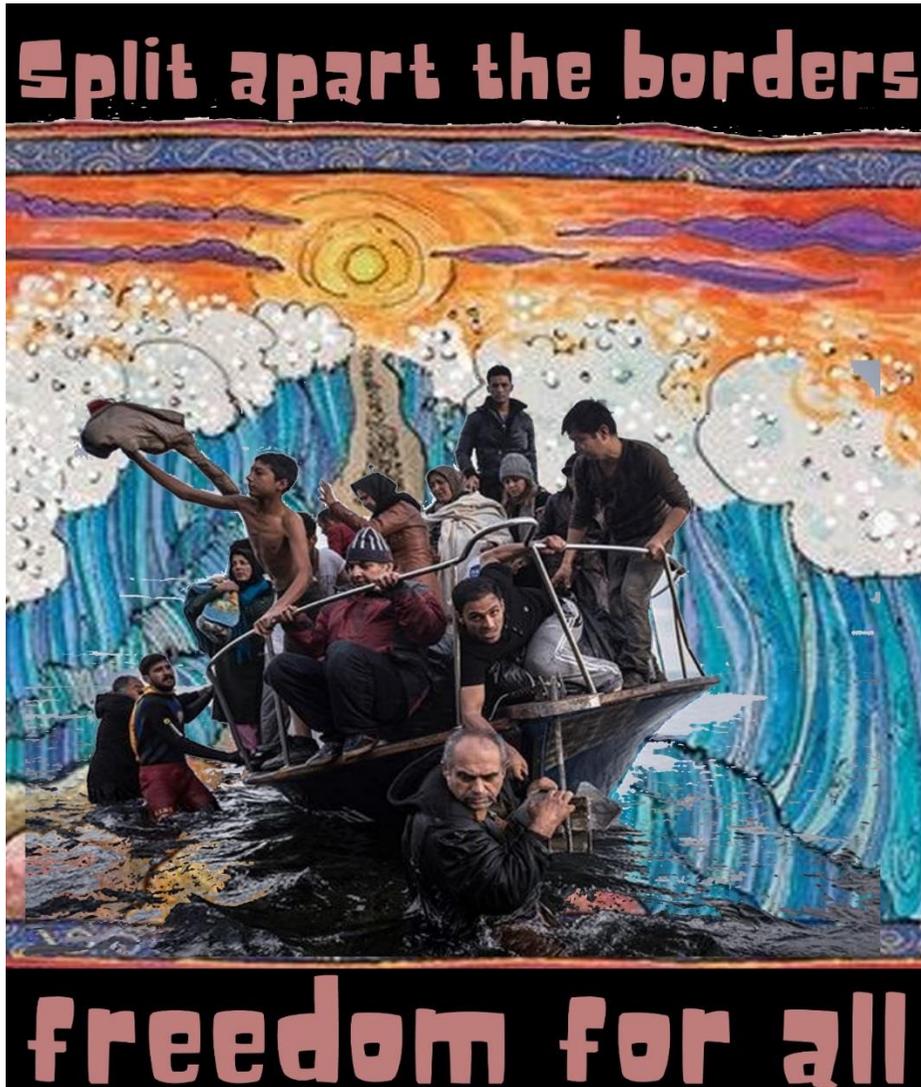


PESACH LIBERATION HAGGADAH



2019 | 5779

The festival of Passover celebrates freedom and liberation. We are here today honouring a millennia long tradition which bounds us to history, culture, ritual and lore. In so doing, we acknowledge that we are on the lands of the Wurundjeri people of the Kulin nation. A people who, like Aboriginal people everyone on this continent of so called Australia, had their cultures, rituals, and lores taken away from them. Colonialism was, and continues to be, an act of genocide. Whilst Aboriginal people remain the most incarcerated people in the world, while their children are being taken away at rates higher than the stolen generations, while their lands continue to be occupied, our freedoms oblige us 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."

THE HAGGADAH, or the story of Passover that we retell each year at our Seder tables, is the story of Exodus, of once being slaves in Egypt, and breaking the shackles to become free. It is asked of us to read the story as though we ourselves were slaves leaving Egypt. And so

שטענדיק
געווען
וועט שטענדיק זיין
אַבאַרידזשינאַל
לאַנד.

ALWAYS WAS ALWAYS WILL BE ABORIGINAL LAND.
WWW.INVASIONDAY.ORG

we put ourselves in the shoes of those displaced, oppressed and marginalised.

With more displaced people around the world than at any time in recorded history, the words of the Haggadah are more poignant and relevant than ever before.

Every year millions of refugees attempt to cross borders to seek safety and better lives. They put their lives at further risk to do so, and many die at the borders. Despite borders being presented as fixed and secure, Nation state borders are a relatively recent construct in global history, and have always been changing and malleable. In almost every corner of the world, borders were imposed on sovereign peoples through colonisation, which carved up the global map, displaced many people, and erased indigenous relationships to land.

Passover asks us to remember the plight of refugees, from biblical times to now. As Jews we know too well the trauma of fleeing persecution and genocide. We know the sorrows of escaping only to be turned away from safe shores.

“Do not oppress the stranger, for you yourselves were strangers in the land of Egypt.”

We are here today to celebrate the freedoms we have, and fight for the freedoms we don't. We are here to say that borders, and border regimes don't protect us but oppress us. We are here to acknowledge the true sovereigns of this land we are on. The Wurundjeri of the Kulin nation. The many hundreds of clans on this continent on which Australia imposed its borders onto.

Today we have brought our Seder table and Haggadot to Border Force. To the very offices responsible for the cruel treatment of asylum seekers whos' only crime was to seek safety in Australia.



“DO NOT OPPRESS THE STRANGER, FOR YOU YOURSELVES WERE STRANGERS IN THE LAND OF EGYPT.”



THE SEDER PLATE

זרוע Zeroa – Shank bone/Beetroot

Symbolising the Paschal Lamb (Passover 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 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.

ביצה Beitzah - Egg

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.

מרור Maror- Bitter herbs

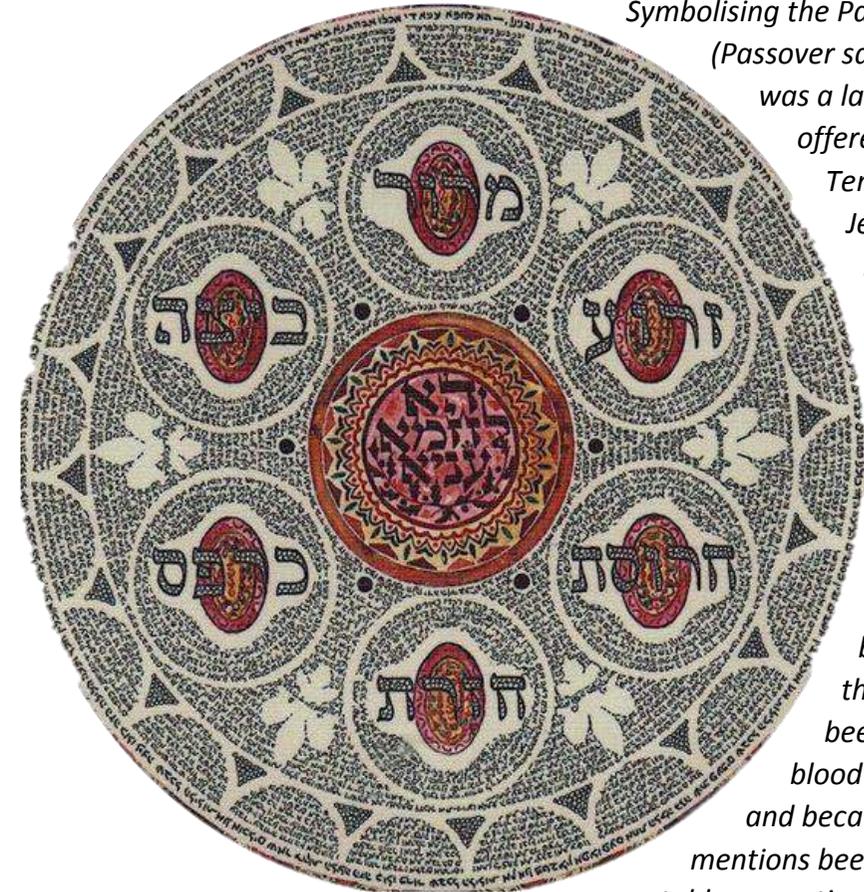
Bitter herbs symbolise the bitterness and harshness of the slavery that the Hebrews endured in Egypt. We remember the bitterness we once endured, and the bitterness faced by millions of refugees and First Nations people around the world.

כרפס Karpas- parsley

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

חרוסת Charoset

A sweet, brown mixture 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, symbolizing the optimism of the Passover seder.



תפוז

Orange

The modern ritual of including an orange on the Seder plate was started by Dr. Susannah Heschel, a professor of Jewish Studies at Dartmouth. In her words, it represents “the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life.” We include the orange to honour queer inclusion at our Seders, and to celebrate inclusion and diversity in our broader communities.

מפתח

Key

We place a key on our Seder plate to support the Palestinian right of return. The key is a widely used symbol representing the desire, and the

human right, of Palestinian refugees to return to their land, as many Palestinians who were forced into exile during the Nakba kept the keys to their homes.

Around 80% of the Palestinian population were expelled when the Israeli State was born, and most have never been allowed to return. Today



**Freedom to move,
Freedom to return,
Freedom to stay.**

there are 5 million Palestinian refugees.

“Everyone has the right to leave any country, including his own, and to return to his country.” -Article 13(2), Universal Declaration of Human Rights

השוסא

First cup: The struggle of human freedom

The first cup of wine is dedicated not only to the struggle of the Jewish people, but to all people seeking a secure life free of fear and persecution. Those who have had their lives affected by borders, Aboriginal Australians, Palestinians, and those who are detained by the Australian government offshore and onshore.



בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם
בוֹרֵא פְּרֵי הַגֶּפֶן:

*Baruch Atah Adonai, Eloheinu
Melech ha-olam, borei p'ree
hagafen.*

We praise you, Adonai, our God, Ruler of the universe,
who creates the fruit of the vine.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם
שֶׁהָיִינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְנוֹ
הַזֶּה:

*Baruch Atah Adonai, Eloheinu
Melech ha-olam, she-hechiyanu
v'key'manu v'higiyanu lazman
hazeh.*

We praise you, Adonai, our God, Ruler of the universe, who has given us life, sustained us, and brought us to this joyous season.

Drink the first glass of wine!

KARPAS

Dip a vegetable in salt water.

The salt water symbolises the tears of our ancestors. Today we dip our vegetables in salt water in solidarity with the pain and tears of those currently in Australia's detention centres.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם *Baruch Atah Adonai,
Eloheinu Melech ha-olam,*
בוֹרֵא פְּרֵי הָאֲדָמָה: *borei p'ree ha-adama.*

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

ZACHATZ

The middle matzah is broken in two. The smaller half is placed back, and the larger part -the Afikoman- is wrapped up and lifted while reciting:

הָא לַחֲמַא עֲנִיָא דִּי אֶכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם.
כָּל דְּכָפִין יִיתִי וַיִּיכַל, כָּל דְּצָרִיךְ יִיתִי וַיִּפְסַח. הַשְּׁתָא
עֲבִדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.

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 Passover. Now we are slaves, next year may we be free people!

MA NISHTANA - THE 4 QUESTIONS

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת? *Ma nishtana halaila hazeh mikol
haleilot?*

שֶׁבְּכָל הַלַּיְלוֹת

אָנוּ אוֹכְלִין חֲמֵץ וּמִצָּה.
הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה:
*Shebichol haleilot
anu ochlin chameitz u-matzah.
Halaila hazeh kulo matzah.*

שֶׁבְּכָל הַלַּיְלוֹת

אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת.
הַלַּיְלָה הַזֶּה מְרוֹר:
*Shebichol haleilot
anu ochlin shi'ar yirakot.
Halaila hazeh maror.*

שְׁבִיכּוֹל הַלֵּילוֹת

Shebichol haleilot

אֵין אָנוּ מַטְבִּילִין אֶפִּילוּ פְּעַם אַחַת.

ain anu matbilin afilu pa-am echat.

הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים:

Halaila hazeh shtei pa-amim.

שְׁבִיכּוֹל הַלֵּילוֹת

Shebichol haleilot

אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵינָה וּבֵין מְסֻבִּין.

anu ochlin bein yoshevin uvein m'subin.

הַלֵּילָה הַזֶּה כָּלְנוּ מְסֻבִּין:

Halaila hazeh kulanu m'subin.

Translation: What makes this night different from all other nights?

On all other nights we may eat chametz or matzah, but on this night - only matzah.

On all other nights we eat any kind of vegetables, but on this night – we eat maror.

On all nights we do not dip even once, but on this night- twice

On all other nights we eat either sitting or reclining, but on this night - we all recline

Why is this night different from all other nights?

- 1. On all other nights we eat chametz and matzah. Tonight, why do we eat only matzah?**

Matzah is the symbol of our affliction and our freedom. When the Jewish people fled Egypt, they moved so quickly that the bread they baked did

not have time to rise. Just as the Jewish people fled for their lives, today refugees and asylum seekers flee for their lives from many corners of the globe. People with their families flee with little on their backs. There is no time to wait to enter through the 'official channels', people do whatever they can to get their families to safety. The matzah symbolises the struggle for freedom for all people.

- 2. On all other nights we eat any kind of herbs. Tonight, why do we eat the bitter herbs?**

The bitter herbs remind us of the time of our slavery. We force ourselves to taste pain so that we remember and so that we can empathise with other people who are still not free.

- 3. On all other nights we do not dip even once. Tonight, why do we dip the greens twice?**

The salt water reminds us of the tears we cried when we were slaves. As with our tears of the past, today others still suffer, some at the hands of the Australian government. Asylum seekers and refugees on Manus Island, Nauru and other detention centres have been locked up, some for up to ten years

The salt water reminds us that we as Australian Jews are complicit in the suffering of innocent people who have only sought safety for themselves and their families.



4. On all other nights we eat sitting or reclining. Tonight, why do we all recline?

Reclining is a symbol of freedom, for only free people can eat whilst reclining. We, as Jewish people, are now free to live our lives in safety and prosperity. It is our duty to work for the freedom of all people, for we are not truly free until all are free. We commit ourselves to this cause.

THE 4 CHILDREN

We are the wise child: We ask: If not us, who? If not now, when? We know the Australian government, since its inception as a Commonwealth project, has created borders and policies to divide and conquer nations living on this land and abroad. We make the connection between Australia's involvement in and support of international wars and occupations and how this has contributed to the refugee crisis. We make the connection between Australia's economic growth through exploitation of increased temporary migration and hypocritical myth of 'stopping the boats'. We ask 'why' of the dichotomies of treatment between those arriving by plane or boat, and between those seeking asylum from genocide and those white south African farmers.

The wicked and rebellious child is the Australian establishment: The wicked child demands to be the first to speak, the first to 'arrive' and the first to create a narrative. It began with the invasion of British colonists, occupying through ongoing genocide, slavery and dispossession of the First Nations of this land. The wickedness of the creation and normalisation of mandatory detention. The intentional inhumane practices created and advertised as a tool to deter those seeking asylum. The rebelliousness of a total disregard for human rights and breaking of international law. The support of the illegal occupation of Palestine. The disregard of sovereignty and acknowledgement of the values and practices that uphold the

establishment. The manipulation of media and silencing of those who question it. The use of political platforms based on fear mongering, scapegoating and a false sense of nationhood, without any regard for the ongoing social effects on our communities.



The simple child is the Australian public - We accept what is told to us by the wicked child, of our history and our current reality. We don't question borders or institutions that are the source of suffering in our name. We accept the idea that refugees must fit into paradigms of purity to be given humanity. We don't see the exploitation and subjugation of people today as an extension of what this nation is built on. We don't question the normalisation of an election race to the bottom. We accept the focus on borders, but ask not of the humans who cross them. We question who goes to prison, but not why the prison was built. We don't understand the extent of the climate crisis and the people it has displaced people because it has yet to hit us. We do not question the medias relatable humanisation of Scott Morrison or the dehumanisation of racialization. We ask 'why'

someone came here but not of how they are treated. We are yet to understand why we are not free until all are.

The silent child who does not know how to ask are many: The health professionals and detention centre staff who would face prison for disclosing abuse during the Border Force Act. The journalists and media workers affected by a joint effort of both countries to block access to and reporting of Nauru. Those working on Manus paid in totality of millions to stay silent on what they witness.

MAGGID The telling of the story of exodus

The Passover story chronicles the Israelites' exodus from slavery in Egypt. It celebrates the movement from oppression to liberation and our belief that tyranny can be overcome, and justice can prevail. Every year we sit and tell this story. It is woven into a myriad of stories of our families and ancestors who have escaped tyranny and genocide. Who were refugees. Who left everything to find safety. Rooted in our communal experience the Jewish people know that our futures are bound up with those who now are forced to leave their homes, from war, genocide, oppression, climate change and poverty. Next year at the Seder table, may we share more stories of migrant justice and decolonisation.

From the book of Deuteronomy:

An Aramean attempted to destroy my father. Then he descended to Egypt and sojourned there, with few people; and there he became a nation – great, mighty and numerous. The Egyptians did evil to us and afflicted us; and imposed hard labour on us.

We cried out to Hashem, the God of our ancestors, and Hashem heard our cry and saw our affliction, our burden, and our oppression. Hashem brought us out of Egypt with a mighty hand and with an outstretched arm, with great awe and with signs and with wonders.

THE 10 PLAGUES

As we read the 10 plagues, we drip drops of wine from our cups, and think of the millions of people around the world today who suffer from these plagues.

דם Dam—Blood	<i>We comfort and mourn those whose blood has been spilled.</i>
צפרדע Tzfardeiya—Frogs	<i>We protest the proliferation of violence.</i>
כנים Kinim—Lice	<i>We stop infestations of hatred and fear.</i>
ערוב Arov—Wild Animals	<i>We appeal to all people to act with humanity.</i>
דבר Dever—Pestilence	<i>We overcome the sickness of racism and bigotry.</i>
שחין Shechin—Boils	<i>We tend to those who suffer from disease.</i>
ברד Barad—Hail	<i>We respond to storms and disasters that claim lives.</i>
ארבה Arbeh—Locusts	<i>We fill the air with voices for change.</i>
חשך Choshech—Darkness	<i>We bring light to those who live in the shadows.</i>
מכת בכורות Makat B'chorot— Death of the Firstborn	<i>We inspire the next generation to carry on the struggle for a better world.</i>

DAYENU

The song “Dayeinu,” which literally means “it would have been enough for us,” thanks God for all the miracles performed for the Jewish people: from the Exodus out of Egypt, to their journey through the desert, until they entered the land of Israel where they built a national home. In reality, no one of these alone would indeed have been enough. But we celebrate each step toward freedom before moving to the next step. If we dismiss small victories, we will never achieve the whole liberation.

<p>If He had brought us out from Egypt, and had not carried out judgments against them Dayenu, it would have sufficed us!</p>	<p>אלו הוציאנו ממצרים ולא עשה בהם שפטים דינו</p>
<p>If He had carried out judgments against them, and not against their idols Dayenu, it would have sufficed us!</p>	<p>אלו עשה בהם שפטים ולא עשה באלהיהם דינו</p>
<p>If He had destroyed their idols, and had not smitten their first-born Dayenu, it would have sufficed us!</p>	<p>אלו עשה באלהיהם ולא הרג את בכוריהם דינו</p>
<p>If He had smitten their first-born, and had not given us their wealth Dayenu, it would have sufficed us!</p>	<p>אלו הרג את בכוריהם ולא נתן לנו את ממונם דינו</p>

PESACH MATZAH MAROR

“Rabbi Gamliel used to say: Whoever has not explained the following three things on Passover has not fulfilled their duty, namely; **Pesach**- the Passover offering, **Matzah**- the unleavened bread, **Maror**- the bitter herbs.”

Pesach- The Passover offering, or the beetroot. Our ancestors once ate the lamb as an offering to God who passed over the Hebrews houses when killing the first born of the Egyptians. The Pesach, or 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 Passover, we also extend our arms in solidarity and commitment to those who experience oppression today.

Matzah - Matzah is the symbol of our affliction and our freedom. When the Jewish people fled Egypt, they moved so quickly that the bread they baked did not have time to rise. Just as the Jewish people fled for their lives, today refugees and asylum seekers flee for their lives from many corners of the globe. People with their families flee with little on their backs. There is no time to wait to enter through the ‘official channels’, people do whatever they can to get their families to safety. The matzah symbolises the struggle for freedom for all people.



Maror The bitter herbs remind us of the bitterness of slavery in Egypt. When we eat the bitter herbs, we think about the bitterness of systemic systems of violence, of colonisation, of imposed borders, of global imperialism. And we empathise with those who today feel the brunt of oppression and persecution under these systems.

בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת
אֶת־עַצְמוֹ,
כְּאִלוּ הוּא יָצָא מִמִּצְרַיִם:
*B'chol dor vador chayav adam lirot
et-atzmo, k'ilu hu yatza
mimitzrayim.*

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

THE 2ND CUP OF WINE: REMEMBRANCE

We mourn the deaths of the refugees and asylum seekers who have died while in Australian immigration detention on Manus Island and Nauru.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגֶּפֶן:
*Baruch Atah Adonai, Eloheinu
Melech ha-olam, borei p'ree hagafen.*

מַצָּה

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 Passover.

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
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:
*Baruch Atah Adonai, Eloheinu
Melech ha-olam, asher kid'shanu
b'mitzvotav
v'tzivanu al achilat matzah.*

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

מָרֹר

*Maror, bitter herbs, symbolises the bitterness inflicted by the Egyptians.
The Charoset symbolises the mortar with which our ancestors built
Egyptian cities.*

We now eat some bitter herbs and Charoset.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרֹר:
*Baruch Atah Adonai, Eloheinu Melech
ha-olam, asher kid'shanu b'mitzvotav
v'tzivanu al achilat maror.*

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

SHULCHAN ORECH - WE EAT!

Third cup: Call to action / Solidarity

Fourth cup: Freedom

We fill the final cup of wine. Let us continue to work toward true redemption: a time when all people will live in freedom.

RESOURCES

This Passover, we are raising money for Sail 4 Justice, who embark soon towards Manus island to give asylum seekers Aboriginal passports.

Please donate:

<https://sail4justice.org/>

Australian Jewish Democratic Society

www.ajds.org.au

Collation of social justice Haggadot and resources

<https://avodah.net/passover/>



Painting by Rae Chichilnitsky

