

Welcome to the Jewdas cut 'n paste Seder

Intro

We're going to be using a number of lefty Haggadot and one really stupid one, so we have prepared this rough order of what we think are the best bits from both of them. We have taken excerpts Jewish Voice for Peace, Fighting Modern Day Slavery and blacklivesmatter haggadot, to remember some specific and important examples of current struggles for liberation, and ask questions that might help us to show support and solidarity. We encourage everyone to butt in with their own thoughts and questions at any point, in radical Jewish tradition a seder night is the time to discuss all that is wrong with the world, and plot revolution.

Notes on language and questions

We will probably end up discussing only a few examples of people who are still struggling to be free, as unfortunately there are far too many :(

But throughout this seder we will try to be mindful of how our different struggles and privileges are affected by the language we use, and make an effort not to make people feel marginalised.

We will try our best to avoid gendered language, and have included blessings in both the masculine and feminine form. When we welcome each other and introduce ourselves please also ask for people's pronoun preferences.

We have tried in places to include parts of the seder taken from a variety of Jewish traditions, although we certainly will not have done them justice. If there is anything that anyone would like to include DO IT /ask us to do it. We invite everyone to interpret and alter this seder however they feel most comfortable.

More about language can be read in detail in "the Love and Justice Haggadah"

BEDIKAT CHAMETZ

~Removal of Chametz

The Love and Justice Haggadah recommends a 'removal of personal chametz that has puffed you up over the past year' ritual blessing, whilst the Bundist Hagode advocates gobbling up any chametz you find immediately 'like the sons of Haman.'

The Congregation of Geoffrey have decided that, while it's fun to burn stuff, it's the 4th night now and you all should have done this already, so we are going to go with *the Fucking Haggadah* and skip this bit.

Re-Enactment of the Exodus

It is a Mizrahi Jewish tradition to re-enact the flight from Mitzrayim. One person may tie some matzah in a large napkin, sling it from hir shoulders, and enter the Seder area... Reader 1:

From where have you come?

Reader 2: From Mitzrayim!

Reader 1: Where are you going?

Reader 2: To a place of peace and freedom!

Reader 1: What are you taking with you?

Reader 2 points to the sack of matzah.

Reader 1: This is how our ancestors left Mitzrayim: with nothing but the clothes they were wearing and a sack on their backs.

CANDLE LIGHTING

In lighting the candles at dusk we symbolize the end of an ordinary day and the beginning of a sacred day, a day which reminds us of the first day at Creation, and the first day of our peoplehood.

Candles also symbolize an end of Winter and the beginning of Spring, and the liberation that brings.

'Feminine' form:

בְּרוּכָה זָה שְׂכִינָה אֱלֹהֵינוּ מְלַכַת הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיהָ וְצִוָּתָנוּ לְהַדְלִיק
נֵר שֶׁל (שַׁבָּת וְ) יוֹם טוֹב.

'Masculine' form:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר
שֶׁל (שַׁבָּת וְ) יוֹם טוֹב.

(Ashkenazi pronunciation, fem.)

**Brucha Yah Shechinah, eloheinu Malkat ha-olam, asher kid'shatnu
b'mitzvotayha vitzivatnu l'hadlik ner shel (Shabbat v') Yom Tov.**

(Ashkenazi pronunciation, masc.)

**Baruch atah Adonai, eloheinu Melekh ha-olam, asher kid-shatnu
b'mitzvotav v'tsivanu l'hadlik ner shel (Shabbat v') Yom Tov.**

We bless the Source of all existence, who shows us paths to holiness, and inspires us to kindle the (Shabbat and) festival lights.

From 'the Love and Justice Haggadah':

Hannah Szenes was a young Nazi resistance fighter. The Nazis captured her and brought Hannah's mother to her. They said that if Hannah didn't reveal the names of the resistance movement, her mother would be killed. Hannah told her mother that she could not betray the resistance. Her mother replied that by not giving in to the oppressor, Hannah had proved her love.

Hannah Szenes was captured, tortured, and put to death at the age of 20.

She wrote this poem in prison in Budapest before her execution:

Blessed is the match consumed in kindling the flame.

Blessed is the flame that burns in the secret fastness of the heart. Blessed is the heart with strength to stop its beating for honor's sake.

Blessed is the match consumed in kindling the flame.

- Hannah Szenes, 1921-1944

Kos Miriam - Miriam's Cup

We include a Miriam's cup in our seder to remind ourselves of the women whose stories are often hidden from the Seder, and everyone who is oppressed in a patriarchal society. We will endeavour to think of those whose stories are hidden as we go through the seder.

From the Passover story : Yocheved, the mother of Moses, Aaron and Miriam, Batya, the Pharaoh's daughter who saves Moses from the Nile, Miriam, the Prophetess, and Shifra and Puah, the midwives who courageously went against Pharaoh's edict to kill all first-born Hebrew males. In the desert, mayyim hayyim, the well of Miriam, followed the Israelites throughout their journey while Miriam was alive and among them.

Some haggadot suggest Miriam's cup should be filled with water from everyone's glasses, which will make everyone feel included and part of a community, but sounds extremely fluffy and time consuming. Instead let's sing a song, as suggested in the Love and Justice Haggadah. We can pick a different song if we feel like it.

HINEI MA TOV

הִנֵּה מֵה־טוֹב וּמֵה־נְעִים
שֶׁבֶת אֲחִים גַּם יַחַד.

Hinei ma tov uma na'im
Shevet achim/achyot gam yachad.

How sweet it is to be with our brothers/sisters,
together in community.

The Seder

(The word Seder means 'order')

Kaddesh – reciting the Kiddish

Urchatz – washing the hands

Fruit from trees - blessing for the olives and the orange

Karpas - blessing for the green vegetable

Yachatz – breaking of the middle matzah

Maggid – telling the story

Rachtzah – washing the hands before the meal
Motzi Matzah – prayer for the beginning of the meal and blessing for the matzah
Maror – blessing for the bitter herbs

Korech – Hillel's sandwich

Shulchan Orech – the meal

Tzafun – the afikomen

Barech – saying grace

Hallel - praise

Nirtzah – conclusion

KIDDUSH (first cup of wine since before we started)

For wine we will be using 'The Fucking Haggadah', which advocates the largest quantity of wine of all of the haggadot.

Most seders involve four cups of wine. Ours involves one quantity of wine and one only: as much as it fucking takes. For our purposes, the FIRST four cups we drink will represent the normal seder shit. The reason it normally involves four is because Judaism is obsessed with fucking four. Four represents “the four seasons of the year”, “the four douche bag ancient empires that fucked with Israel”, and “the four corners of the universe”. But the universe isn't square. YOU ARE.

Tonight, the four cups are the four types of freedom. Just fucking go with it.

All say the Blessing over the Wine:

בְּרוּכָה יְיָ שְׂכִינָה אֱלֹהֵינוּ מְלַכַּת הָעוֹלָם
בוֹרְאֵת פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגֶּפֶן.

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, eloheinu Melech ha'olam boreh p'ri ha-gafen.

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha'olam, borayt p'ri ha-gafen.

Blessed is the Source that fills all creation and brings forth the fruit of the vine.

The first cup represents physical freedom, and this is a good point to share stories of active and physical resistance we have taken part in over the past year.

We're going to go with the Fucking Haggadah again and skip handwashing, because no one seems to have a big bowl/jug that won't be filled with food. Instead, please share anything you would like to let go of/be freed from this year, if you would like to.

The Olives on the Seder Plate

We have olives on our seder plate to show solidarity with the Palestinians in their struggle for freedom. When we dip in salt water tonight to symbolise the tears of oppressed people, we think of their tears in particular.

Tonight, we have remembered the ancient past, the stories of our ancestors. It is much more

painful to remember the recent past, but it is still our story. We are not free to ignore or forget it.

We remember the massacres and expulsions of Deir Yassin, and al-Dawayima, Safsaf, Saliha, Lydda and Ramle.

We remember the north, the villages of al-Mansura, Iqrit, Umm al-Faraj, al-Manshiyya, Kuwaykat, Qadas, al-Zawiya, Hadath and Ma'dhar.

We remember the east, the villages of Dayr al-Shaykh, Bayt Mahsir, al-Qabu, Malha, Sirin, Jabbul, Farwana, al-Fatur, and Bayt Jibrin.

We remember the south, the villages of Beer al-Sheba, al-Imara, al-Jammama, and al-Khalasa,

We remember in the west, the villages of Beit Daras, Bil'in, al-Faluja, al-Jura, Ni'ilya, al-Jiyya, Tall al-Turmus, Saqiya, al-'Abbasiyya, Kafr 'Ana, al-Haram and Beit Dajan

We remember the dispossessed, the homeless, the hungry and the wandering. The mothers and fathers and grandmothers and grandfathers and children and babies and sons and daughters, who were forced to flee their homes, leave everything behind, more than 500 villages reduced to rubble, the stories and memories vanishing

In the story of Pesach, we remember Moses, who said, "I have become a stranger in a strange land." Tonight, we remember those who have become strangers in their own land.

The Orange on the Seder Plate

After we say the blessing for the fruit of the tree, we will all eat a segment of orange to show our solidarity with our LGBTQT comrades, and others who are marginalised within the Jewish community.

All say the Blessing over Fruit from Trees!

ברוך אתה ה' אלוקנו מלך
העולם, בורא פרי העץ.

(Ashkenazi pronunciation, masc.)

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

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechinah, eloheinu Malkat ha'olam, borayt p'ri ha-eitz

(Iraqi pronunciation, masc.)

Barouch ata 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.

Since the beginning of the Intifada until February 2002,

34,606 olive & fruit trees uprooted in Palestine.

Source: The Health, Development, Information and Policy Institute (HDIP)

Eat olives and/or oranges.

you can eat other things too now, but ONLY IF IT IS FRUIT FROM A TREE. PUT THE FUCKING MATZAH DOWN, WE HAVEN'T BLESSED THAT YET.

KARPAS (weed)

It's finally fucking spring. Allergies are destroying our faces. It's getting humid. BUT AT LEAST IT'S FUCKING SPRING. It's hopeful, damnit. The karpas reminds us of that hope. So does weed.

Alright, here comes a weird Jewy thing. We now dip the karpas in salt water because tears taste salty. We are drinking the tears that

our homies cried when they were slaves in Egypt. Yeah, it's weird, fuck you. It's so we never forget how shitty it is to not be in control of our own lives and potential. Don't forget about their pain. Drinking tears is fucking metal.

Take some greens and dip them in the salt water, lemon juice or vinegar and say:

בְּרוּכָה זָה שְׁכִינָה אֱלֹהֵינוּ מִלְּפַת הָעוֹלָם
בוֹרֵאת פְּרֵי הָאָדָמָה.
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הָאָדָמָה.

(Ashkenazi pronunciation, fem.)

Brucha Yah Shechina, Eloheinu Malkat ha'olam, borayt p'ri ha'adamah.

(Ashkenazi pronunciation, masc.)

Baruch atah Adonai, Eloheinu Melekh ha'olam borei p'ri ha'adamah.

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

Dipping the karpas is a sign of luxury and freedom. The saltwater represents the tears of our ancestors in Mitzrayim. **This year may it also represent tears of Black parents and families mourning the loss of their Black youth at the hands of police brutality.** *(From the black lives matter supplement)*

AFIKOMEN

We're almost allowed to eat some carbs! There are three giant crackers under the cloth on the matzah plate. If you pick one up, you'll feel like a tiny human holding a Saltine. Take half of the middle matzah. That's gonna be our afikomen, which means "dessert." You will soon remember it's the worst fucking dessert ever. We are going to hide the afikomen because we are mysterious. The other half of the middle matzah we save for later. BE PATIENT. TRY NOT TO SHIT YOURSELF WONDERING HOW WE'RE GOING TO USE IT.

הָא לַחֲמַא עֲנִיא דִּי אֲכָלוּ אַבְהֵתָנָא
בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יֵיתִי וְיִיכַל, כָּל
דְּצָרִיךְ יֵיתִי וְיִפְסַח. הַשְּׁתָא הַכָּא, לְשָׁנָה הַבָּאָה
בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין

*HA LACH-MA D'AN-YA DI ACHALU AV'A-HA-TA-NA B'AR-A D'MITZRAYIM.
KOL DICH-FIN YEI-TEI V'YEICHOL, KOL DITZ-RICH YEI-TEI V'YIF-SACH.
HASH-TA HA-CHA, L'SHANA HA-BA-A B'AR-A D'YISRAEL.
HASH-TA AV-DEI, L'SHANA HA-BA-A B'NEI CHORIN.*

This is the bread of suffering which our people ate when they were slaves. Eat it. I know—it sucks. That's the fucking point. Chew fast and chug some wine so it slides down your gullet faster. May no one *have* to eat this shit.

FOUR QUESTIONS

Someone's about to get fucked.

Someone's going to have to sing the song asking why tonight is different from other nights. To figure out who this person is:

- Determine who is the youngest / [insert other determinant criterion] person

Call them 'Stephen Pollard'

- Make them stand in front of the rest of the group
- Have them pull their pants down
- Heckle



The 4 QUESTIONS

Sung in Hebrew by all or by the "youngest child"

הַלַּיְלוּהָ הַזֶּה מִכֹּל
הַלַּיְלוּת. שֶׁבְּכֹל הַלַּיְלוּת

מַה נִּשְׁתַּנָּה

אָנּוּ אוֹכְלִין חֶמֶץ וּמַצָּה, הַלַּיְלוּהָ הַזֶּה כֹּל מַצָּה. שֶׁבְּכֹל
הַלַּיְלוּת אָנּוּ אוֹכְלִין שָׂאֵר יִרְקוֹת, הַלַּיְלוּהָ הַזֶּה מְרוּר. שֶׁבְּכֹל
הַלַּיְלוּת אֵין אָנּוּ מִטְבִּילִין אֶפְלוּ פֶּעַם אַחַת, הַלַּיְלוּהָ הַזֶּה שְׁתֵּי
פְּעָמִים. שֶׁבְּכֹל הַלַּיְלוּת אָנּוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבֵין,
הַלַּיְלוּהָ הַזֶּה כֹּלנוּ מְסֻבֵין.

Mah nishtanah ha-lai-lah ha-zeh mi-kol ha-layloht, mi-kol ha-layloht?

Sheh-b'khol ha-layloht anu okhlin chameyetz u-matzah, chameyetz u-matzah.

Ha-lahylah ha-zeh, ha-lahylah ha-zeh, kooloh matzah?

Sheh-b'khol ha-layloht anu okhlin sh'ar y'rakot, sh'ar y'rakot.
Ha-lahylah ha-zeh, ha-lahylah ha-zeh, maror?

Sheh-b'khol ha-layloht ayn anu mat'bilin afilu pa'am echat, afilu pa'am
echat. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, sh'tay p'amim?

Sheh-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn m'soobin, bayn
yosh'bin u'vayn m'soobin. Halahylah hazeh, halahylah ha-zeh, koolanu
m'soobin?

The Four Questions in Ladino:

Kuanto fue demudada la noche la esta mas ke todas las noches?

Ke en todas las noches non nos entinyentes afilu vez una,
i la noche la esta dos vezes?

Ke en todas las noches nos comientes levdo o sesenya
i la noche la esta todo el sesenya?

Ke en todas las noches nos comientes resto de vedruras
i la noche la esta lechugua?

Ke en todas las noches nos comientes i bevientes tanto asentados
i tanto arescovdados i la noche la esta todos nos arescovdados?

The Four Questions in Judeo-Arabic:

B'ma tera-yerath ha-dhee lei-la min kil l'yalee. Fee kil l'yalee les nih'na
ram'seen. Lawu-noo mara wahda wa-dhee lei-la mar-ten.

Fee kil l'yalee nih'na ak-leen chmeer ya f'teer. Wa-dhee lei-la ku-loo f'teer.

Fee kil l'yalee nih'na ak-leen ch-dhar ya m'rar. Wa-dhee Leila ku-loo m'rar.

Fee kil l'yalee nih'na ak-leen u-shar-been. Ben ka'a'deen uben min-ti-ki-
yeen. Wa-dhee lei-la ki-lit-na min-ti-ki-yeen

For the english reading, here are some more interesting versions of the four questions, assembled from various haggadot and our own brains. We can also share and discuss our own.

How is this night different from all other nights?

On all other nights, we depend on the exploitation of invisible others for our food, clothing, homes, and more.

Tonight, we remember the countless sets of hands involved in bringing the food and wine to our seder, and we listen to the stories of those who suffer to create the goods we use. We commit to working toward the human rights of all workers.

On all other nights, we have allowed human life to become cheap in the economic quest for the cheapest goods.

Tonight, we commit to valuing all people, regardless of their race, class, or circumstances.

On all other nights, we have forgotten that poverty, migration, and gender-based violence leave people vulnerable to exploitation, including modern-day slavery.

Tonight, we commit to taking concrete actions to end this exploitation and its causes.

On all other nights, we forget to seek wisdom about how to end slavery, prejudice and exploitation from the people who have experienced it.

Tonight, we commit not to speak over already marginalised voices, but to let them tell their own stories.

We commit to bringing the lessons of this seder into our actions tomorrow, the next day, and every day to come.

Maggid - the story

At this point we can pick a version of the story from one of the Haggadot, or we can exercise our intellectual freedom and instead read or tell a story of contemporary slavery - for example from the black lives matter supplement, the Jewish Voice for Peace supplement.

We can also sing some more songs now.

Avadim hayinu, hayinu - Ata b'nei chorin u'vnot chorin Avadim hayinu - Ata, ata b'nei chorin.

Avadim hayinu! - Ata, ata b'nei chori, b'nei chorim Ata, ata b'not chorin, b'not chorin.

Once, we were slaves - now we are the children of freedom!

Pour the Second cup of wine. Don't drink it.

The Ten Plagues

דם - Dam, Blood

צפרדע - Tzfardeyah, Frogs

כנים - Kinim, Lice

ערוב - Arov, Beasts

דבר - Dever, Disease

שחין - Sh'khin, Boils

ברד - Barad, Hail

ארבה - Arbeh, Locusts

חשך - Choshech, Darkness

מכת בכורות - Makat B'khorot, Slaying of the first-born

Ten Plagues of Modern Day slaves/ those fleeing from persecution

1. No belongings

1

2. Enforced separation from family

2

3. Trauma

3

4. No local support network

4

5. language barriers

5

6. Shame

6

7. No government benefits

7

8. No transportation or childcare

8

9. Institutional racism

9

10. Reliance on poorly trained and scarce service providers

Ten Plagues of the Occupation of Palestine

This year we take more drops of wine from our cup to grieve the plagues of apartheid, occupation and war being inflicted on Palestine:

1. Home demolitions - Destroying the same homes again and again.
2. Uprooting Olive Trees - Destroying income and heritage for generations of Palestinian families.
3. Blockades and Checkpoints - Subjecting Palestinians to daily humiliation and violence by denying access to work, medical care and seeing their families and loved ones.
4. Destruction of Villages – Destroying over 400 Palestinian towns since 1948.
5. “Administrative detention” – Imprisoning and torturing Palestinian adults and children indefinitely, without trial.
6. The “Security wall” – Limiting movement, destroying homes, and increasing surveillance by building a 30-foot high concrete wall around the West Bank with gun towers and electric fencing.
7. Theft of resources – Destroying the Palestinian economy, exploiting Palestinian labor, and stealing water and fertile land.
8. False Democracy – Denying civil rights to all non-Jews through Apartheid laws, then calling it a democracy.
9. Erasing histories – Invisibilizing the ancient history and culture of Palestine to generations of children.
10. War Crimes – Violating international law, by disabling and torturing children and adults and massacring Palestinians (in Sabra, Shattila, Deir Yassin and others)

As we come together this year the world can seem grim, and at times we are very tired and lose hope of any change occurring. What we drink to tonight is our community fomenting change together, around this table and around the world. We all are engaged in struggle, personally, in this country, and internationally. This year, we drink to the people around the world who have taken the streets, the buildings, the cities in protest of unjust, racist and classist wars. Tonight we come together to recount the stories from the past, share stories of present struggles, and envision together the future we will build with our allies. Tonight we can lean, and rest, and have a break from our own struggles, but at the same time remember those who don't have that privilege.

SECOND BUCKET OF WINE

Legend has it that when the Egyptians were being sucked down into the Red Sea, hallucinogenic angels wanted to chant a cover of Jeff Buckley's Hallelujah in victory. This peeved Lorde. Lorde rebuked: "Fucking angels! How you gonna do me like that? Those are MY little bastards drowning down there! I know they were doing bad shit, but fucking show some compassion!"

In a "normal" seder, we'd fill our second bucket of wine only halfway to show that our boners are killed a little by any human

suffering, even those ratchet slavers. In this seder, we fill two buckets of wine per person because...yeah.

This second bucket symbolizes the second type of freedom: intellectual freedom.

[Serious] Closed minds lead to human suffering and Fifty Shades of Grey.

Open minds, knowledge and understanding lead to fucking FREEDOM.

Pesah

According to 'the fucking Haggadah' the shank bone /roasted beet symbolizes us flipping the bird to idolatry. Fuck idols. From Kelly Clarkson to Billy, history shows that when people worship idols, shit hits the fucking fan. It's on us to prevent the human suffering that follows when shitheads worship THINGS and DICTATORS and MONEY

Everybody point at the Beetroot on the Seder plate and shout 'FUCK CAPITALISM'

Matzah

(All)

masculine form:

Baruch ata Adonai, eloheynu melech ha-
olam hamotzi lechem min ha'aretz

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ

feminine form:

Brucha yah Shechina, eloheynu melkat
ha-olam hamotzi lechem min ha'aretz

בְּרוּכָה יְיָ שְׁכִינָה אֱלֹהֵינוּ מַלְכַת הָעוֹלָם,
הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ

(All) Blessed is the breath of life who brings forth
the grains and wheat from the earth

(All)

masculine form:

Baruch ata Adonai, eloheynu melech ha-
olam, asher kid'shanu b'mitzvotav,
v'tzivanu al achilat matzah.

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

feminine form:

Brucha yah Shechina, eloheynu melkat
ha-olam asher kid'shanu b'mitzvotav,
v'tzivanu al achilat matzah.

וּבְרָכָה יְיָ שְׁכִינָה אֱלֹהֵינוּ מַלְכַת הָעוֹלָם, אֲשֶׁר
יִשְׁנֶה בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה

Maror

Okay. We finally fucking got here. Prepare to be in a room full of crying adults.

IMPORTANT: IF YOU DON'T HAVE RAW HORSERADISH ROOT AND ONLY HAVE THE PUSSY JARRED STUFF, STOP THIS

SEDER, FORAGE A ROOT, AND BEGIN THE ENTIRE SEDER FROM THE FUCKING BEGINNING.

For on this night of Passover, we live through the torment and bitterness of slavery, by eating something really bitter. We piss tears that our people pissed 4000 years ago. WE FUCKING REMEMBER THAT NOT EVERYONE GETS TO LIVE FREE AND REMEMBER THE TEMPO FOR CPR IS STAYING ALIVE BY THE BEEGEES.

Raise the Maror above your head.

(All)

masculine form:

Baruch ata Adonai, eloheynu melech ha-
olam asher kidshanu b'mitzvotav v'tsivanu
al achilat maror

feminine form:

Brucha yah Shechina, eloheynu melkat
ha-olam asher kidshanu b'mitzvotav
v'tsivanu al achilat maror

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

בְּרוּכָה יְיָ שְׁכִינָה אֱלֹהֵינוּ מַלְכַת הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Eat the Maror. Cry.

Charoseth

Yum

Korech (hillel's sandwich)

Make a matzah sandwich of maror and Charoseth, to taste the bitterness of slavery and the sweetness of Freedom. Or think of another way to do this by combining a nice thing with a gross thing.

Egg/Avocado.

We aren't going to put an avocado in salt water because that would be disgusting and weird. The egg symbolises birth and death, and we eat it in salt water to once again symbolise tears. We have a vegan seder plate, so this could be a good opportunity for someone to discuss why, but everyone is probably very hungry now so maybe discuss these things over dinner. Vegan people should feel free to criticise non vegan people throughout the meal.

*****FOOOD*****

Find the Afikoman

BIRKAT HA-MAZON

(optional/if anyone knows it)

THIRD CAULDRON OF WINE

This third cauldron symbolizes spiritual freedom. Many times in history, dickheads said fuck no to Jews and their religious practises. Asshats also said fuck no to Muslims, Hindus, Sikhs, Christians and Buddhists. This is all bullshit. These oppressive shit eaters may not join our seder.

Raise your glass, say 'FUCK JOSHUA BONEHILL, FUCK JEREMY CLARKSON' Say the blessing. Drink.

Elijah's Cup

Pour a cup of wine for elijah. Don't forget to tidy it away later

SONGS

Dayeinu

From the *black lives matter supplement*:

3.

If we had learned and chanted the words from Assata Shakur and not protested violence by militarized police — Lo Dayenu

4.

If we had protested police use of tear gas, rubber bullets, pepper spray and rifles pointed at protesters and forgotten that we are all b'tselem elohim, created in G-d's image — Lo Dayenu

5.

If we had remembered that we are all created in G-d's image and not affirmed Black Lives Matter — Lo Dayenu

6.

*If we had chanted and cried out that Black Lives Matter and not remembered
Rekia Boyd, Alyanna*

*Jones, Shantel Davis, Yvette Smith and Tyisha Miller, Black women and girls
also killed by police —*

Lo Dayenu

7.

If we had marched for those killed, chanting

Hands up Don't shoot

and not recalled the words of

Eicha:

*Lift of thy hands toward Hashem for the life of the thy young children, that
faint for hunger at*

the head of every street.

— Lo Dayenu

8.

*If we had recalled the words of Eicha and not called to attention the school to
prison pipeline and*

the mass incarceration of Black and brown people — Lo Dayenu

9.

*If we had called attention to the “new Jim Crow” system — and did not truly
sh'm a*

(listen) —

Lo Dayenu

10.

If we had truly listened to the stories, pain and triumphs of our brothers and sisters of color

without feeling the need to correct, erase or discredit them and did not recognize the Pharaohs of this generation — Lo Dayenu

11.

If we had worked to dismantle the reigns of today's Pharaohs and had not joined the new civil rights movement — Lo Dayenu

12.

If we had marched, chanted, listened, learned and engaged in this new civil rights movement and not realized that this story is our story, including our people and requiring our full participation — Lo Dayenu

13.

If we had concluded that our work is not done, that the story is still being written, that now is still the moment to be involved and that we haven't yet brought our gifts and talents to the Black Lives Matter movement — Lo Dayenu

And the original, in Yiddish:

Voltn Mir nor fun mitzrayim
Gliklech oysgeleyzt gevorn
Nor der yam zich nit geshplotn
Dayenu!

Volt der yam zich shoyn geshplotn
Nor im durchgeyn ihn der trokn,
Volt undz dernolt nit gegoltn
Dayenu!

Voltn mir im shoyn ariber
Nisht gekent nor iberkuymen
Ferzik yor in groysn midber
Dayenu!

Voltn mir di fertzik yor shoyn
In dem midber durchgekumen
Un Keyn min dort nisht gefunen
Dayenu!

Voltn Mir dort min gefunen
Nor dem shabes nisht bakumen
um tzum sinay nisht gekumen
Dayenu!

Voltn mir tzum sinay kumen
Nor ti toyrah nisht bakumen
s'folk fun toyrah nisht gevorn
Dayenu!

Hallel

Oseh shalom bimromav
Hu ya'aseh shalom aleynu
Ve'al kol ha-olam
Ve'imru Amen

עושה שלום במרומיו
הוא יעשה שלום עלינו
ועל כל העולם
ואמרו, אמרו אמן.

ya'aseh shalom
ya'aseh shalom
shalom aleynu Ve'al kol ha-olam
shalom aleynu Ve'al kol ha-olam

יעשה שלום, יעשה שלום
שלום עלינו ועל כל העולם
יעשה שלום, יעשה שלום
שלום עלינו ועל כל העולם

FOURTH JACUZZI OF WINE

And now...the end is near. Everyone—lose your pants, it's time to jump into the Jacuzzi of wine.

Mad injustice still remains on this fucking orb. This Jacuzzi of wine reminds us that cracking your iPhone isn't that big a fucking deal.

Our lives mean more than that. As we get neck deep in this Manischewitz, let's vow to crumble the tyrants, end war, feed the famished, and just all around fucking dominate

Who knows one? (from the Bund Haggadah)

Who knows "one"?

Who knows one? I know one: one humankind is here in the world.

Who knows two? I know two: in two parts is humankind divided: poor and rich.

Who knows three? I know three: the Christian Trinity darkens the world.

Who knows four? I know four: the four basics rule work.

Who knows five? I know five: Capital controls all five continents.
 Who knows six? I know six: six days of the week a worker becomes besmirched.
 Who knows seven? I know seven: the rich person counts seven days a week as Holiday.
 Who knows eight? I know eight: from eight days on, a little boy already suffers because of religion.
 Who knows nine? I know nine: Nine months to work three months closer to death.
 Who knows ten? I know ten: from ten commandments came the 613 mitzvot.
 Who knows eleven? I know eleven: only rabbis and idlers can compare eleven merchants with eleven stars.
 Who knows twelve? I know twelve: twelve holes are in a dozen bagels, and this is opposed to the twelve tribes.
 Who knows thirteen? I know thirteen: to thirteen thousand atheists is the Capitalist system useless!

MORE SONGS

The Freedom-Spirit - Morris Winchevsky

| | | |
|---|--|--|
| אין די גאסען - צו די מאסען פון בעדריקטע פֿעלקער-ראסען רופט דער פֿרײַהייטס-גײַסט: | In di gasen, tzu di masen Fun bedrikte felker rasen: Ruft der frayheyt-gayst! | In the streets, to the masses From the oppressed peoples, Calls the freedom spirit! |
| איך ברענג וואָפֿען - פֿאַר דעם שלאָפֿען איך בעפֿרײַ די אַרבייטס-שקלאַפֿען און איך מאַך זײ דרײַסט | Ich breng vafen far dem shlafen, Ich bafrey di arbets-shklafen Un ich mach zey drayst | I bring weapons to the sleepers. I free the wage-slaves And I make them bold |
| ליכט פֿערשרײַטען-רעכט פֿערברײַטען קום איך און צוברעך די קײַטען פֿון דער טיראַנײַ | Licht fershpreyten - recht ferbreyten. Kum ich un tzubrech di keyten | Light spreads, righteousness wide, I break the chains of tyranny! |

| | | |
|--|---|--|
| | Fun der tyranay! | |
| די נאַציאָנען - פֿון קאַנאָנען פֿאַן אַרמעען און פֿון שפּיאָנען קום איך מאַכען פֿרײַ | Di natziononen- fun canonen, fun armen un fun shpionen Kum ich machn fray | I come to free the nations from canons, armies and spies |
| איך קום לעהרען אַרבייט עהרען עהרען, אַכטען און בעגעהרען אַרבייט מיט אַ טאַלק | Ich kum lehren arbet ehren, ehren, achten un begehren, arbet mit a tolk | I come to teach honourable work, honourable, imporant and desirous, work with a system |
| גליק און פֿרידען-אונגעשידען צווישען חידען,קריסטען,אידען צווישען פֿאַלק און פֿאַלק | Glik un friden - ungeshiden, tsvishen heydn, kristn, iydn, tsvishn folk un folk | Happiness and joy undivided, between heathens, Christians, Jews, between people and people. |

Pie in the Sky

Long-haired preachers come out every night
To tell you what's wrong and what's right
But when asked how about something to eat
They will answer in voices so sweet:

You will eat, bye and bye
In that glorious land above the sky
Work and pray, live on hay
You'll get pie in the sky when you die.

That's a lie

And the starvation army they play
They sing and they clap and they pray
'Till they get all your coin on the drum
Then they'll tell you when you're on the bum:

You're gonna eat, bye and bye, poor boy
In that glorious land above the sky, way up high
Work and pray, live on hay
You'll get pie in the sky when you die
Dirty lie

Holy Rollers and jumpers come out
They holler, they jump, Lord, they shout
Give your money to Jesus they say
He will cure all troubles today

And you will eat, bye and bye,
In that glorious land above the sky, way up high
Work and pray, boy, live on hay,
You'll get pie in the sky when you die.

If you fight hard for children and wife
Try to get something good in this life
You're a sinner and bad man, they tell
When you die you will sure go to hell

You will eat, bye and bye
In that glorious land above the sky
Work and pray, live on hay
You'll get pie in the sky when you die

Workingmen of all countries, unite
Side by side we for freedom will fight
When this world and its wealth we have gained

To the grafters we'll sing this refrain:

Well, you will eat, bye and bye
When you've learned how to cook and to fry
Chop some wood, it'll do you good
You will eat in the sweet bye and bye

Yes you'll eat, bye and bye
In that glorious land above the sky, way up high
Work and pray, and live on hay
You'll get pie in the sky when you die
That's a lie....

Ay Carmela

This is the song of the IV Brigade in the Spanish Civil War. Loosley translated it means 'let's go stop some fascists'. Change the chorus to OY VEY CARMELA if you want to Jew it up a bit.

Viva la Quince Brigada,
rumba la rumba la rumba la.
Viva la Quince Brigada,
rumba la rumba la rumba la
que se ha cubierto de gloria,
¡Ay Carmela! ¡Ay Carmela!
que se ha cubierto de gloria,
¡Ay Carmela! ¡Ay Carmela!
Luchamos contra los moros,
rumba la rumba la rumba la.
Luchamos contra los moros,
rumba la rumba la rumba la
mercenarios y fascistas,
¡Ay Carmela! ¡Ay Carmela!
mercenarios y fascistas,
¡Ay Carmela! ¡Ay Carmela!

Solo es nuestro deseo,
rumba la rumba la rumba la.
Solo es nuestro deseo,
rumba la rumba la rumba la
acabar con el fascismo,
¡Ay Carmela! ¡Ay Carmela!
acabar con el fascismo,
¡Ay Carmela! ¡Ay Carmela!
En los frentes de Jarama,
rumba la rumba la rumba la.
En los frentes de Jarama,
rumba la rumba la rumba la
no tenemos ni aviones, ni tanques ni cañones,
¡Ay Carmela!
no tenemos ni aviones, ni tanques ni cañones,
¡Ay Carmela!
Ya salimos de España,
rumba la rumba la rumba la.
Ya salimos de España,
rumba la rumba la rumba la
a luchar en otros frentes,
¡Ay Carmela! ¡Ay Carmela!
a luchar en otros frentes,
¡Ay Carmela! ¡Ay Carmela!