

**SOUTH AFRICAN JEWS
FOR A FREE PALESTINE
CAPE TOWN**



HAGGADAH

2024 / 5784

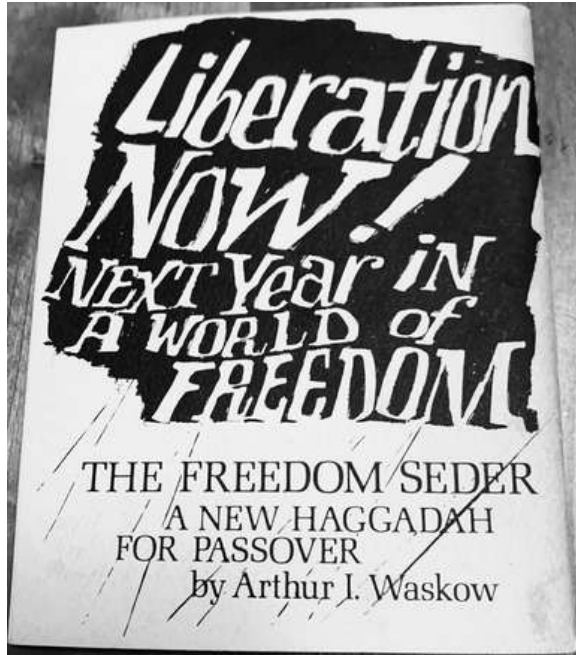
INTRODUCTION

Welcome to the South African Jews for a Free Palestine (SAJFP) Haggadah for our 5784/2024 Solidarity Seder in Cape Town.

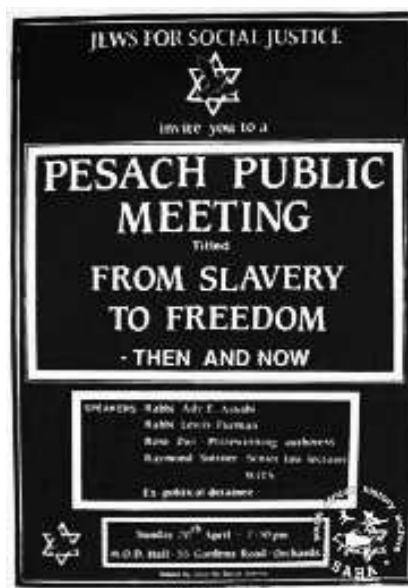
Collated during an ongoing genocide in Gaza, we felt that a liberation seder was inappropriate and have hence focused on solidarity - solidarity with the oppressed of the world seeking liberation. Putting this Haggadah together has been an intense collective process of making meaning of our traditions and rituals, our analysis of the current moment, and our desire to create a space of reflection that furthers our commitment to working in solidarity for the liberation of all.

As a part of our mutual aid commitments, all funds raised from this Seder are being donated to the Gift of the Givers and the Observatory Pasta Kitchen, two excellent food aid programmes.

From the time of Rabbi Akiba, when the Seder was used to plan a revolutionary struggle against the Roman occupiers, to the moment that inhabitants of the Warsaw ghetto celebrated the Seder before beginning their historic revolt, the Jews have used the Seder as a time to grapple with their current reality – applying the message of the historical struggle against Pharaoh. This is an eminently Jewish document - it represents the many conflicting experiences, thoughts, and desires. Hence, it is not a perfect document for anyone, yet we hope that it has something that will be meaningful to all who join us this Pesach. Participate, debate, listen, and reflect. Tomorrow we continue the struggle.



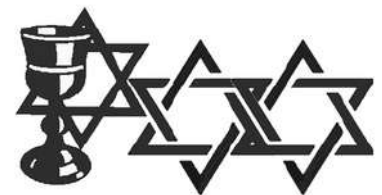
L-R: Socialist Haggadah (Galician Bund, 1919), Liberation Now! Freedom Seder (1969) L-R: Israeli Black Panthers Haggadah (1971), Jews For Social Justice Haggadah (Johannesburg, 1986), An Introductory Women's Seder Haggadah (2004) L-R: Mixed Multitudes Haggadah (2016), Jewish Voice For Peace Haggadah (2016), Pink Peacock Trans Visibility Haggadah (2020)



Charles E Smith Jewish Day School
March 24, 2004 Nisan 2, 5764

An Introductory Women's Seder

Extending The Meaning Of Our Passover Journey:
Asking Questions, Telling Stories.



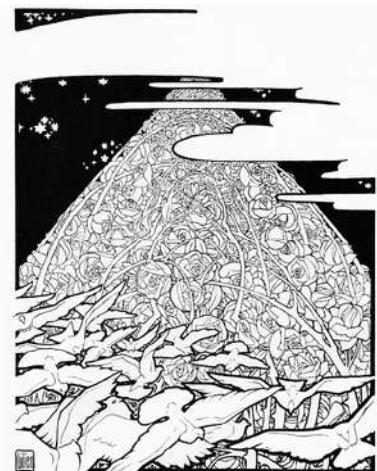
JFRE JEWIS FOR RACIAL & ECONOMIC JUSTICE

Mixed Multitudes: Nobody's Free 'til Everybody's Free
A Racial Justice Haggadah for Pesach



"THIS TIME WE CANNOT CROSS UNTIL WE CARRY EACH OTHER. ALL OF US REFUGEES, ALL OF US PROPHETS. NO MORE TAKING TURNS ON HISTORY'S WHEEL, TRYING TO COLLECT OLD DEBTS NO ONE CAN PAY. THE SEA WILL NOT OPEN THAT WAY. THIS TIME THAT COUNTRY IS WHAT WE PROMISE EACH OTHER, OUR RAGE PRESSED CHEEK TO CHEEK UNTIL TEARS FLOOD THE SPACE BETWEEN, UNTIL THERE ARE NO ENEMIES LEFT, BECAUSE THIS TIME NO ONE WILL BE LEFT TO DROWN AND ALL OF US MUST BE CHOSEN. THIS TIME IT'S ALL OF US OR NONE."

- AURORA LEVINS MORALES



fuck visibility!
a liberation seder for trans day of visibility
hosted by pink peacock פארווע די ראזעווע פארווע
peysach 5781 / 2021

NOTE ON LANGUAGE

Throughout this Haggadah, where possible we use “Mitzrayim” instead of “Egypt.” In this time of anti-Arab racism against non-Jewish Arabs and against Mizrahim (Jews of Arab descent), it is not generative to focus our story of liberation on just one Arab/North African location - but rather to understand Mitzrayim, which means ‘the narrow place’, as a metaphor for the narrow, stuck state of injustice and oppression. A state that continues today.

ACKNOWLEDGEMENTS

We couldn't have put this Haggadah together without drawing inspiration from, or even copying aspects of the other Haggadot that have come before us:

Stories of Freedom, Justice and Love - A Humanist Haggadah for Pesach (2014)

Jewish Voices for Peace (JVP) - *Passover Haggadah* (2016)

Jews for Racial and Economic Justice (JFREJ) - *Mixed Multitudes: Racial Justice Haggadah* (2016)

Jewish Voices for a Just Peace (JVJP) - *Learning from Dangerous Journey's Haggadah* (2016)

Jewish Voices for a Just Peace (JVJP) - *Resisting Pharaoh-isms* (2017)

Jewdas - *A Jewdas Haggadah* (2019)

Jews for Racial and Economic Justice (JFREJ) - *Black Lives Matter Haggadah Supplement* (2019)

Robin RDG Kelley - *From the River to the Sea to Every Mountain Top: Solidarity as Worldmaking* (2019)

If Not Now - *Haggadah insert* (2020)

Never Again Action - *Let My People Go Haggadah* (2020)

Rabbi Brant Rosen - *Birkat Hamazon Hadash* (2021)

Pink Peacock - *Fuck Visibility: A Trans Liberation Seder* (2022)

Uri L'Tzedek - *This is the Bread of Affliction Haggadah* (2022)

Loud Jew Collective - *Haggadah* (2023)

As such, this Haggadah is also freely available on our website at sajfp.org.za and can be used, copied, adapted etc. Just please acknowledge it if you do.

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WELCOME

Welcome dear ones to Passover. We welcome your grief, your broken hearts, your rage, your fear, your gratitude, and all of our dreams of collective liberation.

Freedom and slavery, present and always possible. We arrive at the Passover table breathless, with the salty taste of authoritarian racism ripe on our tongues. We arrive in solidarity with the oppressed of the world. We arrive in despair for a genocide is underway. We arrive strong and grateful for one another; for our ever-growing movement for justice and liberation.

We cannot celebrate our story of liberation at this time. None of us is free until all of us are free. And so tonight, we use the traditional Jewish celebration of freedom, and the retelling of the exodus story, to deepen our commitment to justice in Palestine, South Africa, and the world.

“This time we cannot cross until we carry each other. All of us refugees, all of us prophets. No more taking turns on history’s wheel, trying to collect old debts no one can pay. The sea will not open that way. This time that country is what we promise each other, our rage pressed cheek to cheek until tears flood the space between, until there are no enemies left, because this time no one will be left to drown and all of us must be chosen. This time it’s all of us or none.”

AURORA LEVINS MORALES

[Read Responsively.]

We tell the story of our ancestors' enslavement and deliverance.

It was through solidarity that liberation was achieved.

We tell the story to remind ourselves that many people are still oppressed.

As long as some are oppressed, the struggle for collective liberation is unfinished.

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 freedom and bring about a revolution.

KADESH

TO SANCTIFY THIS GATHERING

THE CANDLES

As the sun sets and the Yom Tov (festival) begins, the candles are lit and these words are recited:

We bless the source of all existence, who shows us paths to holiness, and inspires us to kindle the festival lights.

*Baruch atah, Adonai
Eloheinu, Melech
ha'olam, asher kidshanu
bemitzvotav vitzivanu
l'hadlik ner shel Yom
Tov.*

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל יוֹם טוֹב

SHEHECHEYANU

This blessing is recited when we do something for the first time. It's a blessing to be together.

Blessed are You, Infinite One, who has kept us alive, sustained us, and brought us to this season.

*Baruch atah, Adonai
Eloheinu, Melech
ha'olam, shehecheyanu,
v'kiy'manu, v'higiyanu
laz'man hazeh.*

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ
וְקִיַּמְנוּ וְהִגִּיעַנוּ לְזִמְן הַזֶּה

JUSTICE BLESSING

We pray for justice, to set our intention for this Seder.

Blessed are we, who follow paths of holiness, and command ourselves to pursue justice.

*Baruch atah Adonai,
Eloheinu Melech
ha'olam, asher kid'shanu
b'mitzvotav v'tsivanu
lirdof tzedek.*

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְרַדּוֹף
צְדָקָה

NIZKOR, WE REMEMBER

We stand in grief as we remember those whom we have lost in the past year, since we last sat at a Pesach Seder. Those we loved, and those we did not even know. Those who died by natural causes, those lost to the violence of poverty, oppression, and racism, and those Palestinians murdered by Israel's ongoing genocide.

[Read together]

May all their memories be for a blessing, and a reminder of why we gather in solidarity to organize, to co-resist, and to demand justice.

[Hold a minute of silence to remember those lost while a Yahrzeit candle is lit.]

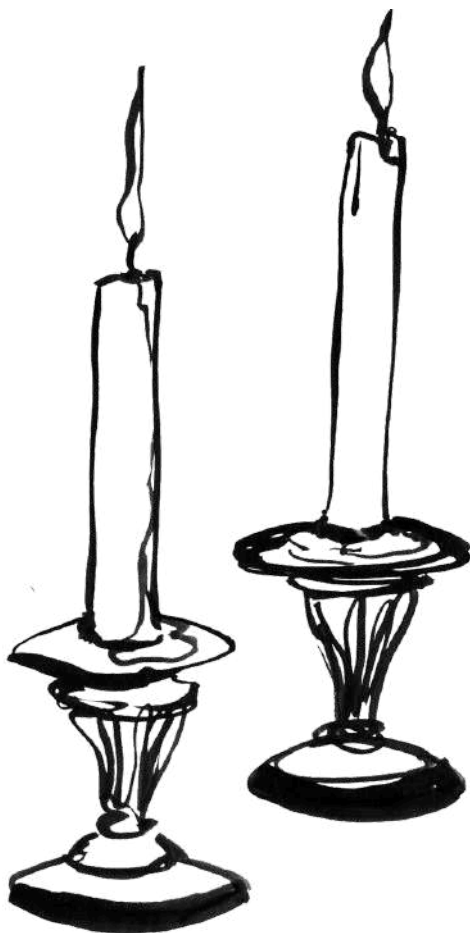
[Together, read Angel Kyodo Williams' words.]

May all beings be free.

**May all captured and cornered be liberated
without further harm.**

**May all killed and murdered and bombed have
their deaths honoured by our collective
commitment to humanity, protecting lives and
livelihoods now and in the future.**

ANGEL KYODO WILLIAMS



FIRST CUP: L'CHAIM TO THE ANCESTORS

[Pour yourself a cup of juice. Don't drink it yet!]

MAY THE MEMORY OF OUR ANCESTORS BE A BLESSING FOR THE REVOLUTION

Yit gadal v'yitkadash sh'mei rabah
We speak-sing through tears with
tuneless tongues
the opening of kaddish
the prayer we say to honour and re-
member those who have passed
a map of mumbled mourning and
melancholy
whose itineraries of grief are ghost
journeys of justice
a sung soliloquy of sanctification with an
Aramaic key
May the memory of our ancestors be a
blessing for the revolution

May the memory of our ancestors be a
blessing for the revolution
We speak-sing of celestial beings
In Observatory, Cape Town,
Where blood has spilled
And the stakes of the stars encircle the
stakes of South Africa
In Doykait dis/possessed, a haunted
hereness
Where the ghosts of the garden and its
colonising company
Where Zionist constellations of nuclear
family and nuclear arsenal
And conflation of Zionism and Judaism
Saw the warriors of Warsaw become
white

In constellations of entangled apartheids
In the cruel algorithms of their racial
taxonomies
May our ancestors guide us through
space and time
to the path of resistance, repair,
responsiveness, recall, and
righteousness
for the diasporic settler
And the circuits of recursive return of
their white possessions and
dispossessions
Until there is freedom everywhere, for
everyone
May the memory of our ancestors be a
blessing for revolution

May the memory of our ancestors be a
blessing for the revolution
We chant through rage and ritual
To honour and re-member, to call and
recall, to hear the call
to respond, to repair
To toggle with time towards
Olam Ha'Ba; the world to come
A future in the present,
A now ~~now~~, a now
A just now, a just truth
Always already here
Baruch Dayan Ha'Emet

Baruch Dayan Ha'Emet
Blessed is the true judge
We murmur to those who grieve
We invoke not the lexicon of Leviticus
the Bimah's bench at the pulpit of the
penal colony
We invoke the opacities and clarities of
radical honesty
When we sing-say,
Blessed is a just truth
Baruch Dayan Ha'Emet

What does the ancestral blessing of
justice and truth
demand of a grammar of mourning
In this place
At this time
Since 1948, since 1917
Since 1492, since 1652
In these bodies, and implicated
subjectivities
of the (mainly) white(ned) South African
anti-Zionist Jew?

Perhaps it asks of us
to resist by any means necessary
the instrumentalization of our grief
For the shande of the Shoah Show
Fascist Zionists of all stripes are
performing
On the desecrated graves of our
ancestors

The narrative arsenal of memory of
genocidal apartheid in Palestine
whose fascist logics are in constellation
with the concentration camps
whose violence, whose violins
string together the sonic settlements of
our melancholy memory
as they resist in cemeteries of centuries
of colonial genocide

that makes modernity and myth for
murder

On this day we say
We refuse to let history be exiled to the
past
To encamp fascist futurities
We refuse to let the present be archived
in a future foreclosed
by a white supremacist past
May the memories of our ancestors be a
blessing for the revolution

Perhaps it asks of us
To pause with the presence of the future
and the past
And sit with those who passed
With grace, gratitude, solidarity and
relation
May the memory of our ancestors be a
blessing for the revolution
And let us say
Amen



BREATHING MEDITATION

[Close your eyes and focus on your breathing.]

[One person leads a breathing meditation.]

Draw to your mind your chosen ancestors — genetic or spiritual. Imagine them in the different places they've lived, the lands and seas they traveled, by choice and for their lives, in freedom and enslaved. Imagine them holding what was precious to them, imagine this gift coming down through the generations to you. Imagine the places they were hurt and take a moment to feel the body of your ancestors, its stitches and its scars.

Thank them for the parts of your heritage you love and forgive them for the pain. Now visualize yourself as the ancestor of the generations to come. Accept their gratitude and forgiveness.

[Open your eyes and read together.]

We invite our ancestors into the room. We honor you and we forgive you. Thank you for bringing us to this moment. May our lives contribute to the healing of all people and all of the worlds.

[Together, say a blessing over the juice.]

Blessed are You,
Compassionate One,
Who creates the fruit of
the vine.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, borei peri
hagafen.*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הַגָּפֶן

[Drink now.]



URCHATZ

THE FIRST WASHING OF THE HANDS

We wash hands without a blessing.

[Using the jug and bucket, pour water over your neighbour's hands into the bucket, silently washing them.]



KARPAS

PARSLEY. TO NEW BEGINNINGS IN TIMES OF PAIN

[Dip the karpas/parsley into salt water, hold it up while reading.]

We dip a spring vegetable into salt-water – the spring vegetable reminding us of potential and promise and the salt water reminding us of the tears and the pain along the way. As we dip the green vegetable into the salt water, we affirm for ourselves the potential for justice even as we hold the tears of occupation, oppression, and genocide.

“What’s the use of Spring if it doesn’t please the dead / and show them the joy of life and the shock of forgetfulness?”

MAHMOUD DARWISH

*“Springtime in the trees, in the fields, in the forest,
But here, in the ghetto, it's autumnal and cold,
But here, in the ghetto, it's cheerless and bleak,
Like the house of a mourner -- in grief*

*Springtime! Outside, the fields have been planted,
Here, around us, they've sowed only despair,
Here, around us, guarded walls rise,
Watched like a prison, through the darkest night.*

*Springtime, already! Soon it will be May,
But here, the air's filled with gunpowder and lead.
The hangman has ploughed with his bloody sword
One giant graveyard -- the earth.”*

– Adapted translation of Yiddish folk song, *Undzer Friling* (“Our Springtime”), written in April 1942 by Mordecai Gebirtig, a Polish Jewish poet and songwriter, who was confined in the Krakow ghetto, where he was later killed by Nazi forces.

[Together say the blessing, then eat the karpas/parsley.]

Blessed is the One, who
sustains all life, and
brings forth fruits from
the earth.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, borei pri
ha'adamah.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה

TAPUZ / ORANGE. FOR INCLUSION

We put an orange on the Seder plate to affirm the fruitfulness and centrality of queer Jews to communal life. As Jews and queer people, we constantly re-create ourselves; like the orange, we carry the seeds for our own rebirth. Through queer solidarity we stand against Israeli pinkwashing which is a form of colonial violence.

[Together say the blessing]

Blessed is the One, who sustains all life, and brings forth fruits of the trees.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, borei pri ha'aitz*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ

SPEKBOOM. FOR SOUTH AFRICA

Finally, we create a new tradition by placing a piece of spekboom on our Seder Plate. We do this to recognise the land we are on, right now, right here. South Africa has faced a long and ongoing history of settler colonialism. Most of our ancestors fled oppression in Eastern Europe to settle on South African soil. Knowingly or unknowingly, our ancestors, and thus ourselves, benefited from and even participated in the oppression of indigenous, Black South Africans. Their freedom and safety - our freedom and safety - was incomplete. A true home can only be made, never taken.

Shekhinah, as we forge strong coalitions, may you guide us as we embrace our *doykait*, our hereness, and all those standing in opposition to colonialism, nationalism and assimilation.

[Together, say the blessing]

Blessed are You, Divine Presence, who creates the fruit of the earth.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, borei pri
ha'adamah.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הָאָדָמָה

YACHATZ

BREAKING THE MIDDLE MATZAH

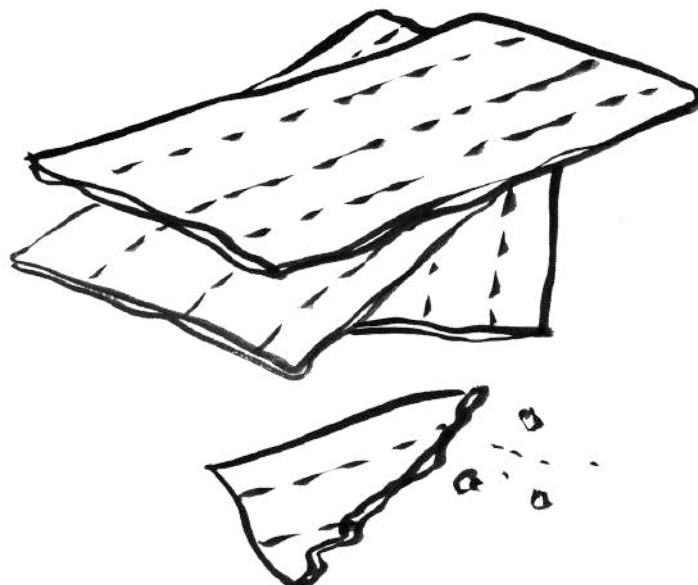
[From the stack of three matzah, one person takes the middle matzah and breaks it in half.]

The larger half is the afikomen and is set aside at this point. The smaller half is the lechem oni and is the bread of affliction.

[Hold the lechem oni and the remaining two matzahs, and all say together.]

Once the matzah is broken it cannot be repaired. Irreparable damage has been done – slavery and oppression cannot be forgotten. But we can reunite the pieces – we can come together in solidarity and mutual support. Until these divided parts are made one again, our Seder cannot truly be ended. This is the bread of affliction which our ancestors ate in the narrow place. Let all who are hungry come and eat. Let all who are needy come and celebrate Pesach. Now we are separate, next year may we be together. Now we are oppressed, next year may we all be free.

[Put the matzah down.]



OPERATION CLEANSING THE LEVEN

On April 21 1948, on the eve of Pesach, the Haganah commenced Operation "Cleansing the Leaven" (*Bi'ur Hametz*) against the Palestinians of Haifa. The name of the operation is a reference to the Jewish ritual cleansing of the home before Pesach to eliminate all traces of bread and flour.

The following account of what happened in Haifa during Passover in 1948 from Ilan Pappé's *The Ethnic Cleansing of Palestine*: "Jewish loudspeakers urged the Palestinian women and children to leave before it was too late... The orders (Haganah commander Mordechai Maklef) issued to his troops were plain and simple: "Kill any Arab you encounter; torch all inflammable objects and force doors open with explosives". When these orders were executed promptly within the 1.5 square kilometers where thousands of Haifa's defenceless Palestinians were still residing, the shock and terror were such that, without packing any of their belongings or even knowing what they were doing, people began leaving en masse... As soon as they had fled, Jewish troops broke into and looted their homes. When Golda Meir visited Haifa a few days later, she at first found it hard to suppress a feeling of horror when she entered homes where cooked food still stood on the tables, children had left toys and books on the floor, and life appeared to have frozen in an instant...in the early hours of dawn on April 22, the people began streaming to the harbour... The Jewish brigade's officers, aware that people had been advised to gather near the port's gate, ordered their men to station three-inch mortars on the mountain slopes overlooking the market and the port, and to bombard the gathering crowds below. The plan was to make sure people would have no second thoughts, and to guarantee that the flight would be in one direction only... We can learn what happened next from the horrifying recollections of some of the survivors - "Men stepped on their friends and women on their own children. The boats in the port were soon filled with living cargo. The overcrowding in them was horrible. Many turned over and sank with all their passengers."

MAGGID

TO TELL THE STORY

[Pour the Second Cup but don't drink it yet.]

During Maggid we tell the story of the Exodus, an essential part of the Seder.

MAH NISHTANAH – THE FOUR QUESTIONS OF PESACH

[Sing the traditional Mah Nishtanah in Hebrew.]

What makes this night different from all [other] nights?

*Mah nishtanah halyla
hazeh mikol halaylot*

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה
מִכָּל הַלַּיְלוֹת

On all nights we eat chametz or matzah, and on this night only matzah?

*She'bechol halaylot anu
ochlim chametz o matza,
halyla hazeh kulo
mazzah?*

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין
חֶמֶץ וּמַצָּה הַלַּיְלָה הַזֶּה
כֹּלֹו מַצָּה.

On all nights we eat any kind of vegetables, and on this night maror?

*She'bechol halaylot anu
ochlim she'ar yerakot,
halyla hazeh maror?*

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין
שָׂאֵר יְרַקוֹת הַלַּיְלָה הַזֶּה
מָרוֹר.

On all nights we need not dip even once, on this night we do so twice?

*She'bechol halaylot ain
anu matbilin afilu pa'am
echat, halyla hazeh shtei
pe'amim?*

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ
מְטַבְּלִין אֶפְּיִלוֹ פֶּעַם אַחַת
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

On all nights we eat sitting upright or reclining, and on this night we all recline?

*She'bechol halaylot anu
ochlim bain yoshvin bain
mesubin, halyla hazeh
kulanu mesubin?*

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין
בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין
הַלַּיְלָה הַזֶּה כָּלֵנוּ מְסֻבִּין

ALTERNATIVE MAH NISTHANAH

[Read responsively.]

Why is this night so different
From the other seder nights?
Does the Haggadah
Speak of others' rights?

Why on this night
Is only matzah the deal
When every other time,
We have bread with our meal?

Why on this night do we eat
The bitter herb maror,
When on all other nights
Our plates are filled with so much more?

In other seders the question is,
Why do we recline and eat?
Is this night a different one,
Where we're upright in our seat?

*Now listen hard to what I say,
For this seder is apart.
It's for Gaza we must pray,
And give them strength of heart.*

*I'll tell you why we've got no bread,
Just matzah on our table —
So we'll recall all those who died,
The wounded and disabled.*

*This seder is a bitter one —
The world must hear our voice.
While children starve in Palestine
We really have no choice.*

*We can't recline at this grim time
Mandela said, "We're not yet free".
Our "Amandla!" shout is for Palestine
From the Jordan to the sea!*



THE FOUR CHILDREN

Traditionally we take this time to read the short parable of the four children; one wise, one wicked, one simple, and one silent. Some say this is about understanding four different components of ourselves; or different guests at the table. Tonight, instead of the four children, we are going to look at four broad approaches taken to Palestine that we encounter in the Jewish community

THE RIGHT WING ZIONIST SAYS:

The land is ours, it was promised to us, we are the chosen people and they are just savages.

TO WHICH WE ASK:

Do you see yourself as virtuous because you are chosen, or chosen because you are virtuous? If the first, your virtue is arbitrary, an accident, and therefore meaningless. If the second, your virtue must be demonstrated through moral behaviour. There can be no morality in dehumanising and dispossessing others.

THE LIBERAL ZIONIST SAYS:

The only way to protect Jewish lives is to have a Jewish state.

TO WHICH WE SAY:

No genuine sustainable safety can emerge out of violent domination. All our flourishing depends on acknowledging our shared humanity and building a just and equal society for all.

THE ONE WHO IS PROGRESSIVE-ONLY-ON-PALESTINE SAYS:

As Jews we are called upon to denounce the oppression of Palestinians and emphatically say “not in our name!” I just don’t understand why the solidarity movement has to use all this new age language about capitalism and LGBTQIA.

TO WHICH WE SAY:

Real solidarity depends on the recognition that corrupt power structures reinforce each other, meaning our struggles are interconnected. As Marek Edelman, leader of the Warsaw Ghetto Uprising said, “To be a Jew means always being with the oppressed, never with the oppressors.”

THE PASSIVE BYSTANDER SAYS:

I can see that there is something very wrong about what Israel has done to Palestinians but why should it be my job to do something about that? What impact could I reasonably have? All I'm going to do is upset my family.

TO WHICH WE SAY:

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.

THE EXODUS STORY

A long time ago, over 3000 years ago in fact, one of our ancestors, a Jewish man named Joseph, became a viceroy of all of Egypt because he had helped the Pharaoh (the King), solve the problem of famine. How and why he got to Egypt is another story for another time (hint: Rainbow coat). His family eventually joined him in Egypt.

Over time, they became many and quite influential in Egyptian society. A few generations later a new Pharaoh, Ramsese II, forgot the promises his grandfather had made - he had said that the Jews would be safe in Egypt as a way to thank Joseph. This new Pharaoh became insecure and scared and greedy.

“A new king arose over Egypt who did not know Joseph. And he said to his people, ‘Look, the Israelite people are much too numerous for us. Let us deal shrewdly with them, so that they may not increase; otherwise in the event of war, they may join our enemies in fighting against us and rise from the ground.’ So they set taskmasters over them to oppress them...” (Exodus 1:10-11).

This is a familiar response that we know was not unique for the Jewish people in Mitzrayim. This is an idea that has sought to justify colonial oppression, violence and genocide throughout history. As we sit here today, we see its manifestation in the idea that the safety of Jews requires a “Jewish state” with a “Jewish character” (maintained by Jewish supremacy). As we sit here in South Africa, we know all too well the suffering and bloodshed that this idea, expressed through brutal systems of colonialism and apartheid, can cause.

NOTE ON MITZRAYIM:

At this time these lands were not yet called Egypt, its people were not yet called Egyptians, and Jews were not yet called Jews. Our Jewish ancestors at that time were known as Israelites, and the lands of Ancient Egypt were known as Kemet, and referred to in Aramaic and then Hebrew and Arabic as Mitzrayim/Misr.

Mitzrayim can be directly translated as ‘the narrow place,’ both because it was between branches of the Nile River Delta, and metaphorically as a narrow, constricted passage we moved through to freedom. We also reflect on the narrowness and unfreedom that persists in our world, and are encouraged in the Kabbalah to consider the places in our own selves and thinking that is too narrow.

QUESTIONS TO DISCUSS AT YOUR TABLE:

How do we respond to the claim that a particular minority threatens a country’s “demographic character”?

What ‘inner pharaohs’ might be living in you that you need to transform to truly fulfill the promise of contributing towards freedom and justice?



So this Pharaoh began to steal the labour and lives of the Jewish people who he turned into slaves. He told everyone that they deserved to be treated badly. For the next 400 years they were forced to build roads, and cities for him. Not only did the Pharaoh not pay them, he did not let them rest. They spent their days hot and tired. They were whipped when they stopped to wipe the sweat from their foreheads. It was hard. But they remained determined.

Pharaoh's problems continued. This made him really angry. So he decreed that all male Jewish babies be killed. One Jewish mother, Yocheved, had an idea of how to save her baby. She told Miriam, her daughter, to put him in a basket and hide him in the reed bushes at the edge of the Nile River.

When Pharaoh's daughter, Bithiah, came to bathe in the Nile she discovered him. She picked him up and took the baby in her arms and heart and home. Bithiah called the baby Moses, which means 'drawn from the water,' and took him home to raise him in the Palace. But not before Miriam, who was spying nearby, heard her say 'Well, I will need to hire a nanny to take care of him in the day.'

So Miriam brought her mother, Yocheved, who Bithiah hired to take care of Moses. Yocheved called him Moshe, his Hebrew name, and taught him about his Jewish history, about his brother Aaron, and about his sister Miriam. Bithiah meanwhile was exiled by her dad, the Pharaoh, for taking care of Moses. Likewise, other Egyptian women, like midwives Shifrah and Puah, helped protect the lives of Jewish babies.

The suffering of the enslaved Jewish people increased. When Moses was 80 years old and his brother Aaron was 83 years old, they decided to take a chance and go and tell Pharaoh to "Let My People Go." Pharaoh refused to let his slaves go free.



GO DOWN, MOSES (SONG)

*When Israel was in Egypt land,
Let my People Go!
Oppressed so hard they could not
stand,
Let my people go!*

*[Chorus:]
Go down Moses,
Way down in Egypt land,
Tell old Pharaoh
To let my people go*

*When Moses took them from their toil
Let my people go!
He led them all to freedom's soil
Let my people go!*

*[Chorus:]
Go down Moses,
Way down in Egypt land,
Tell old Pharaoh
To let my people go*

THE TEN PLAGUES

When Pharaoh refused, G-d unleashed ten plagues upon the Egyptian people, intended to convince their ruler to free the slaves.

The idea of justice embodied in our Pesach story is traditionally direct and unquestioned—punishment for punishment. In the ancient story the plagues were because the King in power was a tyrant. But the greatest suffering occurred among the millions of ordinary Egyptians who had no choice but to follow Pharaoh. For generations, Jews have been troubled by the suffering of the Egyptian people. So we mourn the loss of life and express sorrow over their suffering.

A full cup of juice symbolizes complete happiness. So as we recite each of the ten plagues, we spill a drop in recognition that the process of our liberation caused suffering to the Egyptian people. We do this with our fingers and are encouraged not to lick our fingers after doing so, so as not to gain pleasure from any of the suffering that took place.

[One person reads the Hebrew. While dipping their finger into their cup, everyone reads the English translation.]

Blood	<i>Dam</i>	דָּם
Frogs	<i>Tzfardeiya</i>	צְפַרְדֵּיָא
Lice	<i>Kinim</i>	כִּנִּים
Wild Beasts	<i>Arov</i>	עֲרוֹב
Cattle Disease	<i>Dever</i>	דָּבַר
Boils	<i>Sh'chin</i>	שָׁחִין
Hail	<i>Barad</i>	בָּרָד
Locusts	<i>Arbeh</i>	אַרְבֶּה
Darkness	<i>Choshech</i>	חֹשֶׁךְ
Death of the First Born	<i>Makat b'chorot</i>	מַכַּת בְּכוֹרוֹת

QUESTIONS TO DISCUSS AT YOUR TABLE

What do you think are the plagues that face us today, in South Africa, Africa, and Palestine?

DAYENU - IT IS ENOUGH!

With all those plagues, Pharaoh still refused. Until the final one - his son was a first born. At the very last minute, Pharaoh said: 'Fine, Go! Hurry up or I will change my mind!' So the slaves grabbed their bread from the rocks on which they cooked - way before it had time to rise - and raced out of Egypt. And then, Pharaoh did change his mind, and sent his army after them.

They were trapped between the Red Sea, and the soldiers. Devastated, they hesitated, but Nachshon of Judah took the first step and walked forward into the waves. Low and behold, a miracle: the waters opened for them like a train door, and slammed shut on the soldiers. Off they went.

At this point we traditionally sing Dayenu - It would have been enough. We are told that the Dayenu is a blessing for all that led to the deliverance of the Jewish people, thanking God for each step. But why do we say Dayenu? Dayenu means that if we reject each step towards justice because it is not a complete liberation, we will never be able to achieve liberation. In Dayenu, we have an opportunity to celebrate each step toward freedom as if it were enough for that moment, and to immediately, with renewed commitment and power, start out on the next step.

DAYENU

*If God had only taken us
out of Mitzrayim, that
would have been
enough!*

*Ilu ilu hotzianu, Hotzianu
mi-mitzrayim Hotzianu
mi-mitzrayim, Dayenu
Dai-dai-enu
Dai-dai-enu
Dai-dai-enu
Dayenu
Dayenu!*

אלו

הוציאנו

ממצרים

דינו

*If God had only given us
the Sabbath, that would
have been enough!*

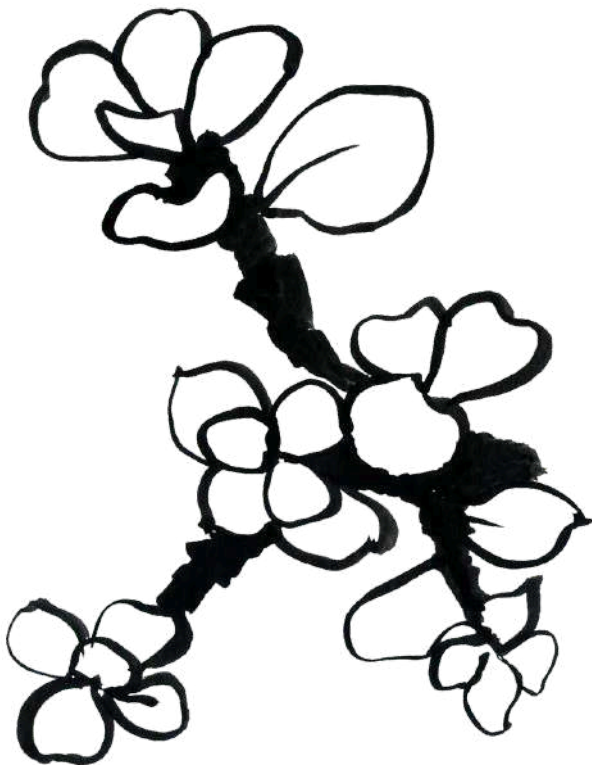
*Ilu ilu natan lanu, natan
lanu et hashabbat
natan lanu et hashabbat,
Dayenu
Dai-dai-enu
Dai-dai-enu
Dai-dai-enu
Dayenu
Dayenu!*

אֱלֹהֵינוּ נָתַן לָנוּ
אֶת־הַשַּׁבָּת
דַּיְנוּ

*If God had only given us
the Torah, that would
have been enough!*

*Ilu ilu natan lanu, natan
lanu et haTorah
natan lanu et haTorah,
Dayenu
Dai-dai-enu
Dai-dai-enu
Dai-dai-enu
Dayenu
Dayenu!*

אֱלֹהֵינוּ נָתַן לָנוּ
אֶת־הַתּוֹרָה
דַּיְנוּ



ALTERNATIVE DAYENU

We refuse to recite most of the verses of the traditional Dayenu which bases Jewish liberation on the drowning of a pursuing army. Instead we recite a litany of atrocities done in our name that we should have stopped before they occurred. We should have said, "Enough!"

[Read Responsively.]

Before the Balfour Declaration was announced:

We Should have said 'ENOUGH'

Before the Zionist militias massacred Palestinians:

We Should have said 'ENOUGH'

Before the Nakba and the expulsions of
Palestinians in 1947-1948:

We should have said 'ENOUGH'

Before the occupation of East Jerusalem, the West:
Bank, and Gaza began:

We should have said 'ENOUGH'

Before the Jewish National Fund planted forests
over destroyed Palestinian villages:

We should have said 'ENOUGH'

Before the Israeli government invaded Lebanon
the first time:

We should have said 'ENOUGH'

Before the first Intifada, when civil disobedience
was met with bombs and bullets:

We should have said 'ENOUGH'

Before Oslo defined peace without justice:

We should have said 'ENOUGH'

Before the expansion of settlements in the West
Bank:

We should have said 'ENOUGH'

Before the bloodshed of the 2nd Intifada and the claim that there were no peace partners:

We should have said 'ENOUGH'

Before the Israeli government invaded Lebanon a second time:

We should have said 'ENOUGH'

Before Israel erected the Apartheid wall in the West Bank:

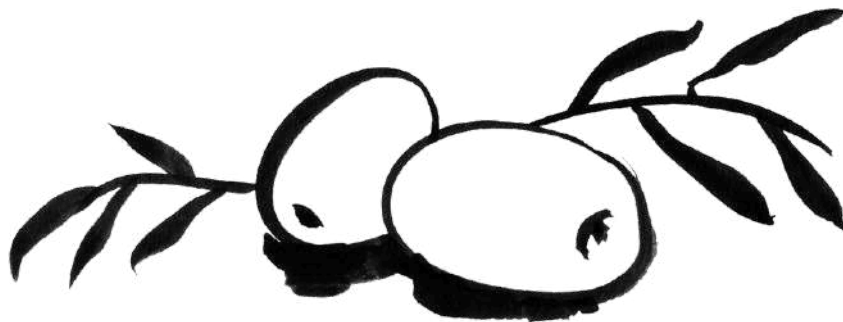
We should have said 'ENOUGH'

Before the three deadly 'Operations' Israel launched against the people of Gaza:

We should have said 'ENOUGH'

At the genocide of Gaza:

Now we say 'ENOUGH'!



May the next sea-opening not also be a drowning; may our singing never again be their wailing. We shall all be free, or none of us shall be free because our liberations are intertwined.

Then the Jews wandered the desert for 40 years, and were sustained by manna and Miriam's well. They eventually reached Mount Sinai where a bunch more stuff happened.

Michael Waltzer posed three conclusions from the Exodus story:

1. Wherever you live, it is probably Mitzrayim.
2. There is a better place, a promised future.
3. The way to this promised future is through the wilderness – there is no way to get there except by joining together and marching.



SECOND CUP: L'CHAIM FOR SOLIDARITY

[Pour yourself a second cup of grape juice.]

Solidarity requires more than just the recognition of parallel oppressions, short term alliances and coalitions, or a debt requiring reciprocity – it is based on a shared vision of liberation, of a world shaped by justice and free from oppression.

Solidarity is hard work. It requires ongoing self-reflection, clear accountability structures, continual learning and critical thinking. Also: humility, empathy, commitment, hope and love. It involves community building, support in struggle, awareness of our own relationship to different forms of oppression, and commitment to action that is accountable to those most directly affected by injustice.

We raise our glass and re-ignite our commitment to the work, responsibility and the joy of solidarity.

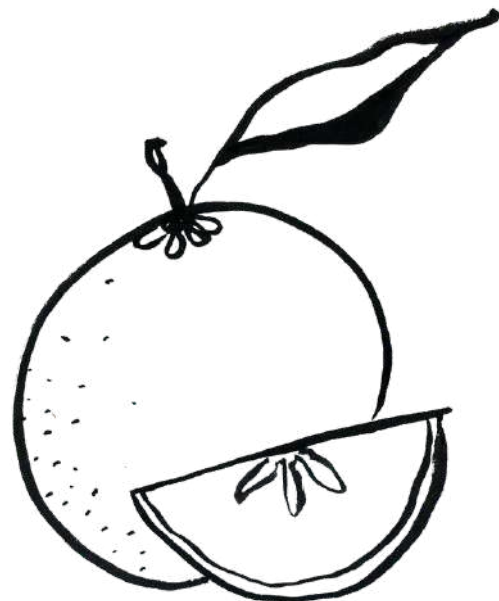
[Together, say a blessing over the juice.]

Blessed are You,
Indwelling Presence,
Who creates the fruit of
the vine.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, borei peri
hagafen.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הַגָּפֶן

Drink now.



RACHT'ZAH

TO WASH OUR HANDS BEFORE EATING

On this Seder night, as we wash for Racht'zah, we pray that the actions of our hands will fulfill the aspirations of our minds and hearts.

[Using the jug and bucket, pour water over your neighbour's hands into the bucket.]

[We then recite the hand washing blessing together.]

Blessed are You,
Foundation of the
universe, who has
sanctified us with Your
commandments, and
commanded us to wash
our hands.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, asher
kideshanu bemitzvotav
vetzivanu al netilat
yadayim.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת
יָדַיִם

ZAYIT / OLIVE. FOR PALESTINE

The olive is emblematic and essential to Palestine. Some trees are thousands of years old, and have been cared for over countless generations. Yet Israel and its settlers continually uproot them, exposing their disdain for the land they have stolen.

[Hold up the olive.]

As we eat now, we ask one another: How will we, as Jews, bear witness to the unjust actions committed in our name? Will these olives inspire us to be *rodfei tzedek*, pursuers of justice, with Palestinians – and with all who are oppressed?

[Together we read the blessing.]

Blessed is the One,
Source of
Righteousness, who
brings forth fruits of the
trees.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, borei pri
ha'aitz.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הָעֵץ

MOTZI & MATZAH

FOR THE MATZAH AND THE FOOD WE'LL EAT

The matzah reminds us of our unexpected flight from Mitzrayim. Making matzah was a hasty, creative and practical response to a crisis.

[Hold up a piece of matzah and read responsively.]

For the times when action is uncomfortable but we do it anyway because we know that we need to grow;

For the times when we travel to the future and bring back visions of utopia;

For the time when we stay in the present and highlight the hope in times of despair;

To all these times, to action, movement, dreaming, we dedicate this matzah.

For the times when action is uncomfortable and so we don't do it because we trust our instincts;

For the times when we travel to the past and bring back memories of resistance;

For the time when we stay in the present and highlight the hope in times of despair;

[Together, say a blessings over the matzah.]

Blessed is our God,
determiner of the
universe, who brings
forth bread from the
earth.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, ha'motzi
lechem min ha'aretz.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם
מִן הָאָרֶץ

Blessed is our God,
Supporter of the Fallen,
who has made us holy
though commandments
and has commanded us
to eat unleavened bread.

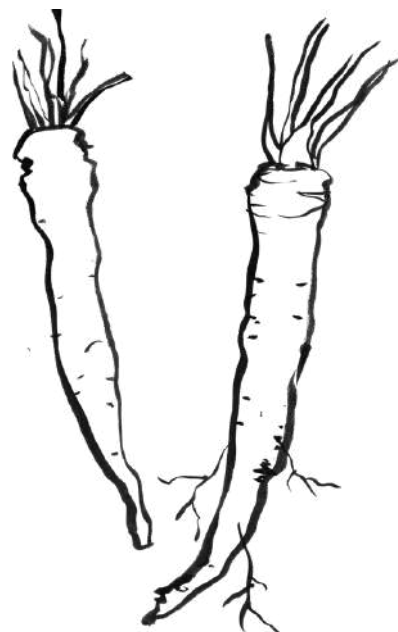
*Baruch ata Adonai,
Eloheinu Melech
ha'olam, asher kidshanu
b'mitzvotav v'tzivanu al
achilat matzah.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל-אֲכִילַת מַצָּה

MAROR

FOR THE BITTERNESS OF OPPRESSION

When we eat the bitter herb, we acknowledge that no one people has a monopoly on pain and oppression. The only way to liberation is to educate ourselves about the struggles of the past, to sit with the rage, distress, and pain of everyone – and to learn that our pain is ultimately inseparable from the oppression experienced by all people.



KOREICH

FOR THE POSSIBILITY OF LIBERATION

The charoset represents the mortar and bricks used by Jewish slaves under Pharaoh. We remember how our ancestors' work enriched the lives of the people of Mitzrayim, and challenge ourselves to think about the ways that many of us currently benefit from exploited labour, from apartheid until today.

Tonight we eat charoset to celebrate all those who have reclaimed their labour and resources back from the dispossessors, exploiters and the pharaohs. We celebrate the countless activists and volunteers, and all those who toil to enrich the lives of their communities.

Hillel the Elder, 1st century religious leader, encouraged combining the maror and charoset. Eating Hillel's sandwich, with its mix of bitter and sweet, suggests that part of the challenge of living is to taste freedom even in the midst of oppression, and to be ever conscious of the oppression of others even when we feel that we are free.

“Liberation will not fall like a miracle from the sky; we must construct it ourselves.”

A LESSON FROM THE ZAPATISTAS

[Make a sandwich of matzah, maror, and charoset.]

[Read Hillel's words together.]

If I am not for myself, who will be for me?

But if I am for myself only, what am I?

And if not now, when?

[Together, say a blessings over the maror.]

Blessed is our God,
determiner of the
universe, who has made
us holy through
commandments and has
commanded us to eat
bitter herbs.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, asher kidshanu
b'mitzvotav v'tzivanu al
achilat maror.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל-אֲכִילַת מָרוֹר

[Eat the sandwich.]



SHULCHAN OREH

TO SUSTAIN OUR BODIES /
TIME FOR DINNER!

TZAFUN

REJOINING THE AFIKOMEN

[Hold up the afikomen and lechem oni together.]

The Seder cannot end until the afikomen is found, the two broken pieces reunited, just as we strive to repair our broken world. Not only do we imagine this world, but by searching for and finding the afikomen, we commit to making it real. We affirm that while the brokenness caused by systems of oppression can't be undone, healing is necessary and possible if we make it so.

The afikomen has so much more to offer us than the promise of a reward. It teaches us that finding requires seeking. That seeking is always worthwhile, no matter what the rewards. That you're never too old or too young to seek or to question.

Above all, the afikomen is a chance for joy, it's a moment we take for ourselves to be human, despite the brokenness; to be children, to nourish our curiosity, to pause. Repairing the future is not just a task for the next generation. We can all look for the afikomen, not just on Pesach, but every night.

THIRD CUP: L'CHAIM TO ELIJAH

In the ninth century BCE, a farmer arose to challenge the domination of the ruling elite. In his tireless and passionate advocacy on behalf of the common people, and his ceaseless exposure of the corruption and waste of the court, Elijah sparked a movement and created a legend, which would inspire people for generations to come.

The Olam haBa, the world to come, is in our hands every day: we bring it closer by organising, caring for the most vulnerable, and caring for ourselves.

[Look to see if Elijah is at the door, and let him in.]

[Fill your third cup.]

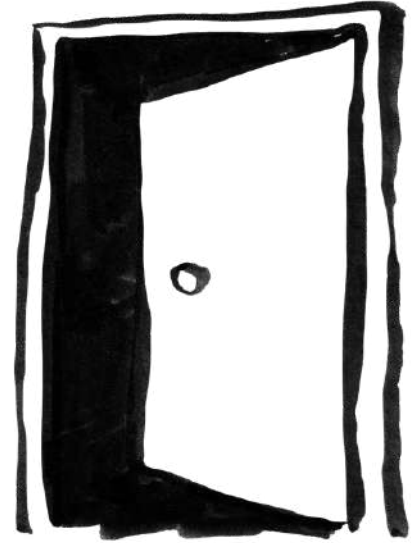
[Together, say a blessing over the juice.]

Blessed are You,
Merciful One, Who
creates the fruit of the
vine.

*Baruch ata Adonai,
Eloheinu Melech
ha'olam, borei peri
hagafen.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הַגָּפֶן

[Drink now.]



BAREICH

GIVING THANKS AFTER THE MEAL

Haverai nevarekh – Friends, let us offer blessings...

...for the food we have shared.

We give thanks for the earth and its goodness, created to feed and sustain all that lives. May we forever work to create a world in which hunger is no more, as it is written, “there shall be no needy among you.” (Deuteronomy 15:4). *Baruch atah Adonai, hazan et hakol* – Blessed are you, who feeds us all. And we all say: **Amen.**

...for the lands upon which we dwell.

Let us all strive to be caretakers of the land, that it may yield its abundance to future generations, as it is written, “the land will give forth its fruits and you will eat to fullness and dwell in security upon it.” (Leviticus 25:19). May we work to bring the day when all who have been exiled and dispossessed know restoration and reparation. Baruch atah Adonai, al ha’arets v’al hamazon – Blessed are you, for the land and its sustenance. And we all say: **Amen.**

...for the vision of a world complete.

May your world be rebuilt upon a foundation of compassion, equity and justice, as it is written, “compassion and truth will meet; justice and peace will kiss.” (Psalms 85:10) Baruch atah Adonai, boneh ha’olam b’tsedek v’rahamim – Blessed are you, who rebuilds the world in justice and compassion. And we all say: **Amen.**

...for your abundant goodness.

Teach us how to walk in your ways: the ways of kindness and decency, graciousness and understanding, now and always. For it is written, “you open your hand and nourish the desire of all life.” (Psalms 145:16) Baruch atah Adonai, ha’tov ve’hameitiv – Blessed are you, who is good and who bestows goodness upon us all. And we all say: **Amen.**

FOURTH CUP: L’CHAIM TO THE FUTURE

We come together to envision the world we want to live in: a world in which every individual has a right to self determination by participating in shaping our future together.

It is because of the rainbow, not the storm cloud, that we act. We raise the fourth cup to the rainbow.

L’chayim to community!

[Together, say a blessing over the juice.]

Blessed are You,
Compassionate One,
Who creates the fruit of
the vine.

*Baruch ata Adonai,
Eloheinu Melech
ha’olam, borei peri
hagafen.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי
הַגָּפֶן

[Drink now.]

HALLEL

SONGS

As we end our evening, what can we take from Chad Gadya, the story of a series of unfortunate events, which begins and ends with the simple act of purchasing a young goat? Though dark, the song's tune and cyclical structure is playful - could it be a much needed chance to laugh at the inevitability of death? Another reminder from the Haggadah of the cycle of life?

As helpful as that may be, can we afford to laugh at this moment? Chad Gadya speaks of eventual justice and triumph over oppression, but at what cost? It's a cycle of violence, only ended by Divine intervention. In Chad Gadya, actions have consequences, but so does inaction. Do we accept Chad Gadya's worldview? Or do we want to change ourselves? Let us reject violence and revenge, let us affirm justice and freedom, and let us not wait to break the cycles that bind us to oppression.



CHAD GADYA. ONE LITTLE GOAT?

One little goat, one little goat,
Which my father bought
for two zuzim.

*Chad gadya, chad gadya,
Dizabin abah bitrei zuzei.*

חַד גְּדִיָּא, חַד גְּדִיָּא
דִּזְבִּין אַבָּא בִּתְרֵי זוּזִי

One little goat, one little goat.

Chad gadya, chad gadya.

חַד גְּדִיָּא, חַד גְּדִיָּא

The cat came, and ate
the goat,
Which my father bought
for two zuzim.

*Ve-ata shunra ve-akhlah
le-gadya,
Dizabin abba bitrei
zuzei.*

וְאֶתָּא שׁוּנְרָא, וְאֶכְלָה
לְגַדְיָא
דְּזַבִּין אַבָּא בְּתַרֵּי זוּזֵי

One little goat, one little
goat.

*Chad gadya, chad
gadya.*

חַד גְּדִיָּא, חַד גְּדִיָּא

The dog came, and bit
the cat, that ate the goat,
Which my father bought
for two zuzim.

*Ve-ata kalba ve-nashakh
le-shunra, de-akhlah le-
gadya,
Dizabin abba bitrei
zuzei.*

וְאֶתָּא כְּלָבָא, וְנָשַׁךְ
לְשׁוּנְרָא, דְּאֶכְלָה
לְגַדְיָא
דְּזַבִּין אַבָּא בְּתַרֵּי זוּזֵי

One little goat, one little
goat.

*Chad gadya, chad
gadya.*

חַד גְּדִיָּא, חַד גְּדִיָּא

The stick came, and
beat the dog,
that bit the cat, that ate
the goat,
Which my father bought
for two zuzim.

*Ve-ata chutra, ve-hikkah
le-khalba, de-nashakh
le-shunra, de-akhlah le-
gadya,
Dizabin abba bitrei
zuzei.*

וְאֶתָּא חוּטְרָא, וְהִכָּה
לְכְּלָבָא נִשְׁךְ לְשׁוּנְרָא
דְּאֶכְלָה לְגַדְיָא
דְּזַבִּין אַבָּא בְּתַרֵּי זוּזֵי

One little goat, one little
goat.

*Chad gadya, chad
gadya.*

חַד גְּדִיָּא, חַד גְּדִיָּא

The fire came, and
burned the stick, that
beat the dog, that bit the
cat, that ate the goat,
Which my father bought
for two zuzim.

*Ve-ata nura, ve-saraf le-
chutra, de-hikkah le-
khalba, de-nashakh le-
shunra, de-akhlah le-
gadya,
Dizabin abba bitrei
zuzei.*

וְאֶתָּא נוּרָא, וְשָׂרַף
לְחוּטְרָא
דְּהִכָּה לְכְּלָבָא, דְּנִשְׁךְ
לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא
דְּזַבִּין אַבָּא בְּתַרֵּי זוּזֵי

One little goat, one little
goat.

*Chad gadya, chad
gadya.*

חַד גְּדִיָּא, חַד גְּדִיָּא

The water came, and put out the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat, Which my father bought for two zuzim.

One little goat, one little goat.

The ox came, and drank the water, that put out the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat, Which my father bought for two zuzim.

One little goat, one little goat.

The slaughterer (Shochet) came, and killed the ox, that drank the water, that put out the fire, that burned the stick, that beat the dog, that bit the cat, that ate the goat, Which my father bought for two zuzim.

One little goat, one little goat.

Ve-ata maya, ve-khavah le-nura, de-saraf le-chutra, de-hikkah le-khalba, de-nashakh le-shunra, de-akhlah le-gadya, Dizabin abba bitrei zuzei.

Chad gadya, chad gadya.

Ve-ata tora, ve-shatah le-maya, de-khavah le-nura, de-saraf le-chutra, de-hikkah le-khalba, de-nashakh le-shunra, de-akhlah le-gadya, Dizabin abba bitrei zuzei.

Chad gadya, chad gadya.

Ve-ata ha-shochet, ve-shachat le-tora, de-shatah le-maya, de-khavah le-nura, de-saraf le-chutra, de-hikkah le-khalba, de-nashakh le-shunra, de-akhlah le-gadya, Dizabin abba bitrei zuzei.

Chad gadya, chad gadya.

וְאֵתָא מֵיָא, וְכָבָה לְנוּרָא
דְּשַׁרְף לְחוּטְרָא, דְּהִכָּה
לְכַלְבָּ, דְּנִשַּׁח
לְשׁוּנְרָא, דְּאָכְלָה לְגִדְיָא
דְּזָבִין אַבָּא בְּתַרֵּי זׁזִי
חַד גְּדִיָּא, חַד גְּדִיָּא

וְאֵתָא תּוֹרָא, וְשָׂתָה לְמֵיָא
דְּכָבָה לְנוּרָא, דְּשַׁרְף
לְחוּטְרָא דְּהִכָּה לְכַלְבָּא,
דְּנִשַּׁח לְשׁוּנְרָא, דְּאָכְלָה
לְגִדְיָא
דְּזָבִין אַבָּא בְּתַרֵּי זׁזִי
חַד גְּדִיָּא, חַד גְּדִיָּא

וְאֵתָא הַשׁוֹחֵט, וְשַׁחַט
לְתּוֹרָא דְּשָׂתָה לְמֵיָא
דְּכָבָה לְנוּרָא דְּשַׁרְף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא
דְּנִשַּׁח לְשׁוּנְרָא, דְּאָכְלָה
לְגִדְיָא
דְּזָבִין אַבָּא בְּתַרֵּי זׁזִי
חַד גְּדִיָּא, חַד גְּדִיָּא

The Angel of Death
came, and slew the
slaughterer, who killed
the ox, that drank the
water, that put out the
fire, that burned the
stick, that beat the dog,
that bit the cat, that ate
the goat,
Which my father bought
for two zuzim.

One little goat, one little
goat.

Then came the Holy
One, Blessed Be He,
and smote the angel of
death, who slew the
slaughterer, who killed
the ox, that drank the
water, that put out the
fire, that burned the
stick, that beat the dog,
that bit the cat, that ate
the goat,
Which my father bought
for two zuzim.

One little goat, one little
goat.

*Ve-ata mal'akh ha-
mavet, ve-shachat le-
shochet, de-shachat le-
tora, de-shatah le-maya,
de-khavah le-nura, de-
saraf le-chutra, de-
hikkah le-khalba, de-
nashakh le-shunra, de-
akhlah le-gadya,
Dizabin abba bitrei
zuzei.*

*Chad gadya, chad
gadya.*

*Ve-ata ha-Kadosh
Baruch Hu, ve-shachat
le-mal'akh ha-mavet, de-
shachat le-shochet, de-
shachat le-tora, de-
shatah le-maya, de-
khavah le-nura, de-saraf
le-chutra, de-hikkah le-
khalba, de-nashakh le-
shunra, de-akhlah le-
gadya,
Dizabin abba bitrei
zuzei.*

*Chad gadya, chad
gadya.*

וְאַתָּא מְלַאךְ הַמּוֹת וְשַׁחַט
לְשׁוֹחֵט דְּשַׁחַט לְתוֹרָא,
דְּשַׁתָּה לְמֵיָא, דְּכַבָּה
לְנוּרָא דְּשַׁרְף לְחוּטְרָא,
דְּהִכָּה לְכַלְבָּא
דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה
לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זוּזֵי

חַד גְּדִיָּא, חַד גְּדִיָּא

וְאַתָּא הַקְּדוֹשׁ בְּרוּךְ הוּא
וְשַׁחַט לְמְלַאךְ הַמּוֹת
דְּשַׁחַט לְשׁוֹחֵט דְּשַׁחַט
לְתוֹרָא, דְּשַׁתָּה לְמֵיָא
דְּכַבָּה לְנוּרָא דְּשַׁרְף
לְחוּטְרָא, דְּהִכָּה לְכַלְבָּא
דְּנִשְׁךְ לְשׁוּנְרָא, דְּאָכְלָה
לְגַדְיָא

דְּזַבִּין אַבָּא בְּתַרֵּי זוּזֵי

חַד גְּדִיָּא, חַד גְּדִיָּא



NIRTZAH

WE ARE (NOT) SATISFIED

We have reached the end of our Seder. Dayenu!

Nirtzah, translated variably as “we are satisfied” or “we accept,” is our final chapter - and for tonight, our most controversial.

Traditionally, the Seder completes with the affirmation: “Next Year in Jerusalem.”
Let that sink in.

We hope our Seder has given you the tools, the community, and the space to contemplate this anew.

Because, Dayenu. We do not accept it. We are not satisfied.

We make home where we are - doykait!

Next year in a Free Palestine. Next year in a truly free South Africa. Next year in Liberation.
We know we will not get there without seeking, without struggle, without solidarity.

None of us is free until all of us are free. Until then, A luta continua. Dayenu. Never again for anyone.

The Seder is full of questions, and so this final one is for you:

[Fill this in for yourself.]

Next year in _____?





**SOUTH AFRICAN JEWS FOR A FREE PALESTINE
CAPE TOWN HAGGADAH
2024**