 days of Passover to not give in to the puffed up ego.

But sometimes that separateness can also come from a pathological reduction of ego to a point where we can no longer value the God within us and in each other. So one of the spiritual tasks for the remaining days of Passover is to recognize oneself as part of the Unity of All Being, the ultimate oneness that is the God of the universe, a Oneness that defies all categories and can never be fully expressed in language. Freeing ourselves from the distortions of ego so that we can recognize ourselves and each other as part of the God of the universe and the Oneness of All Being is why Passover is not meant to be just one or two night stands with our Seders, but is

meant to include the coming days when we focus on developing this spiritual consciousness at the very same time that we act upon it by joining into the struggle to liberate the world for everyone, not just for Jews. And so, we come to see ourselves as the Egyptians who suffered with the plagues and who drowned in the Sea of Reeds. And that's what is meant when we adopted the custom of not singing parts of the Hallel psalms of praise to God on the last six days of Passover—because while God could understand why people in the midst of the struggle against their oppressors might find it impossibly hard to see those oppressors as also created in the image of God, God silenced the angels for singing those songs of rejoicing. The Midrash goes on to say that God silenced them by saying: “My children (the Egyptians) are drowning in the sea, and you dare to sing songs of rejoicing?”

Yet there is also room for rejoicing at our ability to make this transcendent leap in consciousness. We are descended from slaves who staged the first successful slave rebellion in recorded history. Ever since, our people has kept alive the story of liberation and the consciousness that cruelty and oppression are not inevitable “facts of life,” but conditions that can be changed.

In Every Generation...reliving the liberation—sing page 114 Bechol dor va'dor The traditional Haggadah reminds us that the primary obligation of Passover is to experience ourselves as though we personally went out of Egypt. And all those who elaborate on this story are to be praised!

Be'chol dor va'dor chayav adam leerot et atzmoe keh'eelu hu yatza mee meetrayeem.

Now Sing Let My People Go

Rabbi Lerner now leads a guided visualization of what it was like to be a part of the liberations from Egypt.

While this story is being told, let all the people at the table keep their eyes closed. Try to imagine that it is you going through this experience, you who has the doubts about Moses and the possibility of a radical transformation, and you who finally are able to take that leap of faith. Allow yourself to experience what it must feel like to do that in your own life today!

After the visualization: We are also blessed to have had our struggle for liberation serve as an inspiration to African Americans in their struggle, still not close to completed, to achieve equality and dignity in the United States. As long as they need to launch struggles to insist that Black Lives Matter, we in the Jewish world must be reliable and consistent allies. In honor of that, we sing:

Sadly, liberation struggles often require major sacrifices and struggle. We mourn the losses of our own people, who struggled out of the crematoria and gas chambers of Europe and went on to create the State of Israel. *And* we mourn the losses of the Palestinian people, whose

struggle against the English colonialists got diverted into a struggle with the newly emerging Jewish homeland. We mourn the crippling of the dream of an Israel that could be the embodiment of Jewish ideals, and we mourn the distortions that have taken place in the Jewish people as so many have twisted themselves and their thinking in order to provide justifications for Israeli behavior that should have been critiqued and opposed, even as we affirm the fundamental goodness of the Jewish people. We mourn the distortions in American society and the ways that noble ideals have been transformed into oppressive and even violent behaviors, torture and war-making, and many following bullying or ethically challenged political leaders, even as we affirm the fundamental goodness of the American people. We mourn the distortions in every religion and every ideology and every anti-ideology and every anti-religion or secular humanist movement, even as we affirm the fundamental goodness of all who have been engaged in these enterprises, and in fact, the fundamental goodness of all humanity. And we mourn all those who have been victims of our errors, as well as those who were victims of the necessary struggles for liberation.

We dip our fingers into the wine or grape juice, symbolizing the sweetness of our freedom, and withdraw some of the wine. Our cup of joy cannot be full when we are the cause of the suffering of another people. And we pray to live to the day when our own freedom and liberation will no longer be linked to the suffering of others.

As you call out each of these plagues in Hebrew or in English, dip into the wine or grape juice and remove a drop from your cup of joy: Dahm Blood tzfardeyah Frogs, keeneem Lice, arov Insects, dever Cattle Plague, shekheen Boils, barahd Hail, arbeh Locusts, khoschekh Darkness, makat bekhorot Death of the Firstborn Sons

Each person can now take a turn to call out loud whatever modern plague we witness and regret, as human beings allow the global capitalist system to continue to destroy the environment in a frenzy of growth and consumption without regard to the future survivability of human life on this planet. Call out now.

We see these plagues as stern warnings to the human race to quickly change our direction and repent. And now we commit ourselves to a struggle for liberation based on nonviolence. So call them out now and take a drop of wine or grape juice from your cup for each of these modern plagues that resonate to you as plagues, signs from the universe that we as a society have gone in a sinful direction and must change or suffer severe consequences!

The tragic reality may be that it will take a huge amount of suffering before people wake up to the need to transform our economic and political systems, overcome the ethos of global capitalism, and act to save the environment through a fundamental restructuring of our economic and political lives. We hope that that is not true, but we fear that it might be. Our task now is to do what Moses did—to help people interpret the changes in nature as “plagues,” that is, messages to awaken and liberate ourselves from a distorted and oppressive reality.

Yet with all this suffering, we still acknowledge the validity of celebrating the partial victory of being liberated from slavery, and the victories of many others who have over the course of the past centuries, and sometimes drawing encouragement from our own liberation story, achieved their own partial liberations. If God had only done some of what S/He has done to make our liberation possible, it would have been enough, Dayeynu! We have received enough, we are enough, the world is enough, DAYEYNU. P. 104

We so rejoice in our liberation! Dayenu!!! Goddess is doing this over and over again, and not just for Jews but for every people on the planet. She is taking all her children out of Egypt again and again and again. And every year S/He is renewing for us the possibility of transformation.

If we had only been given this incredibly beautiful earth on which to live, Dayenu (it would have been enough)!

If we had only been given the freedom to no longer be slaves, Dayenu!

If we had only been given God's Torah and its message that the world could be built on love, Dayenu!

If we had only been given God's Torah and its injunction to build a world of justice, Dayenu!

If we had only been given God's Torah and its injunction to love the stranger (the "other" whoever that might be in our particular historical moment) Dayenu

If we had only been given God's Torah and its message that every human being is created in God's image, Dayenu!

If we had only been given three thousand years of spiritual growth, but not had Hasidic wisdom, Kabbalah, and now the Jewish Renewal movement whose ideas and approach are increasingly seeping into all the various "denominations" of Judaism, teaching us all to serve God through joy, humor and humility, Dayenu!

If we had all the wisdom of our Torah and the wisdom of all the peoples of the world through their literatures and cultures, and all the scientific wisdom, and we all could share it, and yet had not been given the opportunity to live in the heart of one of the world's most oppressive contemporary societies, at once benefiting as many of us are from the highest level of material wealth that the world has ever seen and yet having the opportunity to join with others to change the global system by being so close to one of its most important nerve-centers, Dayenu!

We as the Jewish people have the task of testifying to the possibility of global transformation by telling the story of our own liberation from Egypt! And we (both Jews and non-Jews at this table) have the opportunity to become part of the interfaith and secular-humanist-welcoming Network of Spiritual Progressives to work together with thousands of others in this awesome and at times seemingly overwhelming task without despairing. So we can indeed thank, praise, and sing to God for all that She has made possible for us. Dayenu!!!

Sing **Loe Yisah Goy**

Loe Yisah goy el goy cherev loe yilmedu ode milchamah.

(Let every one neath her vine and fig tree
live in peace and unafraid,
and into ploughshares beat their swords,
nations shall learn war no more.)

Down by the Riverside

I'm going to lay down my sword and shield
down by the riverside (x3)
and study war no more.
I ain't going to study war no more. (x6)

We Shall Overcome (3) some day, oh deep in my heart I know that I do believe that we shall overcome some day.

Blacks and whites together, brown and yellow together, Israelis and Palestinians building peace together, deep in my heart I know that I do believe, that we shall overcome some day.

Jews and Christians together, Muslims and Buddhists together, Hindus and all the religions of the world, oh, deep in my heart I know that I do believe that we shall overcome some day

Imagine (the Tikkun Version)

Imagine there's <u>all goodness</u>	It's easy if you try
No Hell below us	Above us only sky
Imagine all the people	Living for today
Imagine there's no countries	It isn't hard to do
Nothing to kill or die for	And <u>no oppression too</u>
Imagine all the people	<u>Living life in peace</u>

You, you may say I'm a dreamer.....But I'm not the only one!
I hope someday you'll join us And the world will be as one.

Imagine no possessions	I wonder if you can
No need for greed or hunger	<u>A sisterhood of man</u>
Imagine all the people	Sharing all the world

You, you may say I'm a dreamer. But I'm not the only one
I hope someday you'll join us. And the world will be as one.

Imagine love is flowing	No scarcity of care
Holiness surrounds us	The sacred everywhere

Imagine awe and wonder Replacing greed and fear

You, you may say we're all dreamers...But we're not the only ones
Tikkun and Spirit soaring...And the world will live as one!

Ode yavoe shalom aleynu, peace will come for every one, ode yavoe shalom aleynu ve'al kulam. Salaam, aleynu ve'al kol ha'olam, salaam shalom. Make peace for us and everyone in this world, salaam shalom.

Before the blessing over the second cup of wine, say:

We are the community of *Tikkun*, Beyt Tikkun Synagogue-Without-Walls and the Network of Spiritual Progressives (NSP) of all faiths—the religious and spiritual community formed around the ancient Jewish idea that our task is to be partners with God in healing and transforming our world. We know that the world can be healed and transformed—that is the whole point of telling the Passover story or the Easter story. Our task is to find the ways to continue the struggle for liberation in our own times and in our own circumstances.

Some of the steps include:

- Recognizing each other as allies in that struggle and supporting each other even though we see each other's flaws and inadequacies as well as our own.
- Pouring out love into the world, even when we don't have a good excuse for giving that love to others and even when it seems corny or risky to do so, thus breaking down our own inner barriers to loving others and to loving ourselves.
- Rejecting the cynical view that everyone is out for himself or herself, that there is nothing but selfishness—and instead allowing ourselves to see that we are surrounded by people who would love to live in a world based on love, justice, and peace if they thought that others would join them in building such a world.
- Taking the risk of being some of the first ones in public to articulate an agenda of social change based on love—even though being those people may mean risking economic security, physical security, and sometimes even the alienation of friends and family.
- Allowing ourselves to envision the world the way we really want it to be—and not getting stuck in spiritually crippling talk about what is “realistic.”

The stories of Passover and Easter are about our people learning to overcome the “realistic” way of looking at the world. On this day, we want to affirm our connection with a different truth: that the world is governed by a spiritual power, by God, by the Force of Transformation and Healing, and that we are created in Her image, we are embodiments of the Spirit, and we have the capacity to join with each other to transform the world we live in.

The oppressive ancient Egyptian regime in which Jews lived as slaves was overthrown. The Passover story reminds us that in every age we must continue the struggle for liberation, which Jews first experienced on the first Passover some 3,200 years ago.

*SECOND CUP of grape juice or wine: Let's drink to that commitment to continue the struggle for liberation in this time and with our own life energies: **Barukh atah YHVH Eloheynu Melekh ha'olam, borey pree haGafen. Blessed is the transformative power of the universe that creates the fruit of the vine!***

Pesach al shum mah? Why the paschal beet or yam?

We hold up a substitute for the Pesach sacrifice of a lamb. As we hold up this vegetarian substitute for the shank bone, which may be a roasted Paschal Yam or Pachal Beet, we remind ourselves to draw closer to the spiritual reality of the universe—a process that in ancient days was supposedly facilitated by animal sacrifice. We remember the courage of our ancestors who took the holy animal of Egyptian religion, the lamb, and sacrificed it, put its blood on their doorpost to signify to God and to the Egyptians their intention to be free, and then ate the lamb as the first Passover meal. While we no longer wish to sacrifice animals, we can still identify with the courage to say ‘no’ in this very public way. Is there a public way for us to symbolically represent that we reject the distortions of our society? A way that also protect us from those distortions that inevitably seep in from the outside culture?

Rachtza Wash each other's hands with water and say the following blessing:

Barukh ata YHVH Eloyheyn Melekh ha'olam, asher kid'shanu be'mitzvotav ve'tsivanu ne'tilat yadayeem.

Motzi Matzah

The Torah tells us that the Israelites had to take uncooked dough with them, “for they had prepared no provisions for the way.” Symbolically, the matzah reminds us that when the opportunity for liberation comes, we must seize it, even if we do not feel fully prepared—indeed, if we wait until we feel prepared, we may never act at all. If you had to jump into such a struggle tomorrow morning, what would you have to leave behind?

The matzah also stands in contrast to *chametz* (Hebrew for the expansive yeast that makes bread rise), which symbolizes false pride, absorption in our individual egos, and grandiosity. Every time we eat the matzah during the eight days of Passover, we will remind ourselves of our spiritual commitment to overcome ego and let go of pretense so that we can see the world and ourselves as we really are.

Barukh ata Adonai (YHVH) eloheynu Melekh Ha'olam, asher kidshanu be'mitzvotav ve'tsivanu al akhilat Matzah. We channel your blessing (Yud Hey Vav Hey) the Force of Transformation and Healing in the Universe, who has brought sanctity into our lives by teaching us, through the eating of Matzah, to experience and never forget our humble beginnings as slaves.

Brukha at Yah Shekhina, Ruakh khey ha'olamim, Ha motsee'ah lekhem meen ha'aretz—Blessed are You, Goddess, the Life force of all universes, who has created a world that has enough delicious food for everyone, and to Whom we now recommit ourselves by affirming that we will do all we can to transform our global economic and political arrangements, nonviolently and in an environmentally sustainable way, to ensure that the food gets redistributed so that everyone has enough to eat. *Now eat an entire matzah!*

Maror *We eat the bitter herbs.*

As we eat the horseradish or other bitter vegetables, we remember that the struggle for liberation is not a party. If we insist that it always “feel good,” we will remain stuck in the oppressive reality of today, because the 1 percent and those who work for them can always guarantee (through their armies, police forces, homeland security, and spying forces) that there is much pain in store for us, including loss of livelihood, jail, or assassination.

Say the following blessing and then eat the horseradish or other bitter herb straight, without anything mitigating the experience: Barukh ata Yud Hey Vav Hey, the transformative and liberating Power of the universe, who leads us to acknowledge the bitterness of slavery in all its many forms—asher kid'sha'nu be'mitzvotav, ve'tsivanu al akh'ee'lat maror—commands us to eat Matzah and no wheat, rye, oats, spelt and barley in the coming days till Passover's 8 days are completed.

Jews are not the only ones to have suffered oppression and violence. We've mentioned some of that suffering already, but tonight it is appropriate for us to focus also on the suffering of the Jewish people and to affirm our solidarity with victims of anti-Semitism through the ages.



Anti-Semitism persists in our own time in the use of double standards in the judgment of Jews, in acts of violence against Jews, and in refusal to acknowledge the history of Jewish suffering as equal to the suffering of other victims of oppressive social regimes in Christian, Islamic, and secular societies. Meanwhile, we Jews need to acknowledge the ways that this suffering has at times distorted our consciousness and made it hard to fully grasp the pain others feel.

Korekh

On a bit of matzah, we put the bitter herbs together with charoset. We combine the bitter herbs with charoset (a dish made from apples, nuts, and wine) to remember that our own love and generosity can make the struggle not feel impossibly bitter. Talking about love...our tradition enjoins us to read the Song of Songs on the Shabbat of Pesach. We invite you to do the Shabbat morning of Passover with us at Beyt Tikkun Synagogue-without-walls and we'll read and discuss the Song of Songs (details at www.beyttikkun.org).

Shulchan Orech

The Meal

The Haggadah says, “Let all who are hungry come and eat.” Traditionally, this is understood to mean not only literally feeding the hungry, but also offering spiritual sustenance to those in need. The two must go hand in hand. We live in a society of unprecedented wealth, yet we turn our backs on the hungry. Even the supposedly liberal and progressive political leaders are unwilling to champion any program to seriously address world hunger and homelessness.

There is also a deep spiritual hunger that must be fed. Though the cynical proclaim that those who accumulate the most toys win, our tradition teaches that money, power, and fame cannot sustain us. Our spiritual tradition teaches us to be present to each moment; to rejoice in all that we are and all that we have been given; to experience the world with awe, wonder, and radical amazement; and to recognize that we already have enough and are enough.

Not just during the Seder, but also at every meal, it is incumbent upon us—the Jewish tradition teaches—to speak words of Torah, to study some section of our holy books, or to in other ways make God feel present at our table. Try this: bring God and God’s message of love, generosity, peace, social justice, ecological sanity, and caring for others into every meal that you eat.

Shulchan Orech

Enjoy the meal. Following the meal, say a blessing expressing thanks to God for the food and expressing a commitment to do what you can to redistribute food on this planet so that everyone will have enough. Of course, as you know, the Seder is only half-finished—the second half begins after we find the Afikomen and begin the after-dinner section of the Haggadah. Meanwhile, have a very good meal. Be'tey'avon!

Now eat and enjoy a tasty meal. After you have eaten, dance to some music—or move around the table and talk to people you don't know.

Do you really have to leave right after the meal? Pretend this is a hot date with God that got out of hand, and you just can't tear yourself away—you'll still survive tomorrow even if stay an hour after we finish at 10:30 so as to help us clean up—even if you don't get home till after midnight!

Tzafun: *Find the Afikomen, symbolizing part of you that was split off and must be reintegrated into your full being so that you will be a whole and free person. Each person eats a bit of this Afikomen.*

Barech: *If you've eaten and been satisfied, thank God for all that we have been given.*

Birkat Hamazon: The Blessing After the Meal

The Beyt Tikkun free associational mystical/spiritual translation. Feel free to add your own insights and feelings to this prayer.

(The psalm written by Jews returning from Babylonian exile circa 500 BCE who thought that they would never be able to return to their homeland. It became a testimony to the power of faith in what otherwise seemed unrealistic hope).

Sheer Ha'ma'a'lot...when God led us back to Zion it was as if we were dreaming. Then our mouths were filled with mirth and our tongues filled with rejoicing. Then they said among the nations, "the Israelite's Transformative Power (YHVH) has done great things for them." Yes, God has done great things for us.

Return us Yud Hey Vav Hey to our liberation, like desert streams gushing with water. Frustrating and uncertain our struggles for liberation, yet they will soon let humanity reap in joy. Just as the farmer wants to weep when burying the precious seeds, but in the future s/he will return filling her arms with full grown grain.

The praise of Yud Hey Vav Hey shall my mouth speak, and all that is living strives to praise Her name. And we who live shall praise God/dess, from this time as long as we can, Hallelu Yah! Give thanks to Yud Hey Vav Hey, for S/He's the source of universal love, Her compassion should pour through us forever, spreading kindness through the world.

Blessed is She and Blessed is All Being evolving to manifest Her Love.

We Bless You, Yud Hey Vav Hey, our source of transformation. In a world of abundance You helped us to know there is enough for everyone! We must share the food with everyone—end hunger and poverty. And care for Mother earth, air, water and all the animals, and keep our planet strong so none will lack healthy sustenance. As the big picture unveils itself, we see more clearly the relatedness of all, how the earth itself can sustain and feed all, if environmental justice and generosity prevail. We bless You Yud Hey Vav Hey, who provides food for all. **Baruch ata Adonai ha-zan et ha-kol.**

Nodeh lecha. We give thanks to You, Yud Hey Vav Hey, for teaching us that we need to restructure our world's economic and political arrangements so that they facilitate the emergence of a society based on caring for each other and caring for the planet, repair of the damage we've already done to the earth, encouraging the recognition that our well-being is intrinsically tied to the well-being of everyone on the planet and the well-being of the Earth, and in the process ensuring that the food and material resources are redistributed so that everyone has enough to eat and live on. Kakatuv ve'achalta, ve'sava'ta, u'veyrachta et Adonai Elohecha. As it's written in your Torah: You shall eat, and you shall be satisfied, and you shall bless Yud Hey Vav Hey, your source of transformation, for the good earth. We channel your

blessings Sheh'chinah, for the miraculous earth we live on and for the food. **Brucha at Yah Shecinah al ha'aretz ve'al ha'mazon.**

Have mercy, Sheh'chinah, on the people Israel [whom we identify as all those in all religions and secular humanists too who take on the responsibility of healing the human race from the history of its accumulated pain and cruelty and instead build a world of love and compassion for all, even those who we are (mistakenly) taught to think of as permanent enemies].

On Shabbat/Sabbath add: And cause us to inherit this Shabbat to become more fully aware of the grandeur and mystery of the universe, the full beauty and nourishing energy of all creation, and remember our task of teaching others that the world can be transformed just as you transformed us by liberating us from slavery of Egypt. And on this -Shabbat let there be no upsets, no tsuris, or sadness, but only joy, pleasure and celebration of the grandeur and mystery of Your creation, of which we are an intrinsic part.

May the all merciful One help us remember the meaning of this Pesach holiday for our community

May the All Merciful One help us to rebuild Jerusalem ***to be in fact a city of peace***, and an embodiment of the highest values of our people. Let us speedily see God's quality of rachameem—mercy/enwombedness/compassion—return to Zion. Let us channel your blessings, YHVH, Who will help us rebuild Jerusalem as a city of compassion and generosity. **Baruch ata YHVH, boneh berahamav yerushalayim. Amen.**

Blessed are You, YHVH--the universe seen from the standpoint of its evolution toward greater love, awareness, kindness, creativity, playfulness and humor, generosity, ethical and ecological sensitivity, awe and wonder, and the unity of matter and spirit. Our life task both as individuals and as a community is to aid in the process of a fuller realization of this consciousness and to help rebuild a Judaism of Love engaged in the tikkun-ing of the world, in the process overcoming every form of Jewish and American chauvinism. And we witness: There is enough, we are enough, all is good and we are blessed to be able to see that. **Bruchah at Yah Shechina, ha-tova ve ha meyteevah la kol.**

Harachaman may the all merciful ONE send us Eliyahu the Prophet, and Miriyam the prophetess with her strength and her music, and let them bring us good news of the coming of the messianic era, which we shall help create through acts of love and generosity.

May the all Merciful, Harachaman heal all people on this planet from the hurts, humiliations, oppression and spiritual suffering that lead to anger, violence, or indifference to the suffering of others, so that all may be blessed with lives filled with love, kindness and generosity.

May the All Merciful One, bless the State of Israel to have a full and total reconciliation with the Palestinian people so that Israel and Palestine may live in peace with dignity, security,

and justice for all. And may Israel become an example of a society based on love of neighbor and love of the Other, the stranger, the powerless and the refugee, thereby becoming one of many lights to the nations of the world.

Harachmanet, may the All Merciful One, help us replace wars and violence with love and kindness, support our efforts to eliminate hunger and global and domestic poverty, and let environmental sanity, justice, generosity and caring prevail on earth.

May the All Merciful One bless all members of Beyt Tikkun Synagogue-Without-Walls, the Network of Spiritual Progressives, the Tikkun Community, and all those in every part of this planet earth who are part of movements for peace, social & economic justice, human rights, and/or environmental sanity-- them and all their friends and family and all who truly love them—and may we all be blessed with humility, kindness and a powerful sense of humor. Harachaman send physical, psychological and & spiritual healing to all those in need of healing.

Ha-Rachaman May the All Merciful One *(Let each person fill in here his or her blessing or request and let the community respond “amen”)*.....

On **Shabbat**: HaRachaman hu yan'cheeleynu yom sheh'kuloe Shabbat u'meh'nucha leh'chayey ha'olamim

HaRachaman, hu yizakeynu lee'mot ha'mashiach uleh'chayey ha'olam ha bah. May the All Merciful One make us *worthy* to experience the messianic era and have a taste of what it might be like in the world to come!!! **Migdol** (*magdeel on regular days*) **yeshu'oat malkoe ve'oeseh chesed leemschee'khoe le'Daveed uleh zar'oe ad olam.** You who make peace in the heavens, make peace on this earth for us, for Israel and for all humanity and for our planet too. Amen

(Anyone who is able, please rise and put your arms around the people nearest you and sing more ya-la-la stanzas and dance to the music).

Stand in awe of Goddess, S/He is so good, there is no lack for those in awe.

Those addicted to material things will always be hungry for more, but those who build love, compassion and kindness will always understand there is enough. Potey'ach et yadecha umas'bee'ah lechol ch'ai ratzon. You open Your hands to all who are seeking and satisfy all who are spiritually alive. Hodu la'donai kee tov, kee le'olam chasdoe. Thank God for Her goodness, for She is compassionate forever. Adonai oz le'amoe yeeten, Adonai ye'varech et amo ba'shalom, God will bless all peoples with peace, Goddess will help us to build a world of love.

Third Cup

Sing together the blessing over the third cup of wine or grape juice or whatever other substance or meditation produces a state of altered and joyous consciousness within you, and say with the same blessing as we used for the third cup of wine.



Shofch Hamotcha

We pause in our celebration to remember the Warsaw Ghetto Uprising (which began on the second night of Passover), the Holocaust, and the ways that those in the present who choose to testify to the possibility of transformation become the focus of everyone's anger, their displaced frustrations, and eventually their murderous rage. Being a spiritual or moral vanguard is risky. No wonder it's easier to assimilate into the celebration of money and cynicism about the contemporary world.

Tonight we remember our six million sisters and brothers who perished at the hands of the Nazis and at the hands of hundreds of thousands of anti-Semites—many of them Germans, Poles, Croatians, Ukrainians, Lithuanians, Latvians, Estonians, Romanians, Hungarians, Austrians, Italians, French, Dutch, Russians, etc.—who assisted those Nazis throughout

Europe. We remember also the Jewish martyrs throughout the generations—oppressed, beaten, raped, and murdered by European Christians. And we remember tonight with pride the battle of the Warsaw Ghetto and the tens of thousands of Jews who resisted, fought back, joined partisan units, or engaged in acts of armed violence against the oppressors.

It is not fashionable in some circles to speak about these atrocities, particularly because some reactionary Jews use these memories to legitimate human rights violations against Palestinians—as though they were still fighting the Nazis, as though shooting Palestinians angered by expulsion from or Israeli occupation of their homeland could somehow compensate for our own failure to have taken up arms soon enough against the Nazi oppressors. Some use the violence done to us as an excuse to be insensitive to the violence done to others—as though our pain were the only pain—or to legitimate a general “goyim-bashing” attitude based on a total distrust of non-Jews. But though the memories of past oppression are sometimes misused to support insensitivity to others, it is still right for us to talk about our pain, what was done to us: how unspeakable, how outrageous. Permitting ourselves to articulate our anger—rather than trying to bury it, forget it, or minimize it—is the only way that we can get beyond it. So, tonight it is appropriate to speak about our history, about the Holocaust, and about the ways that the American government and peoples around the world failed to respond to our cries and our suffering. What was done to us was wrong, disgusting, an assault on the sanctity of human life and on God.

It is with righteous indignation that Jews have traditionally called out, “*Shofch khamatkha al ha'goyim aher lo yeda'ukha*”—“Pour out your wrath, God, on those people who have acted toward us in a way that fails to recognize Your holy spirit within us as it is within all human beings.” But also pour out your love on the many people who stood up for us when we were

facing annihilation, for people around the world who mobilized against the Nazis, for Europeans who committed individual acts to save Jews, gypsies and LGBT people who were targeted for extermination. The goodness of so many non-Jews played an important role in our survival as a people. **And pour out your love**, too, on all those who have taken risks to fight against racism, sexism, homophobia, anti-Semitism, Islamophobia, and xenophobia in all its various forms; against war; against cruelty to animals; against abuse between human beings; and against environmental irresponsibility. We have been the beneficiaries of so much human goodness expressed both in daily life and in acts of remarkable courage.

Sing:

Partisan Song

*Al nah tomar heeney darkee ha'achrona
Et or ha yom heesteru shmey ha'ananah
Zeh yom nicksafnu lo od ya'al veyavo
Umitz adeynu ode yareem anachnu poe.*

(Do not say that we have reached the end of hope
Though clouds of darkness make it hard for us to cope
The time of peace, justice, and loving is still near,
Our people lives! We proudly shout that **we are here.**)

Welcoming the Possibility of the Messianic Age

Fill but do not yet drink the Fourth cup of wine or grape juice

We open the door for Elijah—the prophet who heralds the coming of the Messiah and a world in which all peoples will coexist peacefully and for Miriam—acknowledging the image of God in one another and our commitment to bury in the past the pain others inflicted upon us and the sexism that our community in the past inflicted on Jewish women. To deny the possibility of fundamental transformation, to be stuck in the pain of past oppression, or to build our religion around memories of the Holocaust and other forms of suffering is to give the ultimate victory to those who oppressed us. To testify to God's presence in the world is to insist on shifting our focus from pain to hope and to dedicate our energies to transforming this world and ourselves.

We still believe in a world based on love, generosity, and openheartedness. We continue to affirm the Unity of All Being. Tonight we reaffirm our commitment to the messianic vision of a world of peace and justice in which inequalities have been abolished and our human capacities for love, solidarity, creativity and freedom are allowed to flourish, in which all people will recognize and affirm in each other the spirit of God. In that day, living in harmony with nature and with each other, all peoples will participate in acknowledging God's presence on earth. We

remain committed to the struggles in our own time that will contribute to making that messianic vision possible someday.

Sing:

Eliyahu/Miriyam

*Eliyahu ha navee, Eliyahu HaTishbee
Eliyahu, Eliyahu, Eliyahu HaGeeladee
Beem heyrah beyameynu
Yavoe eyleynu
eem mashi'ach ben David (x2)*

*Miriyam Ha nivi'ah, Oz vezimrah beyadah
Miriyam, teer'kod eetanu le takeyn ha'olam
Beem heyrah beyameynu, Tavoe eileynu eem
meymey ha'yeshua (x2)*

Now let us build together a communal vision of messianic redemption.

Close your eyes and let some picture of messianic redemption appear in your minds. Then, open your eyes and share with others your picture of the world we want to build together.

*Bless the Fourth Cup of Wine or Grape Juice . Brucha at Yah Shechina, Ru'ach Chey
Ha'olamim, boreyt pree haGafen. Drink the Fourth Cup!!!*

Count the Omer (2nd night of Passover only) use the traditional haggadah p.150 Explain what could be spiritually rich in counting the days of Omer for the next 49 nights till Shavuot—the holiday of the Giving of the Torah at Mt. Sinai.

Hallel: *Sing songs of liberation! Study the Song of Songs—the traditional reading for Passover.*

Adir bee'melucha

Adir Hu

Echard Mee yo'dey'ah

Chad Gad Yah use the traditional haggadah

Non-Violent Chad Gadya

By Rabbi David Wolfe-Blank, z"l"

CHORUS: One kid, just one kid my parents bought for two zuzim. One kid, just one kid. Khad Gadya, khad gadya

Then came a cat and meowed to the kid: CHORUS: khad gad'ya, khad gad'ya.

Then came a dog and played with cat that meowed to the kid: CHORUS.

Then came a stick and drummed for the dog that played with cat that meowed to the kid: CHORUS.

Then came a fire that danced before the stick that drummed for the dog that played with cat that meowed to the kid: CHORUS.

Then came water and calmed the agitated heart of the fire that danced before the stick that drummed for the dog that played with cat that meowed to the kid: CHORUS.

Then came an ox and bathed and played in the water that calmed the agitated heart of the fire that danced before the stick that drummed for the dog that played with cat that meowed to the kid: CHORUS.

Then came a shokhet and treated the ox to a sensitive massage, the same ox that bathed and played in the water that calmed the agitated heart of the fire that danced before the stick that drummed for the dog that played with cat that meowed to the kid: CHORUS.

Then came the angel of transformations who lovingly guided the shokhet to a logical, rewarding, life-enhancing career change, that shokhet who had treated the ox to a sensitive massage, the same ox that bathed and played in the water that calmed the agitated heart of the fire that danced before the stick that drummed for the dog that played with cat that meowed to the kid: CHORUS.



Then came the Holy One, Blessed be He and She, who healed the heavy heart of the angel of transformations who lovingly guided the shokhet to a logical, rewarding, life-enhancing career change, that shokhet who had treated the ox to a sensitive massage, the same ox that bathed and played in the water that calmed the agitated heart of the fire that danced before the stick that drummed for the dog that played with cat that meowed to the kid: CHORUS: chad gad'ya, chad gad'ya.

Nirtzah: *Concluding the Seder*

Chasal siddur pesach keh'heel'kha-toe ke'chol mishpatoe veh'khukatoe, Ka'asher za'kheenu la'aso'toe. Zackh sho'kheyn meh'oe'noe, ko'meym ke'hal adat mee manah. Beh'ka'rove naheyl nit'ey kannah peh'du'yeem leh'tziyon feh'reena.

The Seder has been completed according to the traditional requirements. May we be worthy to see the messages of liberation expressed tonight at our Seder become actualized to a far greater extent in the larger world in this coming year. And when we sing "next year in Jerusalem" we refer to the higher Jerusalem, the Jerusalem that becomes an embodiment of the highest vision of our people for love, generosity, peace and justice in every corner of this planet. Then everywhere will be Jerusalem.

Sing and dance to: Le Shanah ha'ba beh Ye'rusha'la'yeem (3) le shanah habah beh'olam shel chesed, shel tzedek, ahava ve'shalom. . Next year in Jerusalem, next year in a world of peace, next year in a world of justice, next year in a world of love and peace.

FOR A WORLD OF LOVE AND JUSTICE!!

If you were moved by this Seder, please become a full member of Beyt Tikkun Synagogue-Without-Walls. And come to our Shabbat celebrations and our High Holiday services this year! Tell your friends to come to High Holiday services, they are even more amazing, unconventional, and spiritually deep than our seder. Go to www.beyttikkun.org for information about forthcoming events and to join. Beyt Tikkun info also at 510-644-1200.

This Haggadah was written by Rabbi Michael Lerner for Beyt Tikkun Synagogue, the Network of Spiritual Progressives, and the Tikkun Community. (RabbiLerner.tikkun@gmail.com). He offers deep thanks to YHVH for making this possible, for the wisdom of his teachers Abraham Joshua Heschel and Zalman Schachter-Shalomi, for the smarts, love, spiritual depth and emotional support of his wife Cat Zavis, and to all Beyt Tikkun members who helped to make this Seder possible. Use this Haggadah, spread its message widely, and be blessed for a year of health, love, generosity, peace and joy!