

Hineini Haggadah: April 20, 2019/15 Nisan 5779

הנני: הגדה של פסח • טו ניסן תשע"ט

Kavvanah - Setting the Intention
כונה

PARTICIPANT:

RING BELL

Hineini muchan umizuman l'kayeim mitzvat Pesach.

- *The Santa Cruz Haggadah*

(hee'-nay-nee moo-Hhan oom-zoo-mon [4x] leh-kah-yaym mee-tsvaht pay-saHh. [4x])

Here I am now and ready (3x)

To engage in Passover. (1x)

FACILITATOR: The theme of our Seder is celebrating where we are now as free individuals moving through our own personal narratives, how we got here, and what we still need to do to become truly free. It is about where we are as a people who continue to survive and thrive and where we are as a country. It is about what we can do now to help others, in this nation and around the world, on their journeys to freedom. Even though we will use the past as a reference and framework, tonight is about appreciating and recognizing the sacred in each moment, in each other, and in ourselves right here and now that we may help do the work of *tikkun olam* (mending the world) and *tikkun atzmi* (mending the self), as they go hand in hand.

Moving to Remove Chameitz - Releasing Constrictions

בדיקת חמיצ

FACILITATOR: This exercise was suggested and inspired by our very own Joanna Mauer who couldn't be here today. For those who don't know Joanna, she is Don's partner and a spiritual-embodiment facilitator extraordinaire!

This is a moving meditation about the theme of this holiday, which is about moving out of constriction. The word *ivrit*, meaning Hebrew, comes from the root ע-ר-ב *ayin-resh-bet*, meaning to "move" or "pass over." For the sake of this exercise, I want us to think of the constrictions that we're moving out of as metaphors for the *chameitz*, the leavened goods we are supposed to remove from our homes before Passover. That's why I'm now going to recite the blessing for *chameitz* before we continue on.

*Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam,
asher kideshatenu bemitzvotaihe vetzivatenu al biur chameitz.*

Blessed are you, Sacred Presence, our Beloved Spirit of the World,
who keeps us whole and keeps us holy by inviting us to remove leavened goods.

And now let us all say: *Amein (ah-mayn)!*
("I have faith; I believe; or So shall it be")

So many things can constrict us in our daily lives. The sources of that constriction can be from the outside: labels, assumptions, judgments, or misconceptions from family members, friends, people from work or school, society as a whole; or these sources can be from the inside: old tapes that replay in our heads, not believing in ourselves, impossible self-imposed standards or expectations, self-judgments, etc. These constrictions, our *chameitzim* can box us in and make us feel trapped and stuck.

If this resonates for you, I'm going to invite you to close your eyes and connect with that feeling now, the feeling of being labeled and limited by those labels, the feeling you get when people make assumptions about you, how it feels when you judge yourself and don't live up to your own expectations. Let's sit with these feelings for a moment, remembering to take deep breaths while we may be laboring through the pain or discomfort of these feelings.

Now shift your focus completely to your breath. Feeling it flow in and out, following your breath down through your throat into your right lung, now into your left lung and sending it into your heart. There you will find an inextinguishable flame.

Some use a candle to search for *chameitz*. This flame is your candle. Allow the pure flame of your heart to illuminate all of your constrictions, even the ones that come from the outside that have gotten under your skin. When you have identified them all, (take a breath) slowly rise, if you are able physically, if not, imagine yourself rising out of your box like a burgeoning spring flower. Feel your roots firm, deep and strong in the moist Earth. Feel the warm spring sun on your petals. Both the Earth and Sun feeding you, nourishing you with all you need to let go of your constrictions by now moving them out of your body, moving to remove the *chameitzim*, now shaking them off, and releasing them to the wind. When you feel like you've released all of your constrictions, become still again, feeling the freedom of your here and now.

By the power of the Divine Presence, that which we call the *Shekhinah*,
It's moving wings of Light being our feathers that we use to sweep away our *chameitzim*,
we thank our constrictions, bless them, and bid them farewell.

May Divine Light fill the space left behind.
Ken yeheh ratzon! And let us all say: *Amein!*

Urechatz - Washing Away Chameitz at Miriam's Well

ורחץ

PARTICIPANT: We have psychologically cleansed ourselves of our "chameitz" (*Hḥah-mayts*) our constrictions. Now we will re-enact visiting Miriam's Well in the desert by physically washing our hands. This "water of connection" has been blessed by the Earth, Sun, and *Rosh (rohsh) Chodesh (Hḥoh-dehsh) Nisan (nee-sahn)*, the New Moon of the Jewish month of Nisan, the month of the birth of the Jewish people and the rebirth of spring. May it remove what keeps us from connecting with the essence of our true selves and the essence of one another's.

FACILITATOR: *Ken yeheh ratzon!* May it be the will of the Divine.
Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam,
asher kideshatenu bemitzvoteihe vetzivatenu al netilat yadayim.
Blessed are you, Sacred Presence, our Beloved Spirit of the World,
who keeps us whole and holy by inviting us to raise our hands in transformation.
And let us all say: *Amein!*

ALL WASH HANDS OF NEIGHBOR

Kabbalat Panim: Welcoming All to the Table

קבלת פנים

FACILITATOR: *Bruchimot haba'imot*
which is an all-gender inclusive way of saying,
"Blessed are (all of) you all who come."

INTRODUCTIONS

ALL: *Ayeke (ah-yeh-keh)?*
("Where are you?" To each participant before they introduce themselves)

PARTICIPANT: *Hineini (hee-nay'-nee)!* ("Here I am!")
I am _(name you want to be called during Seder)_.

ALL: (After each introduction) *Bruche (broo-Hḥeh) haba'e (hah-bah-eh)*
("Blessed are you who has come.")

Ahavat Chinam: Love & Togetherness

אהבת חִינָם

FACILITATOR: In (any appropriate place), we acknowledge that we sit on Indigenous land here where we recline.

Hinei mah tov umah na'im, shevet kulanu b'yahad. (Based on Psalm 131:1)
(*hee-nay mah tohv oo-mah nah-yeem sheh-veht koo-lah-noo beh-yah-Hhad*)
Behold how good and wonderful it is that all of us are sitting together.

- From *A Queer Liberation Haggadah* collaboratively written & compiled by Rabbah Rona Matlow

Candlelighting

להדליק נר

FACILITATOR: Typically, we would wait until after sunset to light our *yontif* (holiday) candles, because it's still Shabbat, but we are going to close our eyes and imagine that we are in the Dark Womb of Creation.

Creation began in Darkness, and started with Light.
We light not two but three candles.

Light 1st of 2 small candles surrounding a large center candle, saying:
One to illuminate the path behind us
to honor and invite the Old Ones that brought us here and now

Light 2nd of 2 small candles, saying:
One to illuminate the path before us
to honor and invite the Young Ones that will learn from our mistakes and do better than we do now

Light large center candle, saying:
One to illuminate what is right in front of us
to honor and invite the Divine Ones within ourselves and each other

Vayehi ohr! And there was Light!
Open your eyes & behold the here & now bathed in the glow of our sacred inner Lights.

*Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam,
asher kideshatenu bemitzvotaihe vetzivatenu lehadlik neir shel yom tov.*
Blessed are you, Sacred Presence, our Beloved Spirit of the World,
who keeps us whole and holy by inviting us to kindle the festival lights.
And let us all say: *Amein (ah-mayn)!*

Gratitude
שהחיתנו

FACILITATOR: Even though it isn't the first night of Passover, for some of us, this may be the first Seder you're attending this year or *ever*, so we will now say *Shehecheyatenu*, which is a prayer of gratitude that is said for special occasions and new experiences.

*Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam,
shehecheyatenu v'kiyatenu v'higiatenu lazman hazeh.*

Blessed are you, Sacred Presence, our Beloved Spirit of the World, who has kept us breathing, brings us to this sacred season, this time and space, this here and now.

This our first haiku blessing of the evening that we'll all recite together:

ALL: Blessed is G!dUs / for keeping breath in bodies / bringing us here, now
Amein (ah-mayn)!

Kadeish-Sanctification

קדש

S erenely settle into
A calm tranquility
N otice that your
C arens have disappeared
T ake time to be
I nfused with
F earless
I nnocence
C arry forward your
A ncestors
T heir tribulations and triumphs
I n your heart
O h, the wonder of
N ow

- Katya Taylor, written for this Haggadah

FILL KIDDUSH & ALL CUPS WITH WINE/JUICE

PARTICIPANT: Blessing the wine is part of sanctification, but before we eat or drink anything, we are going to prepare ourselves for the practice of conscious consumption by engaging all of the senses we have, as we are able. First, by gazing into our cups and noticing how our drinks look. (Gaze into cups). Then we will inhale the aroma of what fills our cups as we take in its essence (Inhale). Next, we will pick up our cups and move them back and forth listening to how the liquid sounds as it moves (Listen). After the blessing, we will take a sip taking a moment to notice how our drinks feel and taste on our tongues. Let us try to remember to practice conscious consumption during the rest of the *Seder* (*say'-duhr*), using all of our senses to fully savor everything we take in.

FACILITATOR: *RAISE KIDDUSH CUP*

Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam, boreh'ei p'ri hagafen.

Blessed are you, Sacred Presence, our Beloved Spirit of the World, who gives birth from the body of the Earth to the Divine fruit of the vine as we bless this night with wine.

ALL: *Amein! L'chaim (Leh-Hhah-yeem!)* To Life!

ALL SIP & SAVOR WINE/GRAPE JUICE

Havdallah Spices - Inhaling the Essence of the Sabbath

הבדלה

FACILITATOR: *RAISE SPICE BOX*

*Bruche Shekhinah, Elot'heinu Ruach haOlam,
boreh'ei minei v'samim (2x).*

Blessed are you, Sacred Presence, our Beloved Spirit of the World,
who mixes sweet spices into the cauldron of creation.

ALL: Blessed is G!dUs / kissing the Sabbath goodbye / as we inhale spice
Amein (ah-mayn)!

PASS & SAVOR SPICES

Karpas - Greens

כרפס

PARTICIPANT: Before we dip for the first time in our *Seder* (*say'-duhr*), we will bless these three essential ingredients: water, salt, and greens; the salt and water joining together to remind us to give gratitude for the Ocean Womb from which we all come and the greens reminding us of the green Earth that feeds us everyday.

WATER BLESSING

FACILITATOR:

Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam, boreh'ei Mayim Chayyim.

PARTICIPANT: We thank the Divine, Beloved Spirit of the World, who gives birth from the body of the Earth to the Living Waters from which all water comes. Thank you for giving us access to the clean water that we use everyday to quench our thirsts, water our gardens, soak our bodies in when they are sore, and carry away whatever needs to be released. We are all born from water, made up of water, and need water to survive. May all unclean water sources be purified. May all beings have access to clean water sources, and may they remain clean. May all realize how precious and sacred this crucial, finite resource is and work to protect and preserve it. And let us all say:

ALL: *Amein (ah-mayn)!*

SALT BLESSING

PARTICIPANT: *HOLD UP SALT CELLAR*

Our sage Elana Dykewoman teaches: I had a dream: I spilled a sack of salt in the road. No matter, my friends said, we don't need salt. But I remembered my grandmother sending me little burlap bags of salt from Florida, and I said: that's the trouble with us. Salt is an electrolyte, we need it to conduct electricity, the good feelings between us. No wonder we don't have the connections we need. We don't have enough salt. (*Turn to the person on your left, handing them the salt and say:*) "You are the salt of the earth. Pass it on!"

- From Salt Blessing by Elliott batTzedek & Karen Escovitz from Fringes: A Feminist Non-Zionist Havurah

ALL: Blessed is G!dUs / who births this salt of the Earth / connections we need
Amein (ah-mayn)!

GREENS BLESSING

PARTICIPANT: *HOLD UP SPRIG OF PARSLEY*

To celebrate the freshness of springtime, we will now enjoy the greens of the Earth. We dip our greens in saltwater to commemorate the tears shed when we or others are oppressed and from not living Life fully awake in the beauty and gratitude of the moment. We also celebrate the waters shed during the rebirth of spring and being reborn into freedom, into being able to fully savor all that Life has to offer.

PARTICIPANT: As Jews we have journeyed out of persecution many times. It has shaped who we are now as a people committed to peace and social justice, committed to helping all

refugees and asylum seekers who are under attack now in this nation of immigrants. Unless you were born of those who are indigenous to this Land, you are here, now because of immigration.

PARTICIPANT:

We recognize that, today, there are more than 68 million people still making treacherous journeys away from persecution and violence in their homelands. As we dip the karpas into salt water tonight, we bring to mind those who have risked and sometimes lost their lives in pursuit of safety and liberty... We dip for these brave souls, in Myanmar, Syria, Somalia, and Ethiopia, Honduras, Guatemala, and El Salvador, and for the thousands of other refugees and asylum seekers who have risked their lives in unsafe and unforgiving waters across the globe this past year.

-Adapted from *HIAS* (Hebrew Immigrant Aid Society) *Haggadah*

FACILITATOR: *Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam, boreh'ei p'ri ha'eitz.*

ALL: Blessed is G!dUs / who births this fruit of the Earth / symbol of springtime
Amein (ah-mayn)!

We dip our greens once / for our own people's journeys / tears shed, birth waters

DIP PARSLEY IN SALT WATER & EAT

We dip our greens twice / for those who are not yet free / fleeing danger now

DIP PARSLEY IN SALT WATER AGAIN & EAT

Yachatz - Breaking Bread
YNI

PARTICIPANT: There are three pieces of *matzah* (*mah-tsah'*) in the *Seder* (*say'-duhr*) ritual. *Matzah* is called *lechem* (*leh-Hhem*) *oni* (*oh-nee*), the "bread of affliction." In our ritual, the three pieces represent the past, present, and future. So, as we break the middle *matzah*, the piece in our Seder that represents the present, we are symbolizing how we are breaking free of the ways that we are currently repeating unhealthy patterns in our Lives that may be affecting just ourselves, those around us, or society as a whole.

ALL: We are breaking free / of patterns that do not serve / self, others, the Earth

ALL BREAK MIDDLE PIECE OF MATZAH ON OWN PLATES

FACILITATOR: Half of this piece of matzah, we call the *afikomen* (*ah-fee-kohh-mehn*), or the dessert. It will now be hidden and later found as we savor the sweetness of reclaiming the parts of us that can become lost and mending the parts of the world that are broken.

HIDE LARGER PIECE OF FACILITATOR'S MATZAH

The Four Questions
(SEE SUPPLEMENT 1)

Maggid - Telling Our Stories
מגיד

FACILITATOR: We have come to the part in our Seder when we will share our own liberation stories with one another. When you are done sharing, to let us know that you have finished sharing please say: *Dibarti* (*dee-bahr-tee*), which means, "I have spoken." We will answer in return: *Shamati* (*shah-mah-tee*), which means, "I have heard (you)."

ALL: We share our stories / of journeying to freedom / how we got here, now

WRITE & SHARE 2-4 HAIKU OR OTHER BRIEF WRITING

The Ten Plagues of Our World
עשר המכות

ALL: What plagues one being / ripples out into the world / what harms one harms all

SPILL WINE DROPS ONTO PLATE FOR EACH PLAGUE

- War & violence
- Human trafficking & forced labor
- Power-over & domination
- Xenophobia (racism, sexism, heterosexism,...)
- Apathy
- Inequality & injustice
- Greed
- Ignorance & fear
- Cruelty
- Taking our many blessings for granted

The Ten Numerals of Nothingness - The Emanations of the Divine
(SEE SUPPLEMENT 2)

Motzi Matzah - Blessing Bread

מוציא מצה

PARTICIPANT: According to Rabbi Shefa Gold, *matzah* (*mah-tzah*) represents our essential self before it is "leavened" with ego. Kohenet Rinah Rachel Galper suggests that *matzah* reminds us, "to strip away all the things we think we need." Another way to look at *matzah* is that it represents the flatness and lack of flavor of not living fully in the here and now of our Lives.

FACILITATOR: For our Seder, the upper *matzah* of the two pieces left, symbolizes being stuck in the past and re-traumatized by our old narratives, so that we may become thriving survivors of what is behind us. The lower *matzah* symbolizes focusing on the future: living in anxiety of what it may hold or waiting to be happy until our goals are met, our expectations are fulfilled. Before we share these pieces of *matzah*, we will break them as well, symbolizing breaking free from the hold that the past and future can have on us, holding us back from living each moment mindfully. These are acts of liberation.

ALL: We are breaking free / of patterns that do not serve / self, others, the Earth

ALL BREAK UPPER PIECE OF MATZAH ON EACH PLATE

FACILITATOR:

*Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam,
hamotziyeh lechem min haAretz.*

ALL: Blessed are you, Sacred Presence, our Beloved Spirit of the World,
who kneads the dough of the world into the bread of the Earth.

FACILITATOR:

*Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam,
asher kideshatenu bemitzvotaihe vetzivatenu al achilat matzah.*

ALL:

Blessed are you, Sacred Presence, our Beloved Spirit of the World,
who makes us whole and holy by inviting us to eat the sacred bread of Passover.
Blessed is G!dUs / for bread of the Ancestors / and transformation
Amein (ah-mayn)!

PASS BROKEN MATZAH TO RIGHT & EAT PIECE YOU RECEIVE

Maror - Bitter Herbs מרור

PARTICIPANT: One of the sacred foods on our *Seder* (*say'-duhr*) plate is *maror* (*mah-rohr'*), the bitter herb. This horseradish represents the harshness of living in struggle. We can also feel Life's bitterness when we get stuck in painful past experiences, reliving them over and over; or because we are lamenting the fact that we no longer have blessings that we once did. Not having our desires or expectations met, that we may be projecting onto the future or onto other people, can also bring up feelings of bitterness. In Al-Anon, there is a saying: An expectation is a resentment waiting to happen. There are many in this country and around the world who have bitterness forced upon them. In solidarity with all who struggle, including the parts of our own Lives with which we may be struggling, we partake of the bitter herb.

FACILITATOR: *Bruche Ateh Shekhinah, Elot'heinu Ruach haOlam,
asher kideshatenu bemitzvotaihe vetzivatenu al achilat maror.*

ALL: Blessed are you, Sacred Presence, our Beloved Spirit of the World,
who makes us whole and makes us holy by inviting us to partake in the bitter herb
Blessed is G!dUs / who guides us through bitterness / into gratitude
Amein (ah-mayn)!

Charoset - Sweet Mortar חרוסת

PARTICIPANT: The word *charoset* (*Hḥah-roh'-seht*) comes from the Hebrew word *cheres* (*Hḥeh-rehs*) meaning "clay." In our *Seder*, this represents dualities. It is the clay of the building bricks of all systems of oppression. It is also the strength of holding things together and overcoming hardship; it is the sweetness that we can find living in even the most deplorable conditions. It is the sweet cosmic glue that binds everything in the universe together, the parts of Life we enjoy and those that bring us pain. It is the connection we all share, the Love of the Infinite. It is the Love that we have for ourselves that binds us to the present, so that we may experience each moment to the fullest and live a flavorful Life.

ALL: Ambrosia of hope / transforming our pain into / the sweetness of Life
Blessed is G!dUs / who gives us Life's rich pleasures / and lets us partake
Amein (ah-mayn)!

ALL PUT SOME CHAROSET ON BROKEN MATZAH PIECE & EAT

Korech - The Hillel Sandwich כורך

PARTICIPANT: We will now break the lower matzah which symbolizes focusing on the future: living in anxiety of what it may hold or waiting to be happy until our goals are met, our expectations are fulfilled, until we can check off all of the boxes on our lists.

ALL: We are breaking free / of patterns that do not serve / self, others, the Earth

ALL BREAK LOWER PIECE OF MATZAH ON OWN PLATES

PARTICIPANT: Now that we have broken free, we will pick up the pieces and combine them with the bitterness and sweetness of Life to thank all of the times of bitterness that make us recognize and appreciate the times of sweetness even more.

ALL: Life is paradox / we mix to remind ourselves / symbol of balance
Blessed is G!dUs / who gives us pain and pleasures / and guides us to grow
Amein (ah-mayn)!

PASS BROKEN MATZAH TO LEFT & MAKE SANDWICH WITH CHAROSET & MAROR

Dayeinu for Here & Now - It Is Enough
(SEE SUPPLEMENT 3)

Beitzah - Symbol of Rebirth ביצה

PARTICIPANT: In many faith traditions, the egg is emblematic of the rebirth that springtime brings. Even though the egg on the *Seder* plate is said to represent many different things, it does share this common symbolism. Journeying through the tightness of constriction can be analogous to traveling through the birth canal. Whenever we experience a major Life struggle, we come out on the other side changed, no longer who we were beforehand; each time we emerge saying, "*Hineini!* Here I am!"

ALL: Blessed is G!dUs / for the opportunity / to begin anew
Amein (ah-mayn)!

PASS EGGS & EAT IN SALT WATER

FACILITATOR: Our main focus up to this point has been on our own journeys to freedom, but as Jews, we have an obligation to pursue freedom not just for ourselves but for all. We will now shift our focus to those who are not yet free, still weaving our own narratives in and out of the ritual, as *tikkun atzmi* (mending the self) and *tikkun olam* (mending the world) are inextricably linked.

BLESSING FOR PURSUING JUSTICE

B'rucha at Shekhinah, b'tocheynu, ruach ha'olam, asher kidshatnu b'mitzvotaha v'tzivatnu lirdof tzedek

ALL: Blessed are you, Shekhinah, who is within us, spirit of the world, who infuses our lives with holiness and commands us to pursue justice.

- From Fringes: A Feminist Non-Zionist Havurah

IF NOT: CALL TO COMMUNAL ACTION (CALL & RESPONSE)

PARTICIPANT: If I am not for myself,

ALL RESPOND: who is for me?

PARTICIPANT: If I am only for myself,

ALL RESPOND: who am I?

PARTICIPANT: If not now,

ALL RESPOND: then when?

PARTICIPANT: If not with others,

ALL RESPOND: then how?

PARTICIPANT: If not here,

ALL RESPOND: then where?

- By Rabbi Hillel, Adrienne Rich, Dane Kuttler, From Fringes: A Feminist Non-Zionist Havurah

Tapuz - An Orange on the Seder Plate תפוז

PARTICIPANT: In the 1980s, Susannah Heschel, Jewish Studies Professor at Dartmouth and daughter of famed rabbi and activist Abraham Joshua Heschel, of blessed memory, began the tradition of placing an orange on the *Seder* plate. She did this to honor of those who are marginalized within the Jewish community, primarily for queer Jews. She invites us to taste the orange as we, "... we spit out the seeds to repudiate homophobia and we recognize that in a whole orange, each segment sticks together. Oranges are sweet and juicy and remind us of the fruitfulness of gay and lesbian Jews and of the homosociality that has been such an important part of Jewish experience, whether of men in *yeshivas* (*yeh-shee'-vahs*) or of women in the *Ezrat Nashim* (*ehz-raht nah-sheem*) (feminist group from the 70s)."

ALL: Taste of inclusion / the wholiness of the Tribe / space for the displaced
Blessed is GldUs / for fruit of the Tree of Life / branches of welcome
Amein (ah-mayn)!

Zayit - The Olive Branch זית

FACILITATOR: As our own president, has praised anti-Semites and stokes the fires of hatred that are creating a climate of violence toward both Jews and Muslims, now more than ever we need to join together in peace and Love. The following poem was written by *Mahmud Abu Radj* when he was 12 years-old living in the Arab village of *Kfar Sachin*. It's recitation is part of the *Seder for the Children of Abraham*, one of the three *Shalom Seders* compiled by the New Jewish Agenda.

When Will It Come, the Day

When will peace take over?
When will it come, the day?
When with armies and bombs will they do away,
When all this hostility cease,
A day on which battleships
Will become palaces of leisure and fun
Floating on the seas.

A day on which the steel of guns
Will be melted into pleasure cars,
A date on which generals will begin to raise flowers.

When peace
Will include all the peoples of these neighboring lands,
When Ishmael and Israel
Will go hand in hand,
And when every Jew
The Arab's brother will be
When will it come, the day?

- From *My Shalom, My Peace: Paintings and Poems by Jewish And Arab Children*

PARTICIPANT: We pray for protection for the olive trees in the occupied territories that are being vandalized and destroyed at an alarming rate. We pray for peace and protection for the

people of Palestine, the people of Israel (the state & all Jews), the people of Ishmael (all Muslims & Arabs), and for all who dwell on Earth. May this simple act of sharing olives at our table ripple out into the world showing that we can share our abundance, our Land, and our hearts with our neighbors.

ALL: We have the power / it starts in each of our hearts / peace is possible
Blessed is G!dUs / who empowers us to act / to reach out in Love
Amein (ah-mayn)!

PASS OUT & EAT OLIVES

Zeroa - An Outstretched Arm
זרוע

PARTICIPANT: The Coalition of Immokalee Workers (CIW) started by farmworkers of southwest Florida in 1993 has made leaps and bounds in the efforts to end modern day slavery in the US. Their Anti-Slavery Campaign "has uncovered, investigated, and assisted in the prosecution of numerous multi-state slavery operations across the southeastern United States, helping liberate over 1200 workers held against their will since the early 1990s." Their Fair Food Program, has been called "an international benchmark" by a UN expert on human trafficking and "The most comprehensive social responsibility program in US agriculture" by CNN. This important innovative program:

- Educates workers on new labor standards
- Has instituted a third-party monitoring system to carry out investigations when necessary and ensure compliance with their Fair Food Code of Conduct
- Protects workers' human rights and raised wages

- Quotes from Coalition of Immokalee Workers website

PARTICIPANT: There are many ways that we can support CIW's efforts, including educating people in our community, buying food with the Fair Food Program (FFP) label at participating stores, like Whole Foods, and boycotting companies who refuse to, like Wendy's. Tonight we will distribute letters addressed to our five local Wendy's restaurants and local colleges that still have Wendy's on their campuses. Please consider signing onto them now to aid CIW's efforts to end unfair labor practices as we share this tabouli from our *Seder* plate made with FFP tomatoes.

ALL: We have the power / it starts with education / and ends with action
Blessed is G!dUs / fruit of the Tree of Fairness / the best fruit there is!
Amein (ah-mayn)!

PASS PENS, LETTERS & TABOULI

The Four Cups of Welcome

כוס מרים • כוס אליהו • כוס רות • כוס הגר וישמעאל

FACILITATOR: We have visited the well to wash each other's hands.
Now we visit to drink from its depths.

KOS MIRYAM/MIRIAM'S CUP

PARTICIPANT: The story of Miriam is a story about Love. This cup honors the heroine of the Exodus story who loved her brother Moses as she acted as his guardian. Legend tells us she was a midwife who lovingly helped women bring new Life into the world. She loved her brother by being his guardian. She loved her people by using her prophetic powers and by singing up a healing well in the desert. The feminists who created this ritual say that the waters within Miriam's Cup, "... are said to draw from the miraculous, life-giving waters of Miriam's well." We visit her well again, as legend tells us, the Israelites did again and again on their journey of becoming. - Quote from *The Women's Seder Sourcebook*

"Miriam's Cup, glistening with water that energizes the soul, calls to us in confident invitation. Let all who are ready, come and fill it. Let all who are thirsty come and drink."

- Susan Schnur

FACILITATOR: *RAISE MIRIAM'S CUP*
Zot Kos Miryam, kos mayim khayim.

This is the Cup of Miriam, the cup of Living Waters.

- Matia Angelou and Janet Berkenfield

ALL: We raise up this cup / to honor and to invite / the wellspring of Love

FACILITATOR: May the Waters we will imbibe from this Wellspring of Love motivate us to connect with the Divine within so that we may bring about the world in which we wish to dwell. And let us all say:

ALL: *Amein (ah-mayn)!*

*EACH PERSON POURS A BIT OF WATER FROM MIRIAM'S CUP
INTO THE WATER GLASS OF PERSON ON THEIR LEFT SAYING:
"May you never thirst!"*

REFILL WINE CUPS

KOS ELIJAHU/ELIJAH'S CUP

PARTICIPANT: It is said that Elijah is the harbinger to the Messianic era when Heaven resides on Earth. So that all who dwell on Earth may move out of the constriction we now face of climate change and global turmoil, "We ourselves will take on the task of Elijah the Prophet, turning our hearts to each other to save the Earth from destruction. We pledge ourselves to hand on to the next generation an earth that is washed in wind and sunlight, not scorched into a furnace by burning coal and oil and gas." We pledge ourselves to hand on to the next generation a world where everyone dwells in peace and freedom, equality, respect, and Love for one another and our differences.

- Quote from "Becoming Elijah" by Rabbi Arthur Waskow

ALL: *PASS CUP AROUND TABLE. AS EACH PERSON POURS WINE INTO ELIJAH'S CUP FROM ONE'S OWN WINE GLASS, SAY: "I am Elijah!"*

FACILITATOR:

RAISE ELIJAH'S CUP

Zot Kos Eliyahu, kos tikkun olam.

This is the cup of our collective tikkuning.

We will not wait to mend the world, to save the planet.

It is in our hands, and we will act now.

ALL: We raise up this cup / to honor and to invite / Elijah within
Amein (ah-mayn)!

KOS RUT/RUTH'S CUP

PARTICIPANT: *FILLS RUTH'S CUP WITH WINE & RAISES IT*

Rabbi Heidi Hoover invites us to, "fill a cup of wine for Ruth, the first Jew by choice and great-grandmother of King David. We open the door to signify our welcome of Ruth and all who follow in her footsteps—those who become part of our people, part of our diversity. We declare that we do not have to wait for the Messianic age to make sure that every Jew feels fully comfortable and integrated into our people, no matter what their skin, hair or eye color is; no matter what their name sounds like; no matter how they became Jewish—through birth or through conversion, as a child or as an adult."

ALL: We raise up this cup / to honor and to invite / all Jews to our feast
Amein (ah-mayn)!

Shulchan Orech - The Feast שלחן עורך

PARTICIPANT: It is now time for our *Seder* meal. Let us savor the experience of receiving this abundance and the experience of taking it all in, as we are able: the colors and arrangement of the food, the aroma, the feeling and taste on our tongues, and the sounds of our feast. Another part of conscious eating is thinking about from where our food comes and expressing gratitude for the sources of our nourishment.

FACILITATOR: We thank the pollinators, the sun, and rain for our food. The Earth for birthing our food. We thank the growers, the gardeners and farm workers; the planters, pickers, and packers, who midwived our food. We appreciate all the time and creativity that went into making this meal, all the hands that went into lovingly preparing our food. We send them all our gratitude. We have recited blessings over all of the sacred *Seder* foods. Now we will recite the blessing over our meal.

We thank the Source for singing all into being.

We thank the Source for blessing us with receiving.

Blessed is Mother / body of the Living Earth / nourishing us all

Blessed is G!dUs / weaving it all together / bringing us this feast

Amein (ah-mayn)!

Afikomen - Searching & Finding אפיון

PARTICIPANT: Now that we have broken free from all that was not serving us in our own personal stories: unhealthy patterns, dwelling on the past, or fearing the future; it is time to recover what has been hidden, so that we may once again be whole. It is time to search for the *afikomen (ah-fee-koh'-men)*, the broken piece of matzah that we hid at the beginning of the *Seder*.

ALL SEARCH FOR AFIKOMEN

ALL: What has been broken / can be reclaimed and restored / symbol of wholeness

Blessed is G!dUs / who restores what's been broken / who heals with Great Love

Amein (ah-mayn)!

REWARD FINDER & SHARE AFIKOMEN

Fair Trade - The Call for & Taste of Freedom תרועה

PARTICIPANT: There is much documented evidence about the role of trafficked child labor in the cocoa fields in the Ivory Coast and West Africa, where 40-50% of cocoa is grown and harvested. Hundreds of thousands of children work in the cocoa fields, many of whom are exposed to hazardous conditions like pesticides, sharp tools, and doing strenuous and dangerous work like applying fertilizers without protective gear and felling trees.

PARTICIPANT: But we don't have to eat chocolate tainted by child labor, especially as we celebrate our own freedom on Pesach. We CAN CHOOSE to purchase chocolate from companies that certify their supply chains through Fair Trade monitoring and certification, committed to eliminating child labor. Which is why we have Fair Trade chocolate on our Seder plate. Please take home the handout in your Haggadah that contains fair trade symbols and a list of ethically-sourced chocolate companies, so that we can help to free these children from this modern-day slavery. - Adapted from Fair Trade Judaica

ALL:

Bitterness of pain / is not an ingredient / manna of freedom

Blessed be G!dUs / who transforms what is bitter / into what is sweet

- Adapted from *Siddur haKohanot*

Amein (ah-mayn)!

PASS & SHARE CHOCOLATE

Birkat Hamazon - Blessing After the Meal

ברכת המזון

Veh-ah-Hhal'-tah veh-sah-vah'-tah oo-vay-raHh'-tah (2x)

We ate when we were hungry and now we're satisfied
We thank the source of blessing for all that S/He provides
Hunger is a yearning in body and soul
Earth, air, fire, water, and spirit makes us whole...
Giving and receiving we open up our hands
From seedtime through harvest, we're partners with the land...
We share in a vision of wholeness and release
Where every child is nourished and we all live in peace.

- Hebrew: Deuteronomy 8:10, English by Rabbi Hanna Tiferet Siegel

Mourner's Kaddish in Times of War and Violence

קדיש יתום בזמן מלחמה

FACILITATOR: While the Mourner's Kaddish isn't usually said at the Seder, there has been so much senseless and preventable loss over the past year, that I felt the need to recite it together this year. For all who have died at the hands of violence, especially the victims of gun violence in this country and around the world, like the two Lives that were lost here in town at Hot Yoga only one week after 11 Lives were lost at the Tree of Life synagogue in Pittsburgh and, more recently, the 50 Lives that were lost at the Al Noor Mosque and the Linwood Islamic Centre in Christchurch New Zealand. If you would like to remember anyone at this time, please rise and say their names. May the rest of us rise as a community in support and to remember the unnamed and the forgotten. *Zichronamen livracha*. May their memories be a blessing, and may all who mourn be comforted. May all who were wounded in body, in spirit be healed. May all whose hearts harbor hatred be filled and healed with Love. As we join hands while I recite this blessing, may it be a symbol of our divided nation and all divided peoples all over the planet coming together in peace.

ALL: *Ken yeheh ratzon (kehn yeh-heh rah-tsohn)!*

LIGHT YISKOR CANDLE

FACILITATOR: *Yitgadal v'yitkadash sh'mei raba. B'alma di v'ra chirutei, v'yamlich malchutei, b'chayeichon uv'yomeichon uv'chayei d'chol beit Yisrael, baagala uviz'man kariv. V'im'ru: Amein.*

Y'hei sh'mei raba m'varach l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar v'yitromam v'yitnasei, v'yit'hadar v'yitaleh v'yit'halal sh'mei d'Kud'sha B'rich Hu, l'eila min kol birchata v'shirata, tushb'chata v'nechemata, daamiran b'alma. V'imru: Amein.

Y'hei sh'lama raba min sh'maya, v'chayim aleinu v'al kol Yisrael. V'imru: Amein.

Osah shalom bimromeha, Hi taaseh shalom aleinu, v'al kol Yisrael, v'al kol Yishmael, v'al kol yoshvei teivel. V'imru: Amein.

- This version from the Shalom Center and Rabbi Arthur Ocean Waskow, feminization based on *Siddur haKohanot*

ALL: Bless the Source of Peace / those of all faiths and without / may all dwell in peace
Amein (ah-mayn)!

SALAAM
(PEACE, Arabic)

سلام

Od yavo' shalom aleinu (ohd yah-voh shah-lohm ah-lay-noo) 3x

Ve'al kulam (veh-ahl koo-lahm)

Salaam! (sah-lahm!)

Aleinu ve'al kol ha'olam (ah-lay-noo veh-ahl kohl hah-oh-lahm)

Salaam (sah-lahm) 2x

We cannot wait for peace

We must work for this dream

It begins with the heart

That's where we start

- English adapted from Mosh Ben Ari

ALL: *Ken yeheh ratzon (kehr yeh-heh rah-tsohn)!*

Nirtzach - Closing Blessing
נרצח

FACILITATOR: May we be cradled in the clarity of each unique and fleeting moment, in the blessing of the Present, the beauty that resides within and that surrounds us here and now. May what divides us fade, so that we recognize the sacred in every face and being, no matter who they voted for or what they believe, no matter how different they seem. May we recognize the Divine in every sound, color, and form, every sensation and emotion, even if they are difficult to experience. May we excavate the sacred that exists in all, so that we realize that it is that Divine Essence that connects us all together as one. May we do so in service of repairing the worlds within and amongst ourselves, so that all who dwell on Earth may be truly free and live in peace. In the wise words of civil rights activist Fannie Lou Hamer, may her memory be a blessing,

ALL: "Nobody's free until everybody's free."

This year divided / our nation and our peoples / next year joined in peace!

Ken yeheh ratzon (kehr yeh-heh rah-tsohn)!

Amein (ah-mayn)!

GIVING BACK TO THE EARTH

After the Seder, anyone who is interested is invited to go outside and pour contents of Elijah's and Ruth's Cups (and any leftovers that cannot be saved) onto a compost pile or into a compost bin, if available, or on the ground.

ALL: Life, Death, and Rebirth / in honor of the Cycle / we now feed the Earth

- All gender-expansive Hebrew in this Haggadah is based on the new Nonbinary Hebrew system with assistance from and developed by Lior Gross and Eyal Rivlin. To find out more this new gender-expansive system, please visit <https://www.nonbinaryhebrew.com>
- This Haggadah was written and compiled by Kohenet Ahava Lilith evershYne, Pesach 5779. All original writing, including all English interpretations of Hebrew blessings and songs, were written by Ahava Lilith, unless otherwise indicated in the text of the prayer book. As long as the author is credited, all original work may be copied and/or adapted.