

The Beyt Tikkun Liberation Passover Seder Haggadah

An Introductory Note

We welcome people from every possible belief system as well as atheists and agnostics and secular humanists to our Seder. We are so glad you have joined us. As we sit in our separate homes, so far and yet, through the amazing technology we are using, so close, let's take a moment to acknowledge how different this Seder night is from all others. In previous Seders, we would gather together with family and friends and in community, sometimes with many, many people. We'd sing together, dance together our joy at being liberated, eat Matzah together, share food and drink, and be nourished through our shared time in shared space together. Although this version follows all the steps of a traditional Seder, if you prefer that traditional Haggadah you can use this as a supplement to it.

In April 2020 it is hard to really put into words the depth of the feelings in our hearts, the ache in our bones, and the uncertainty in our minds. This plague we are living through will hopefully teach all humanity that our lives and well-being are intrinsically tied to the well-being of everyone else on this planet. Tonight, as we live in and with this plague that keeps us separate, let's celebrate that we can still experience social solidarity, that we can still see and hear one another, that we can still engage in the ritual that our ancestors have engaged in for thousands of years.

Many of us have seen videos of people singing together on their balconies in Italy and choirs signing together from their separate homes. Tonight, is our turn to sing our prayers, our joys, and our sorrows to awaken and enliven us, to heal us, and to uplift us. As you look at your screen, allow yourself to envision being together with the several hundred people on this call, reaching out our arms to one another, and connecting in person. So please for a moment stand up and hold out your arms to embrace anyone you are physically present with tonight and extend an arm to everyone on this call and thank God for making Passover possible.

Let us sing together in appreciation and celebration that we have arrived at this moment together (although we will keep you all on mute but please do join in from your location): Hee ney mah tov u'mah na'eem shevet achim ve achyot gam yachad: behold how good and how pleasant for brothers and sisters to dwell together.



GOD

Why talk about God in our Seder? 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. Jewish mystics say that God has a thousand different faces. We think of God as the physical, ethical and spiritual totality of everything that ever was, is, or will be, a transcendent and imminent reality of which we are part. God, as the ultimate Unity of All, transcends our categories and language, though poets and mystics throughout human history have tried to speak of it and some have experienced this reality in meditation, prayer, ecstatic dance, or in a variety of paths to alternative consciousness. All of whom we are, and all forms of life, are always a part of this God, even if we are not always conscious of the part of God we are.

Our prophetic traditions, starting from Moses, saw one of the faces of God in a different way. When Moses asked God to tell his name, God said “Ehyeh asher Ehyeh”—I shall be whom I shall be. In other words, I'm not part of the world of things, I am that which can be. Jews use the four letters YHVH as the way of writing God's name. We at Beyt Tikkun understand YHVH to be that energy in the universe that makes possible the transformation from “what is” to “what can and ought to be.” More specifically, YHVH is the spiritual energy of the universe that makes possible the transformation from a world of domination to a world of love, justice, and generosity. It is this face of God that is *most* needed in this historical period (from the emergence of class societies and patriarchies some ten thousand years ago till the time in which liberation and loving energy will become “that which is.”). Think of God as “the possibility of possibility.” When we say that God created us in God's image, what we mean is that we participate in and potentially embody that transformative energy to the extent that we testify to that ongoing possibility. In other words, we are part of God; we are an embodiment of God's liberatory energy in the universe (though we wouldn't be surprised if among the 100 billion other galaxies, or perhaps even in ours among its millions of stars, there are other planets that have evolved creatures who also embody that energy).

It may well be that when the human race manages to overcome class, patriarchy, racism, sexism, nationalism, selfishness, materialism, and every other form of domination and creates a world based on love and generosity (what we Jews call “the messianic era”) we will no longer give prominence to the Yud Hey Vav Hey aspect of Being, but we will probably still honor it as having played a major role in the evolution of human reality.

Sadly, we must acknowledge that the Hebrew language, like many other ancient languages, is heavily gendered, and that through most of Jewish history God has been gendered male, reinforcing patriarchal and sexist thinking and practices. Obviously, Yud Hey Vav Hey has no gender. So we in the Jewish Renewal movement have chosen to sometimes use the word ‘Shechinah’ which has come to be identified with the female energies that are part of the God-

field and to reject male dominated visions of God, or to replace the word “Adonai” (which means “my master” with all its hierarchical and patriarchal associations) with terms like Goddess, Yah, or Yud Hey Vav Hay. We are still learning from Jewish women, queer Jews, and Jews of color more about how to re-read our traditional Jewish texts with a critique of the ways many of them assumed or even perpetrated the dominant sexism and patriarchy of the societies in which Judaism had been born.

It is precisely when we become the fullest conscious embodiments of who we actually are, a manifestation of God’s love on earth, that we will feel empowered to become part of the evolving liberation story of the universe, of which the Passover celebration is both a commemoration and a renewal. Every time you read the Torah or any other of our Jewish 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 for the universe to evolve toward greater freedom, consciousness, love, generosity, empathy, awe, and cooperation with all of the creation. 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.¹

Many (not all) of the people who fill up our churches, synagogues, and mosques don’t really believe in the YHVH aspect of God. Many are cynical about those who think that something fundamental can be changed, so for them it makes most sense to try to fit in and “succeed” in the capitalist struggle of all against all. 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 became cynical. Cynicism is a way to avoid feeling humiliated at having opened themselves to the possibility of a different world only to find that once again it had not yet been achieved.

Compassion and empathy are our way of engaging with those who despair that the fundamental changes that are the necessary to save life on this planet are unattainable. We at *Tikkun*, Beyt Tikkun, and the Network of Spiritual Progressives feel allied with all those on the planet, whether religious or secular, who refuse to despair, remain outraged at the injustices of our society, and are engaged in the healing and transformation of our world! All of these, in every religion or secular movement, are who we mean when we ask for God’s blessing on “the people of Israel”—not some narrower nationalist conception of Yisrael, but for us that word includes all these God-wrestlers who choose 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)!

¹ To get this more fully, please read Rabbi Michael Lerner’s book *Jewish Renewal* about which Susannah Heschel wrote “At last, here is a book on Judaism that places feminist concerns at the center, not the margins, and shows us the direction Jewish life and thought will take in the 21st century.”

A Note on transliterated pronunciation of 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'chaim or Chanukah)

Lighting the Candles

To start the Seder, light the candles for Passover

Bless the Children

We lift up our hands toward the heads of the children assembled here, as we envision all children on the planet as well, including our own children and grandchildren, and send this blessing to all of them. Many of them, like many adults, are in danger of sickness or death from the current pandemic, so we pray for all of them and for all of us.

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 and invite also all the people you would have like to be sharing this moment with.

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, 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.”

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 movements, 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, Judith Plaskow, Father John Dear, Arthur Waskow, and Pope Francis. *[Please add other activists and thinkers for whom we should be expressing our gratitude. You can post them in the chat or simply name them aloud at your table.]* 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 to work in a wide variety of fields. At this historical moment we want to particularly doctors, nurses, hospital workers, and other healthcare providers who are literally risking their lives to help save the lives of those afflicted by this virus. We also want to bless those who ensure we have food to eat (farmers, farm workers, many of whom are immigrants, grocery store workers, restaurant owners and workers, and the like), those who continue to care for the elderly in retirement homes, even as the virus spreads in those communities, those who continue to work with people living on the margins, working to ensure their lives are protected and their needs met during this crisis, and workers in our public transportation system, cab/taxi drivers, ambulance drivers, and so many others who are ensuring that our basic needs can be met as fully as possible given the restrictions and limitations on our lives.

We also want to acknowledge all the different people who are frantically revamping their work to meet the changing needs of this time, including teachers, rabbis, priests, ministers, spiritual leaders, child-care workers and so many others. And we want to celebrate and appreciate all the artists—writers, poets, painters, musicians, comics, and so many others who help us connect with the beauty, the humor, the joy, and the awe of life in all its manifestations. If there was ever a time when we needed their creative juices, it is certainly now. And we want to appreciate those few politicians who continue to challenge the selfishness and greed that flows thru our society even in these days when human solidarity and care for everyone should be the dominant reality.

We also want to uplift and appreciate all the employees of non-profits and social service agencies, psychologists and family counselors, social change activists and lawyers, community organizers, and those working as agents of the public sector to bring forth a new world. In addition, all the meditation and yoga teachers, spiritual teachers and guides, and all 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, as we offer our gratitude to the spiritual force of the universe, Yud Hey Vav Hey.

Break-out Groups

We are going to put you into small break-out groups. As we do that, we invite you to close 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. Once you are in your break-out groups, introduce yourself, share your name, your passion in life, and something about those people for whom you are grateful. You will have a total of 8 minutes, so be sure to have someone in your group keep time and stop anyone going over his or her time so everyone has a chance to share a bit of who they are.

Now: 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—namely, the 3rd and 4th cups of wine or grape juice, the welcoming of Elijah the Prophet who is to announce the messianic era, honoring the memory of those who died in the Holocaust and those who participated in the battle of the Warsaw Ghetto which started in the 2nd night of Seder some 77 years ago, and much more singing. Please stay later than you planned to stay!

If you have a cup for Elijah, please fill it with wine or grape juice if you have some available. Before blessing the wine, read this together:

We are the descendants 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, Shechinah, 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.

It is particularly shameful to live in a society which routinely seeks to punish rather than uplift the poor, the homeless, and those who have inadequate health care, retirement funds, or unemployment benefits. In the midst of the Coronavirus some Americans are waking up to the reality that all of us are impacted by the fate of some with the least protections. Yet in the midst of this, our government (run by many who serve the interests of some very selfish and greedy people) have sought to take away food stamps from the hungry, remove environmental protections, and make only token gestures towards those who are suffering economically while handing billions of dollars to the corporations largely owned by the elites of wealth and power. In the midst of this pandemic, we renew our commitment to those who are most hurt by losing jobs, homes, or food.

Yet we must also 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, but also those who must work 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 utilitarian 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%, 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 pass on to others the distorted consciousness that keeps us enslaved and powerless.



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 Israelites memorialized and re-told year after year the story of their emancipation from slavery in Egypt (celebrated on Passover), shaping the consciousness of Jews ever since, and just as the early Christians, who encountered our Jewish brother Jesus' liberation message for the poor, rejected the injustice around them, so too this story gave hope to America's slaves that liberation and freedom was also their birth right. It uplifted

their struggle. So today, we too can begin to live as witnesses to the possibility of a different world.

This liberation message caused ruling elites to grow fearful and hostile toward Jews because they feared that we would spread this 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 Jews ran away from our highest spiritual vision and the radicalism of Judaism. They either played down this central aspect of Judaism, assimilated into the dominant culture of capitalist society, or embraced more recently 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, wealth, and public honors.

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.

Kiddush

Please stand *if you are able*, and recite the following (also found as song no. 1 in our Seder supplement).

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 lashon, ve’keedeshanu be’mitzvotav. Va’tee’teyn lanu YHVH eloheynu be’ahavah et yom 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 a blessing over the fruit of the vine.

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. Contrary to that, one of Judaism's great accomplishments is that we have continued to remember and tell the story of our struggles, the victories and the defeats, for at least 2500 years.

We invite you to name 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 (you can share them with those you are with and/or post them in the chat).

Ur'chatz

As we wash our hands, by pouring a little water on our own or somewhat else's 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 and reject the fantasies that we have sometimes accepted as compensation for accepting the status quo.

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”).** This myth leads people to blame themselves for not having achieved more economic security—a self-blaming 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.** We celebrate the victories of democracy for good reason—to the extent that democracy does exist, it is the product of long struggles of ordinary working people against oligarchy. But in the 21st 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. 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, by 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 out 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 working class, the undocumented, and all the refugees both in the US and around the world.

***** While we celebrate the victories of the women's and LGBTQ movement, we wash away the belief that sexism, misogyny, homophobia, and hatred of LGBTQ 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 LGBTQ 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 simple symbolic acts of cleansing are only one step on the path to *tikkun olam*, actions are critical to manifest this cleansing. Please read *Freedom Journeys* by Rabbi Arthur Waskow and Rabbi Phyllis Berman

(Handwashing without a blessing—pour water over someone's hands into a bowl and pass the water and bowl around till everyone has had the water poured on their hands.)

Karpas

We eat a vegetable and celebrate spring and hope, rejoicing in the bountiful blessings of the earth as it renews itself.

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. (Blessed is the Goddess, spirit of life, who creates the fruit and vegetables of the earth.) 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, 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.

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 melekha ha'olam, sheh ha'kol nihyeh beed'va'roe (Blessed is the Goddess...who creates all things through Her words).

Now read this line together out loud: We refuse to let all that is broken in this world undermine our ability to joyfully affirm the beauty and wonder of life returning to the earth every Spring.

Song: Adamah Ve'sha'ma'yeem

Adamah, veh' Shamayim Khom Ha'esh, u'Tsilil Ha'Mayim, Ani margish zot beh'gufi, b'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 hey a hey a hey a hey a hey a 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 a...

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...

At a Seder taking place at the time of a global pandemic which threatens the lives of millions, we also note that this virus may be another of the plagues that the earth is sending us to warn us to stop destroying the life support system of planet Earth. *Tikkun* magazine author Deena Metzger sees Coronavirus as our latest plague whose message we ignore at our peril, reminding of the famous statement by Martin Niemöller[, a courageous German minister who wrote these words in a Nazi prison.

*First they came for the socialists, and I did not speak out—
because I was not a socialist.
Then they came for the trade unionists, and I did not speak out—
because I was not a trade unionist.
Then they came for the Jews, and I did not speak out—
because I was not a Jew.
Then they came for me—
and there was no one left to speak for me.*

She then, adopts that structure to wake us up to the impending death of life on earth:

First the animals began dying, going extinct, and we did not stop
what we were doing because we are not animals.
Then the glaciers started melting and we did not stop
what we were doing because we thought we could do without them.
Then the forests were disappearing and we did not stop
cutting down the trees
because we could not imagine being unable to breathe.
Then the virus came and there was no one to stop them.

Metzger goes on to say: “When people realize they have a life-threatening illness, they begin to re-examine their lives, considering deeply what matters and what should fall away. This deep soul journey parallels the physical process of dying itself when so much that we have fervently insisted is indispensable to us, falls away, becomes irrelevant, and what has meaning and is really essential is respected. When, if we are lucky and recover from what has threatened to devastate us entirely, we begin our lives again, we know we cannot, must not, return to how we were living before, we cannot return to the ways that were killing us and others.” (read the full article on Tikkun <https://www.tikkun.org/deena-metzger-on-coronavirus-as-next-manifestation-of-environmental-crisis>)

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. Even in the midst of the current pandemic, those who serve the corporations managed to get 500 billion dollars, one-quarter of the “rescue”

package, into their own pockets and not into the hands of those in actual need. 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 accumulating experiences, like global tourism.

The crucial and central message of all religions is this: Human beings hunger for lives of meaning. Lives of meaning and purpose cannot be achieved by material accumulation, 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 I write about in my book *Revolutionary Love*.

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.

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, insisting that we be "realistic." 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 as we transcend "what is" and seek "what ought to be."

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 than 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. Rabbi Lerner calls this the struggle for “the Caring Society—Caring for Each Other and Caring for the Earth” and his book [*Revolutionary Love*](#) develops a concrete strategy to achieve this transformed society.



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 (every five years to a jury of ordinary citizens who receive testimony from people everywhere on the planet), a satisfactory history of environmental and social 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). And the ESRA would require an end to fossil fuels by 2040 and would require every major corporation to have half of their board of directors be selected by environmental organizations. 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” (i.e., successful) not to the extent that they maximize money and power (the Old Bottom Line) but by the extent to which they maximize love and caring, kindness and generosity, empathy and compassion, social, economic and environmental justice, peace and nonviolence, and protection of the life support system of our planet, as well as encourage us to transcend a narrow utilitarian approach to nature and other human beings and enhance our capacity to respond with awe and wonder to the universe and to see the sacred in others and in all sentient beings.

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 publicly 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.

We are in the midst of a huge spiritual and environmental crisis. Jewish tradition gives us a set of practices to overcome this crisis. One of them 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.

Yachatz

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. Put the Afikomen in an easy to remember place!

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 (in part because there is nothing else on this planet but people who have been somewhat wounded). So along with our activism of any kind, 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

simultaneously on the psycho-spiritual level and the institutional change level. (Please read the book *McMindfulness* by Ronald Purser to get a fuller analysis of how some pop-psychology and pop-spirituality can become the handmaidens of the corporate status quo).

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 due both to mandatory minimum sentencing and 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 book *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.

And we, the Jewish people, are also broken at this moment. We cannot celebrate this Passover without acknowledging the biggest distortion in Jewish life today—the often blind worship of the State of Israel and our inability to see what pain Israel’s occupation of the West Bank and its blockade of Gaze are creating daily. Israel has become the current embodiment of Pharaoh-like oppression for the Palestinian people. 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 in which they participated and which they 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 and the courageous work of Rabbi Arik Asherman’s organization Torat Tzedek. 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. We do not accept any account that one-sidedly blames the Jewish people or the

Palestinian people for the development of this conflict. Nor do we accept 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. We urge those who embrace any story that portrays one side as “the righteous victim” and the other side as the “evil other” to read *Embracing Israel/Palestine: A Strategy for Middle East Peace* to get a more balanced view (You can get a free copy by calling the Tikkun office 510-644 1200 or emailing magazine@tikkun.org and paying for the cost of postage).

After 53 years of Occupation, to either grant full equal rights to the Palestinian people living in the West Bank (one person, one vote) or support them to build their own politically and economically viable Palestinian state living in peace with Israel. 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 to the 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. Till that happens and Israel has shown generosity and caring for the Palestinians, we cannot see Israel as “the Jewish state” but rather as just “a state with a lot of Jews.”

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 needless wars and preparing for nuclear wars with Russia or China. Even in the midst of the current pandemic the Congress uses the excuse of the coronavirus to give hundreds of billions of dollars to corporations that simply pass those supposed bailouts to their owners and their top management while laying off their workers. 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 www.spiritualprogressives.org/gmp.

We live in a world in which we try to build barriers to protect ourselves against the poor and the homeless and people escaping murder, starvation or rape in their own countries, and a world that demeans them and blames them for the poverty they face. Oy, the contortions the apologists for inequalities go through to justify selfishness. Even in the midst of fighting the pandemic, our government is seeking to eliminate food stamps for the poor and ignoring healthcare for millions.

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. When corporate profit is the bottom line, and government (both Dems and Republicans) allow corporations to buy up and then shut down hospitals because they are not profitable enough, the number of hospitals gets dramatically reduced—and that is precisely what has happened in the U.S. so that now when they are needed there are not close to enough hospital beds available to treat all the people who need them. Nor are there enough ventilators for those inflicted with coronavirus. The selfishness that is at the core of the capitalist system works for the super-rich, but it doesn’t really work for most people, and yet, when this crisis passes, most people may be expected to forget what they momentarily sensed unless we, and all our friends and all their friends, become actively involved in trying to keep alive the recognition that we need to take care of each other, including the most need and the most powerless.

Sharing what we have with everyone in need is the authentic Jewish spirit, so we must join the Poor People’s Campaign and *Tikkun*’s campaign 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. Read the book *Jewish Renewal*, and Abraham Joshua Heschel’s book *The Prophets*, and some of the writings of Arthur Waskow, and if local, come to Torah study with Beyt Tikkun (you can learn about our online offerings, and future in person offerings, at www.beyttikkun.org).

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**. If there are no children to ask these questions, then let the child within us ask them and sing along with Ami.*

Mah Nistanah ha-lie’lah ha’zeh mee kol haleylot? Sheh’beKhol haleylot 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 your dining 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 (and discuss our answers in small groups before going on—each participant can pick any one of these and answer them in your break-out groups):

1. 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? 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 Rabbi Lerner's latest book, *Revolutionary Love* with a few of your friends, neighbors, coworkers, fellow students or members of your professional or religious community—on line if the threat of the coronavirus continues for months, otherwise in your own home or synagogue or social action organization? 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? Would you be willing to take Cat Zavis' training in prophetic empathy that will give you many skills to become an effective activist?

www.spiritualprogressives.org/training

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? Recall the people who were part of that struggle and make a note to call them after Passover to thank them for the way they partnered with you to do social change work. When the Israelites approached the Sea of Reeds, the waters did not split. It took a few brave souls to jump into 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 create a book-reading group of anywhere from 4-12 people who would read and discuss Rabbi Lerner's *Revolutionary Love*? Would you be willing to endorse the ESRA Environmental and Social Responsibility Amendment and seek the endorsement of your local elected officials and Congresspeople (please

read it at www.tikkun.org/esra)? Or suggest what projects you will actually commit to do to become engaged in teaching others about the ideas that are fundamental to bring healing and transformation to our global society.

4. 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 all Israeli products, cultural or academic institutions. 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. *Tikkun's* alternative has been to push for "one person, one vote" for everyone living under Israeli control. What do you think?
5. 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? What if after the 2020 elections, the forces of arrogance and indifference to the suffering of others wins enough power to continue to dismantle democratic institutions, civil rights, and basic protections against arbitrary government power, what will you do? Will you stay and fight? At what might point you leave? Where would you go?

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 have 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 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 brave women are really the first heroes of the liberation struggle.



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.

For that reason, we not only have the traditional cup of wine for Elijah, but a second cup for Miriam and all women filled with water. Please take an empty glass or cup at your table and fill it with water.

Turn now to Song no 3 in the Beyt Tikkun songbook—Miriam's Song.

The command to see ourselves as personally going out of Egypt.

In Every Generation...reliving the liberation

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!

Ami chant: Be'khol dor va'dor khayavim anu lir'ot, khayavim anu lir'ot et atzmeynu. K'ilu yatzanu (3) mimitzrayim

Rabbi Lerner now leads a guided visualization of what it was like to be a part of the liberation 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! PLEASE KEEP YOUR EYES CLOSED DURING THIS VISUALIZATION!

After the visualization:

We are also blessed to have had our Jewish 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

Let My People Go (Beyt Tikkun Song no. 5)

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 and Israelis since that time. We mourn all those throughout human history who were victims of the necessary struggles for liberation. This is why we at *Tikkun* have become convinced that the needed liberation struggles today and forever after must be non-violent, lest we fall into the same distortions that have characterized struggles for good causes that went on to adopt violent means to achieve their righteous goals.

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, khoschekkh Darkness, makat bechorot Death of the Firstborn Sons

Each person can now take a turn to call out loud or post in the chat 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. Say them aloud or post them in the chat 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. Take a drop of wine or grape juice from your cup for each of these modern plagues that resonate to you as plagues—namely, 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

Dayenu – Beyt Tikkun Song 6, then we will continue with the words below.

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,

Kabblah, 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 seder) 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 Isaiah’s prophesy (directly below) of what a post-messianic age would look like:

Loe Yisah Goy

Loe Yisah goy el goy kherev loe yilmedu ode milchamah.

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

A song of the peace and civil rights movements:

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)

A song of the Civil Rights Movement, altered for our current reality:

We Shall Overcome (3) someday, 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 Hindus together, Evangelicals, secular and all the religions of the world together, oh, deep in my heart I know that I do believe that we shall overcome some day.

Imagine (the Tikkun Version)

Imagine there's all goodness It's easy if you try
No Hell below us. Above us only sky
Imagine all the people Love and Care for All

Imagine there's no countries It isn't hard to do
Nothing to kill or die for And no oppression too
Imagine all the people Living life in peace

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 A humanity of all
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 everyone, 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. Our task is to find the ways to continue the struggle for liberation in our own times and in our own circumstances. *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 Paschal 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 capitalist, patriarchal, materialist reductionist, and environmentally destructive societies? A way that also protect us from those distortions that inevitably seep in from the dominant culture?

Rachtza

Wash each other's hands with water by pouring it on their hands 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. So let's act.

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, spying forces and control of the media) 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. This has escalated dramatically ever since President Trump came to power. 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 kharoset. We combine the bitter herbs with kharoset (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 join us Shabbat morning of Passover on Zoom. We will read and discuss the Song of Songs. To learn more, go to www.beyttikkun.org.

Shulchan Orech: The Meal

Feel free to take the next fifteen minutes to finish your meal if you have not done so. Remain online so you can enjoy the singing of traditional Passover songs, and parts of the Hallel prayers, and more. There are still more wonderful rituals to come. We hope will join us—imagine you are on a hot date with God). They include the honoring of the ghetto fighters against the Nazis in Warsaw some 77 years ago, our visions of the messianic world we seek, and of course Chad Gadya and other elements of the Passover celebration!!

In addition to our need for food to sustain us, we also have a deep spiritual hunger that must

be fed. Our tradition teaches that money, power, and fame cannot sustain us, and to be mindful in 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 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.

Enjoy your 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.

Songs

Hallel: *Sing songs of liberation!* (Beyt Tikkun Song Sheet no. 7)

Adir Hu (Beyt Tikkun Song Sheet no. 8)

Echad Mee yo 'dey'ah (Beyt Tikkun Song Sheet no. 10)

Tzafun: *Eat the Afikomen (namely the broken piece of the matza), 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.*

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'arets ve'al ha'mazon.**

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.

Harachmaneeet, 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, or environmental sanity—they 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, may the researchers quickly find a cure and prevention of the coronavirus, and let this experience of facing how much we are interconnected move Americans to insist on universal health care, while simultaneously opening our consciousness to make the next major priority the implementation of environmental transformations to save the life support system of earth, including leaving fossil fuels in the ground while we transition to planet-sustaining forms of energy. And may the Merciful One bless and protect all those working as doctors, nurses, health care workers, and scientists, and all those who continue to grow and harvest food, pick up our garbage, and provide so many other vital services.

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 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.

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.

Shefoch 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. Their sacrifices, to stand against the fascist murderers, even with little hope that their battle could be won by Jews who had no weapons to counter the tanks and heavily armed Nazi army aided by Polish anti-Semites, will always be honored by the Jewish people on Passover.

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 1500 years of Christian oppression of Jews, of 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, “*Shefokh 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 LGBTQ 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 (song no. 13)

*Al nah tomar heeney darkee ha'achrona
Et or ha yom heesteru shmey ha'ananah
Zeh yom nishsafnu 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

Elijah Poem by Abby Caplan

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 co-exist 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 mind. Then, open your eyes and post in the chat (share in break-out groups) your picture of the world we want to build together.

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

Counting the Omer led by Ami Goodman

Closing Seder Songs, which we will end with the non-violent alternative, humorous, and yet also serious, Chad Gadya below.

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 kahnah peh'du'yeem leh'tziyon beh'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.

If you are able, please stand, take hands with anyone with whom you are sharing this Seder of imagine that the rest of us here are also holding out a hand to you, and then Sing and dance around the room you are in and join us as we sing:

L'shana haba'ah bi-Yerushalayim, l'shana haba'ah bi-Yerushalayim shel shalom. (2)

L'shana haba'ah b'olam shel tzedek, l'shana haba'ah b'olam shel ahava,

L'shana haba'ah b'haganat ha-tehva, l'shana haba'ah b'shalom v'rei-ut.

May the coming year be a year of justice, may the coming year be a year of love.

May the coming year bring environmental sanity.

May the coming year be filled with peace for all the world.

FOR A WORLD OF LOVE AND JUSTICE!!

Donations Appreciated: If you were moved by this Seder, please consider making an \$18 donation to Tikkun at www.tikkun.org/donate or to www.beyttikkun.org/donate, or simply send a check made out to Beyt Tikkun or Tikkun and mail it to 951 Cragmont Ave., Berkeley, CA 94708

This Haggadah was written by Rabbi Michael Lerner for Beyt Tikkun Synagogue and edited by Cat Zavis for the Network of Spiritual Progressives, and the Tikkun Community. Rabbi Lerner 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! You can reach Rabbi Lerner at rabbilerner.tikkun@gmail.com