

# **SOLIDARITY SEDER 2020 HAGGADDAH**

## **Acknowledgement of Country**

The festival of Pesach celebrates freedom and liberation. We are here today honouring a millennia-long tradition which binds us to history, culture, ritual, and lore. This Seder takes place on the stolen and unceded lands of many peoples, including the land of the Wurundjeri people of the Kulin Nations, and the Gadigal and Wangal peoples of the Eora Nation. First Nations people across this planet had their cultures, rituals, and lores taken away from them. Colonialism was, and continues to be, an act of genocide. In so-called Australia, Aboriginal people remain the most incarcerated people in the world, their children are being taken away at rates higher than the stolen generations, and their lands continue to be occupied. Our freedoms oblige us to follow the lead of Aboriginal and Torres Strait Islander peoples to actively decolonise, to recognise Aboriginal sovereignty of the land, to seek, create, fight, and build futures of peace and justice.

We pay respects to elders of this land, past, present and future. And we say: “Always was, always will be Aboriginal land.”

Friends, lovers, family, welcome to our Seder.

The Dettol has been procured, the health-department-recommended urchatz has been done, the Seder plate has been haphazardly assembled, and the Zoom meeting has been convened.

Tonight we acknowledge liberation from servitude – a liberation forced upon oppressors by plagues, while God, with infinite humour, submits us to yet another plague.

Roz, Yael, Jordy, Ali and Zach – representing Here, Queer, and Jewish Australia, Australian Jewish Democratic Society (AJDS), Sydney Left Jews, Fully Automated Luxury Kosher Space Kibbutz and Jews against fascism – may have compiled this haggadah, but the Seder is up to us, it is all of ours. You are invited to sing loudly, contribute whatever thoughts, memories, provocations and questions come into your mind (but please avoid lengthy spiels that will take time away from others). Alternatively: mute yourself, turn off your video and live vicariously through the glitchy digital avatars arranged on the screen in front of you. There is also a chat window where those who would prefer to contribute by typing can do so.

A quick thank you to everyone who donated. We are splitting the money between Grandmothers Against Removals, an Aboriginal grandmothers group who fight against the government stealing Aboriginal kids, and undocumented migrants, through the Gofundme campaign started by the new group Undocumented Migrant Solidarity. Check out their Facebook pages for more details:

<https://www.facebook.com/undocumentedmigrantssolidarity/>

<https://www.facebook.com/GMAR.GrandmothersAgainstRemovals/>

## **A preliminary blessing for the Zoom era**

הִנֵּה מַה טוֹב וַיְמָה נָעִים שְׁבֵת אַחִים גַּם יַחַד

*Hine ma tov u'ma nayim shevet ach-im gam ya-chad*

How sweet it is to connect via video conference with our beloved friends (slightly amended translation)

Let us also pray for a glitch-free and zoombomber-free Seder.

Barukh ata Adonai Eloheinu, melekh ha'olam, make smooth our digital communion. Give those most distant from the local telephone exchange at least 50 megabits per second. Amen

## **Shehecheyanu**

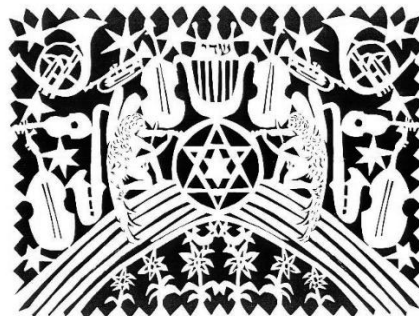
In these highly unusual times, the shehecheyanu prayer (which is recited on special occasions) seems doubly relevant. As we light the candles, we recite this blessing to demarcate our transition into sacred time. (Think of it as a more spiritual version of turning the clocks forward for daylight savings).

בְּרוּךְ אַתָּה הָאֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ לְזְמַן הַזֶּה

Baruch atah Adonai, Eloheinu Melech haolam, shehecheyanu, v'kiy'manu, v'higianu laz'man hazeh

Our praise to You, Eternal God, Spirit of all: for giving us life and sustaining us through this lonely, touch-deprived season. (Slightly amended translation).

If everyone is feeling sufficiently comfortable after our transition into sacred time, let us proceed to ...



Each year we get together and tell this story. Why though? Why has this story been passed down to us, and why are we here tonight retelling it anew? Why should we remember that our ancestors were slaves in Egypt?

We tell the story of our ancestors' enslavement and deliverance – *So that we should be grateful for our liberation and celebrate our freedom.*

We tell the story to remind ourselves that many people are still oppressed – *So that we should be motivated and inspired to fight harder for their liberation.*

We tell the story to remind us that we are still not free and our struggle is not over – *So that we should continue to struggle for our freedom and bring about a better world.*

### **Social Action Blessing**

Baruch atah Adonai, eloheinu Melekh ha-olam, asher kidishanu b'mitzvotav v'tsivanu lirdof tzedek.

Brucha Yah Shechinah, elohateinu Malkat ha-olam, asher kid'shatnu b'mitzvotayha vitzivatnu lirdof tzedek.

Blessed is the Source, who shows us paths to holiness, and commands us to pursue justice.

### **Kiddush (the first cup)**

Most Seders involve only four cups of wine or juice. Ours involves one quantity of wine/juice and one only: as much as we want. However, we shall still observe the traditional ceremonial quartet of vino.

The first cup, which we will soon imbibe, represents physical freedom. There are still many who do not enjoy physical freedom – this first cup is for those folks. It is incumbent on those who are physically free to help those who are not in whatever ways they are able to.

For now we know this: like the Israelites of our story, we will not make it through without each other. So too, if the current pandemic has taught us anything, it is the lesson that was learned so painfully by the Israelites in our story: that we are all in this together. That my liberation is irrevocably bound up with yours. And that in the midst of the narrow place, there is no other way but forward.

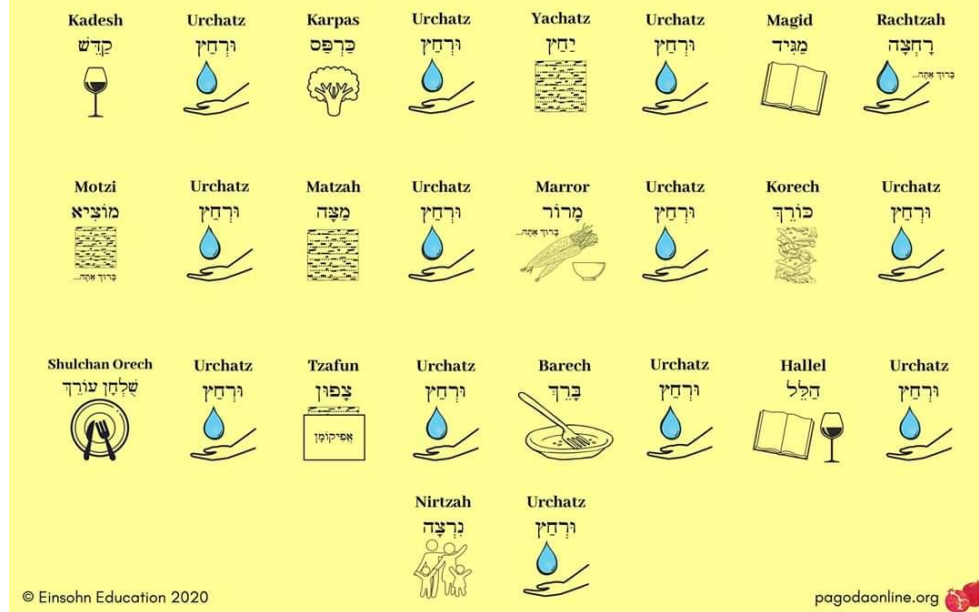
So, as we lift the cup to another Pesach, let this be our blessing:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen

Blessed are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine

## 2020 Passover Seder - the order of the meal



### Urchatz

In this moment, washing our hands brings new meaning. We've done it many times today already, but now we do it with added reflection. As we each go now to wash our hands (for at least 20 seconds!), take the moment to think, to focus, to remember that we wash our hands as part of a long tradition of keeping safe, keeping well, taking and giving care.

### Karpas

The salt water symbolises the tears of our ancestors. As we say the prayer and dip our karpas (a green vegetable) into salt water, we can reflect on the land that we live on. Wherever you live, whether in this land now called 'Australia', in Aotearoa, or in Turtle Island, it is First Nations land. We remember the tears and the regrowth of the land.

ברוך אתה יי אלהינו מלך העולם *Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.*

בורא פרי האדמה:

We praise you, Adonai, our God, Ruler of the universe,  
who creates the fruits of the earth.

## Yachatz

We break the middle matzah and hide the half of it – this is the afikoman.

הָא לַחֲמַא עֲנִיא דִּי אָכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין יִיתִי  
וְיִיכַל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח. הַשְׁתָּא עֲבָדִי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

*Ha lachma anya di achalu avahatana b'ara d'Mitzrayim. Kal dichfin yeitei v'yeichul.  
Kal ditzrich yeitei v'yifsach. Hashata avdei. L'shana haba'ah b'nei chorin.*

This is the bread of affliction that our ancestors ate in the land of Egypt. Whoever is hungry – let them come and eat! Whoever is needy – let them come and celebrate Pesach. Now we are slaves, next year may we be free people!

## The seder plate



Shank bone/Beetroot – Zeroa – Symbolising the Paschal Lamb (Pesach sacrifice), which was a lamb that was offered in the Temple in Jerusalem, then roasted and eaten as part of the meal on Seder night. Vegetarians/vegans often substitute a roasted beet, both because the red of the beet resembles the blood of the sacrifice and because the Talmud mentions beets as one of the vegetables sometimes dipped during the Seder. Zeroa also translates to “arm,” reminding us of the “outstretched arm” with which God brought us out of Egypt. As we recall the story of Pesach, we also extend our arms in solidarity and commitment to those who experience oppression today.

Egg – ביצה Beitzah A roasted or hard-boiled egg symbolises the hagigah sacrifice, which would be offered on every holiday when the Temple stood. The roundness of the egg also represents the cycle of life – that, even after enormous suffering, we can experience renewal and new beginnings. The egg for us reminds us of the capacity for change despite the hopelessness we may feel.

Bitter herb – Maror מרור Bitter herbs symbolise the bitterness and harshness of the slavery that the Hebrews endured in Egypt. We remember the bitterness and harshness we once endured, and the bitterness and harshness faced by millions of refugees and First Nations people around the world.

Green herb – Karpas כרפס A vegetable other than bitter herbs representing hope and renewal, which is dipped into salt water at the beginning of the Seder.

Charoset – חרוסת A sweet mixture containing apples, nuts and wine or honey, representing the mortar and brick used by the Hebrew slaves to build the pyramids of Egypt. When eaten with the horseradish, the charoset balances the bitterness of the maror, symbolising the optimism of the Pesach Seder.

## Orange on the Seder plate

This custom was created by Susannah Heschel, a US-based Jewish feminist scholar, who chose an orange “as a symbol of inclusion of gays and lesbians and others who are marginalised within the Jewish community.” She offered the orange as a symbol of the fruitfulness for all Jews when LGBTQ+ people are contributing and active members of Jewish life. In addition, “each orange segment had a few seeds that had to be spit out – a gesture of spitting out, repudiating, the homophobia of Judaism.”

We say the blessing over fruit and then eat a segment of the orange, honouring queer life and richness within our Seder and our communities.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ

*Baruch atah Adonai, eloheinu Melech ha'olam, boreh p'ri ha-eitz*

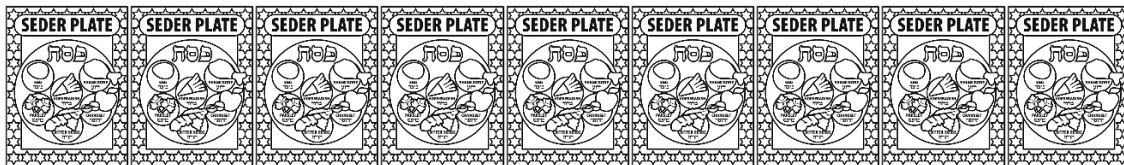
Blessed are You, Hashem, whose spirit fills all creation and brings forth fruit from the trees.

## Olives on the Seder plate

Traditionally, the 'olive branch' is a symbol of peace. Until Palestinians' right to self-determination on historic Palestinian land – including the rights of refugees and their descendants to return – is upheld, there will not be justice and there can be no peace. Tonight, these olives, which contain seeds for trees yet to come, honour the steadfastness of the Palestinian struggle for self-determination and the ongoing resistance to Zionism everywhere.

Say together the blessing over the fruit of the trees: N'vareykh et eyn hachayim hazanah et p'ri ha-etz.

Let us bless the source of life, source of the fruit of the tree



**Poem Reading:** Ena Burstin, *Miryams Lid (Yiddish) / Miryam's Song (English)*

## **Maggid**

### **The Four Questions**

מה נשתנה הלילה הזה מכל הלילות?

*Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?*

Why is this night of Pesach different from all other nights of the year?

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה - כולו מצה

*She-b'chol ha-lei-lot anu och'lin cha-meitz u-matzah. Ha-laylah hazeh kulo matzah.*

On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?

שבכל הלילות אנו אוכלין שאר ירקות, - הלילה הזה מרור

*Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot. Ha-lai-lah h-azeh maror.*

On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?

שבכל הלילות אין אנו מטבילין אפילו פעם אחת, - הלילה הזה שתי פעמים

*Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat. Ha-lai-lah hazeh sh'tei p'ameem.*

On all other nights, we do not dip vegetables even once,

why on this night do we dip greens into salt water and bitter herbs into sweet haroset?

שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין, - הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסֻ

*Sheb'khol ha-lei-lot anu och-leem bein yo-shveen u-vein m'su-been, ha-lailah hazeh kulanu m'subeen.*

On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

### **Four questions for life during COVID-19**

Question 1: How have we changed our own behaviours to ensure our health and the health of our neighbours?

Question 2: Who is most vulnerable to the pandemic? How can we effectively support and advocate for them?

Question 3: What are the most critical demands we must make of our local and national leaders at this moment?

Question 4: What kind of a world must we start to build now and once the pandemic is behind us?



### **Ten Plagues**

- Blood | *Dom* | דָּם
- Frogs | *Tzfardeyah* | צְפַרְדֵּי
- Lice | *Kinim* | כִּנִּים
- Beasts | *Arov* | עֲרוֹב
- Cattle Plague | *Dever* | דַּבֵּר



- Boils | *Sh'chin* | שחין
- Hail | *Barad* | ברד
- Locusts | *Arbeh* | ארבה
- Darkness | *Choshech* | חשך
- Slaying of First Born | *Makat Bechorot* | מַכַּת בְּכוֹרוֹת

Feel free to add other plagues in the chat or aloud after the ten from the Haggadah!

### **Ten Plagues of our times**

1. Colonisation
2. White supremacy
3. Borders
4. Cis-hetero-patriarchy
5. Capitalism
6. State repression
7. War
8. Ecological destruction
9. Nationalism
10. Barriers to accessing medical care

### **Dayeinu!!**

<https://www.youtube.com/watch?v=9Ce0HIP7A0M>

### **Second Cup**

To the End of Injustice, to Self-Determination and to Life

Pesach is a time to recommit to becoming the people we want to be, loving in the ways we want, creating relationships and communities that we want to be part of, and working towards creating the world we want to live in together. We dedicate the second cup to our struggles for self-determination – to the survival of our ways of life and living, love and self-expression, traditions and cultures, histories and many forms of resistance.

Raise a glass to our commitment to becoming the people that we want to be and building the world that we want to live in – to liberation from without and within.

Marvel: Infinity War is the most ambitious crossover in history  
Me:



### Motzi/Matzah

The following two blessings are recited over Matzah. The first is recited over Matzah as food, and the second for the special mitzvah of eating Matzah on Pesach.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם *Baruch Atah Adonai, Eloheinu Melech ha-*  
*olam,*

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ: *hamotzi lechem min ha-aretz.*

We praise you, Adonai, our God, Ruler of the universe,  
who brings forth bread from the earth.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ  
מֶלֶךְ הָעוֹלָם *Baruch Atah Adonai, Eloheinu Melech ha-*  
*olam, asher kid'shanu b'mitzvotav*

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו *v'tzivanu al achilat matzah.*

וְעַל אֲכִילַת מַצָּה:

We praise you, Adonai, our God, Ruler of the universe,  
who made us holy by commanding us to eat matzah.

### **Maror**

A blessing is said over maror (bitter herbs – usually horseradish).

Blessed are You, Lord our God, Ruler of the Universe, who has sanctified us by commanding us to eat bitter herbs.

Baruch Atah Ado-nai, Elo-heinu Melech Ha-olam, Asher Kid'shanu B'mitzvotav V'tzivanu Al Achilat Maror.

### **Korech**

The Matzah Sandwich (or the Hillel Sandwich) consists of two pieces of matzah with maror and charoset inside it. Bringing together the various elements of the Seder plate, we will use the Hillel sandwich as a symbol of uniting as individuals and organisations tonight with many shared goals and values. I hope we come together again many times in the future.

### **Shulchan Orech**

Feel free to snack/nosh!

### **Tzafun**

### **Searching for the Afikoman**

Word search: <https://puzzel.org/en/wordseeker/play?p=-M3pkDcoN1oJoC5q3rPk>



## **Cup for Eliyahu Hanavi**

On Pesach, we leave the door open for Eliyahu, the deliverer of messianic promises. Due to current social distancing measures, however, we will perhaps be relieved if Elijah does not arrive this year. If you have decided to breach public health measures and leave the door open anyway, at least make sure to put some hand sanitiser under the mezuzah. A zoom link has been left out for Eliyahu, however, and we now invite him in to drink the cup poured for him.

## **Next year, in person!**

# Haggadah Appendix

## **Optional Extra Cups for Post-Seder Festivities**

### ***Cup for William Cooper***

On a night in which we think of our obligations to the wellbeing of all people, we also drink a cup in appreciation of the compassion of others towards our people.

On November 9, 1938, German-Jewish businesses, synagogues, houses and schools were destroyed; dozens killed; and over 30,000 sent to concentration camps. Several weeks later, and over 15,000 kilometers away, Yorta Yorta elder and political activist William Cooper led a delegation from his home in Footscray to the German consulate in Melbourne to deliver a letter condemning the Nazi regime's violence. Unable to enjoy basic civil rights in his own country, he still refused to ignore the suffering of faraway people he had never met.

In Pirkei Avot, the rabbis wrote, "Mitzvah goreret mitzvah," one mitzvah leads to another. One deed that elevates human existence sets off a chain of affirmation that knows no limits.

Let us raise our glasses to William Cooper and everyone who extends their solidarity beyond the boundaries of their own needs and ambitions.

*BARUCH ATA ADONAI ELOHAYNU MELECH HAOLAM BORAY P'RI HAGAFEN.*

Blessed are You, Lord our God, Ruler of the universe, Creator of the fruit of the vine

Tilt your webcams to the left and drink the glass for William Cooper

### ***Cup for Miriam***

Miriam the prophetess was Moses' sister. In the Pesach story, Miriam is a true community organiser, leading her people across the Red Sea in song and dance and helping them to feel the power of liberation! Another story told about Miriam is when

she and her brother Aaron challenge Moses' prophetic authority asking: "Has the Lord spoken only through Moses? Has he not spoken through us also?" (Numbers, 12:2). Like women throughout history, Miriam bears the brunt of the penalty for her and Aaron's action. While Aaron is left unpunished, Miriam suffers leprosy and is sent to live outside of the camp for a week. Though God and Moses instruct the community to continue in the wilderness, they refuse and insist on waiting until Miriam returns."

We include Miriam's cup in our Seder to remind ourselves of the women whose stories are hidden from the Seder, and history in general. In this spirit, we shall endeavour to think of those untold stories that are hidden or lost to history.