

24TH ANNUAL
SAN FRANCISCO

MULTICULTURAL

PASSOVER

FREEDOM SEDER

Tuesday, March 24, 2020 • 6:45 pm

At the Jewish Community Center of San Francisco



— PRESENTED BY —



— CO-SPONSORS —





Kathryn Jailer, courtesy of the Contemporary Jewish Museum

Contemporary Jewish Museum

WELCOME

The Freedom Seder is San Francisco's premier Passover event. Born more than 20 years ago by JCRC, the Freedom Seder originally celebrated the longstanding relationship between the American Jewish and African American communities. Embodying our community's unwavering commitment to social justice, the Freedom Seder now highlights a host of issues, ranging from racial justice to the need to support democratic freedom to immigration reform. This Passover, we come together to celebrate the contributions of the many communities that have transformed our beloved San Francisco into a safe haven, a refuge and a symbol of freedom.



AS WE CELEBRATE SAN FRANCISCO'S LEGACY, WE ARE REMINDED THAT THE CITY CONTINUES TO BE A WORK IN PROGRESS, BUILT BY IMMIGRANTS AND MIGRANTS AT EVERY TURN.

From the Gold Rush to the building of the railroad, through wars, liberation movements, the AIDS crisis and the dot.com boom, the story of San Francisco is one of rapid spurts of growth.

It's a story of new industries and movements that brought new waves of people, all seeking the better life and opportunities that San Francisco, more than most places, has always represented.

Over time our growing city covered the hills.

We grew west and south, turning cemeteries and sand dunes into neighborhoods like the Western Addition, the Richmond and the Sunset.

Today we grow again in places like the Shipyard, the new Transbay District and along our eastern waterfront in places like Mission Rock or Pier 70.

Change and growth are part of what make San Francisco a remarkable city. And we, it's residents, will keep step with that change to ensure that it remains the unique "City by the Bay."

"When you look at the history of this county, race has always been a part of law from the very beginning. . .Whether you start with slavery, Jim Crow laws, exclusion of Chinese, incarceration of my parents and grandparents and other Japanese Americans, the genocide of over 100 million Native Americans, the use of Latinos as slave labor. . .while you don't want to dwell in the pain and sadness, it is that history of struggle that in a very unique way has united people—not only now but from the beginning of time—to work together and to effectuate social change. . ."

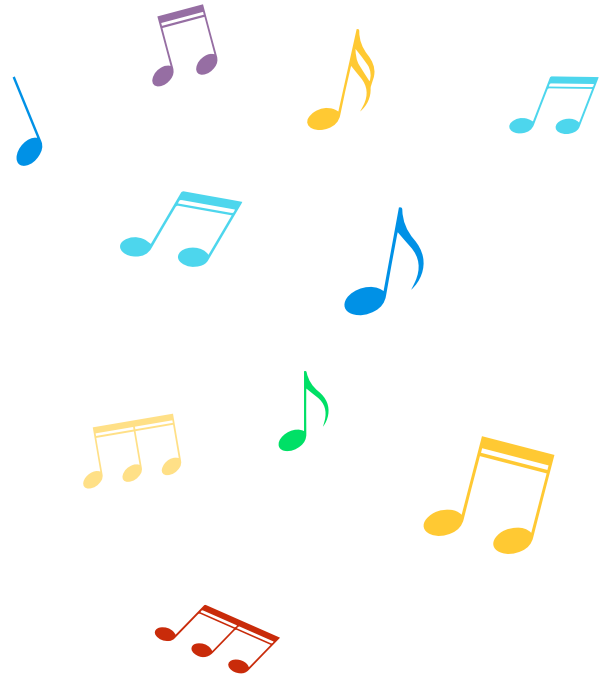
—Jeff Adachi, z"l, JCRC Race and Law Panel, 2016



KADEISH URCHATZ: ORDER OF THE SEDER

Kadesh, Urchatz, Karpas, Yachat
Maggid, Rachtza, Motzi Matzah
Maror, Korech, Shulchan Orech
Tzafun, Barech, Hallel, Nirtzah

1. Praise God For Fruit of Vine, And You May Drink One Cup Of Wine
2. In Salt You Dip Some Green. Break the Matzah In Between
3. Of Three Matzot On The Tray, Take One Piece To Hide Away
4. Read How God Set Israel Free, Rescued Us From Slavery
5. Matzah You Bless and Eat
6. With Bitter Herbs, Haroset Sweet.
7. At Last The Meal Takes Place
8. But Before You Say The Grace, Find the Afikoman
9. Bring the Supper To Its End
10. Then Recite the Psalms Of Praise, Final Thanks To God We Raise



THE PASSOVER SEDER PLATE

KARPAS

A spring vegetable, in this case parsley, which is a symbol of renewal and hope for the future. In the service, it is dipped in salt water, which represents the tears of slavery.

MAROR

A bitter herb, usually horseradish, symbolizing the bitterness endured by the Israelites during their years of bondage in Egypt.

BETZA

An egg, which symbolizes rebirth and reminds us of the continuity of life.

Z'ROAH

A lamb shankbone that commemorates the paschal sacrifice that ancient Israelites brought to the Holy Temple during Passover.

HAROSET

A mixture of chopped fruit and nuts, representing the mortar used by the Israelites in building Egyptian monuments.

ORANGE

A modern day symbol of the importance and value of women and LGBT people in both Jewish and non-Jewish societies.

MATZAH

The bread of affliction, reminding us of the flight from bondage, when the Israelites left Egypt in such a hurry that there was no time for the bread to rise.



CANDLE LIGHTING

As we light these candles, we think of the journeys our ancestors took as people from a variety of backgrounds and cultures. We marvel that we all have come together today to celebrate San Francisco's pluralistic society as we have experienced freedom here in our own way. We commit ourselves to keep the flame of justice alive to sustain our communities. We pray that the candles' brightness and warmth symbolize hope, the coming of redemption for oppressed people everywhere, and guide us in taking action to ensure freedom for everyone.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

Baruch ata Adonai elohaynu melech ha'olam, asher kidshanu bemitzvotav vetzivanu lehadlik ner shel yom tov.

Blessed are You, Adonai, Creator of the universe, who makes us special with your commandments and teaches us to light the holiday candles.

PRAYER OF THANKSGIVING

This prayer is offered to celebrate new beginnings and joyous occasions, such as eating the fruits of a new harvest or reaching a milestone in life. Today we recite this blessing in gratitude for the opportunity of being able to celebrate our freedom together.

*Baruch atah Adonai Eloheinu melech ha'olam,
she'hehiyanu v'kiy'manu v'higi'anu la z'man ha zeh.*

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵיְתִיבֵנוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

We Praise you, Creator of the universe, who has brought us forth, sustained us, and enabled us to reach this season.

KIDDUSH

Traditionally we drink four cups of wine to symbolize the four times the Israelites were promised that they would be freed from slavery. Tonight, each of our four cups of wine or grape juice will be dedicated to a different community that has found a home in San Francisco.



FIRST CUP

Democracy

As we bless our first cup of wine, we honor our commitment to **democracy**. We are privileged to live in a city that deeply values its government of and by the people. Here in San Francisco, our democracy does not just mean majority rule, it means that the majority will not abuse the basic rights—freedom of speech, assembly and legal petition—in which every member of society is respected. Democracy is a system that allows us to peacefully resolve our differences, hold our leaders accountable and increase the dignity of our citizens. With this cup of wine, we honor those who continue to fight to uphold our fragile democracy as we continue to strive for greater freedom, liberty and justice for all.

*Baruch atah Adonai, eloheynu melech haolam
bo're p'ri ha'gafen.*

Blessed are you, Creator of the universe, who creates the fruit of the vine.

Drink the glass of wine or juice.

DEMOCRACY BY LANGSTON HUGHES

Democracy will not come
Today, this year
Nor ever
Through compromise and fear.

I have as much right
As the other fellow has
To stand
On my two feet
And own the land.

I tire so of hearing people say,
Let things take their course.
Tomorrow is another day.
I do not need my freedom when I'm dead.
I cannot live on tomorrow's bread.

Freedom
Is a strong seed
Planted
In a great need.

I live here, too.
I want freedom
Just as you.



Justice Sonia Sotomayor, the first Latina Supreme Court Justice in U.S. history

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.



KARPAS: REBIRTH AND RENEWAL

We dip these herbs, the karpas, into salt water in order to mingle the fresh taste of freedom with the sad memories and tears of slavery. As we do this, we become mindful of all those who still suffer under the yoke of oppression today and the need to continue to fight for freedom.



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch ata Adonai, Eloheinu Melech haolam, borei p'ri ha'damah.

Blessed is the Force of Life, the strength of workers, who brings forth the fruits, grains and vegetables from our bountiful earth.

Eat the parsley dipped in salt water.

YAHATZ: BREAKING OF THE MATZAH

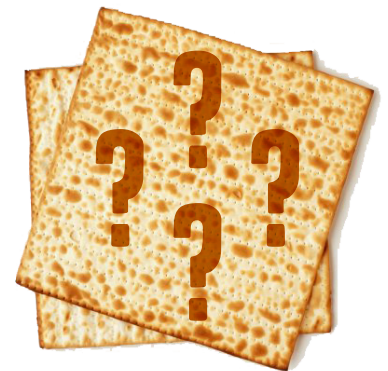
Matzah is the bread that the Hebrew ancestors hastily prepared as they fled from Egypt. We break this matzah in half as a reminder that although the process of redemption began with the Exodus, part remains hidden. After dinner, we will share the afikoman, so that we may savor the taste of redemption and be reminded to do our share to bring about a better world.

MAGGID: TELLING THE STORY

The heart of the Seder is the maggid, a Hebrew term derived from the word haggadah, which means “storytelling.” The story is the longest section of the Seder and is a time for thinking, discussion and, most of all, questions.

MA NISHTANA: 4 QUESTIONS

Gathering at the Seder table was—and is—a time to ask and discuss, a time to search for answers. It is a time to ask without fear: That, too, is a mark of our freedom.



MAH NISHTANAH, HA-LAYLAH HA-ZEH, MI-KOL HA-LEYLOT?

1. She-b'khol ha-leylot 'anu 'okhlin chameytz u-matzah, ha-laylah ha-zeh, kulo matzah?
2. She-b'khol ha-leylot 'anu 'okhlin sh'ar y'raqot, ha-laylah ha-zeh, maror?
3. She-b'khol ha-leylot 'eyn 'anu matbilin 'afilu pa `am 'achat, ha-laylah ha-zeh, shtey fe `amim?
4. She-b'khol ha-leylot 'anu 'okhlin beyn yoshvin u-veyn m'subin, ha-laylah ha-zeh, kulanu m'subin?

WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS?

1. Why is it that on all other nights during the year we eat either bread or matzah, but on this night we eat only matzah?
2. Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?
3. Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?
4. Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

THE MAGGID CONTINUES

Approximately 4,000 years ago, the Jewish people were slaves in Egypt. We retell this story each year to remind ourselves of the importance of human freedom, reassuring us that freedom for all people is possible.

Nearly 4,000 years ago there was a famine in the Land of Israel. An Israelite named Jacob took his family and settled in Egypt, where there was plenty of food. The children of Jacob lived well in Egypt, becoming a prosperous and numerically strong nation.

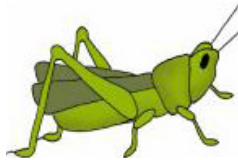
Sometime later, a new king came to the throne of Egypt. He feared the Israelites because there were so many of them. He said, "If there is a war, they will join our enemies and fight against us." Taskmasters were set over the Israelites, imposing heavy labor to build the cities of Pithom and Raamses, among others.

THE TEN PLAGUES

In the story of Exodus, when Moses first approached Pharaoh to request that the Israelites be set free, Pharaoh refused. God responded by sending a series of 10 plagues. After each one, Moses again asked Pharaoh to free the people, and each time Pharaoh refused—or agreed, only to change his mind soon afterwards. Finally, after the 10th and worst plague, the killing of the first-born sons of Egypt—including Pharaoh's own child—he let the Israelites go. Even as we are grateful for our freedom, we are pained by the knowledge that our freedom came at the expense of great misfortune to the Egyptian people.



As we recite each ancient plague, we must also reflect on the plagues that still impact our world and particularly our democracy. Together with the help of your table captain, please participate in an exercise on plagues and how we can conquer them.



ANCIENT PLAGUES

- Blood
- Frogs
- Lice
- Beasts
- Blight
- Boils
- Hail
- Locusts
- Darkness
- Killing of the First Born

MODERN PLAGUES

- Hunger
- Homelessness
- Human Trafficking
- Discrimination
- Unemployment
- Domestic Violence
- Poverty
- Forced Displacement
- Inequity
- Apathy

let my people



LET MY PEOPLE GO

When Israel was in Egypt's land,
Let My people go!
Oppressed so hard they could not stand,
Let My people go!

Refrain:
Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
To let My people go!

You need not always weep and mourn,
Let My people go!
And wear these slav'ry chains forlorn,
Let My people go!

Poster by Dan Resinger, 1969

Soviet Jews were prevented from emigrating to Israel and the West until the collapse of the Soviet Union. JCRC was heavily involved in the fight for the freedom of Soviet Jewry, and now the Bay Area is home to over 40,000 emigres. Hundreds of thousands of emigres live in the U.S., Germany and throughout Western Europe, while over 1 million live in Israel today.

THE MAGGID CONTINUES

The Israelites left Egypt at midnight in such a hurry that they did not have time to let their bread dough rise. Instead, they baked it immediately and it came out flat and hard—the first matzah.

The Israelites escaped to the Sea of Reeds with the Egyptians in hot pursuit. Moses said before God: “Ruler of the universe, what can I do?” God replied: “Lift up your rod!” Moses lifted his rod and the waters parted and the Israelites crossed over on dry land.

From the Sea of Reeds, the Israelites traveled on to Mount Sinai where God gave them the Torah. At Sinai, they entered into a covenant with God that sustains them to this day and teaches them to cherish a vision of the world free of oppression, discrimination and suffering.

DAYENU: IT WOULD HAVE BEEN ENOUGH

In a Passover Seder, we list the elements of God's liberation of the Israelites and say that each one, alone, would have been enough – in Hebrew, Dayenu.

Ilu hotzianu mimitzrayim, dayenu
Ilu natan lanu et hashabbat, dayenu
Ilu natan lanu et hatorah, dayenu

Had God brought us out of Egypt, only brought us out of Egypt – Dayenu
Had God given us the Sabbath, only given us the Sabbath – Dayenu
Had God given us the Torah, only given us the Torah – Dayenu

SECOND CUP

Pluralism

As we raise our cups, we recognize San Francisco's flourishing **pluralism**, of which Jews have been a part since the city's founding. Our society benefits from the multiplicity of cultures, exchange of ideas and outward-looking focus on the global stage. Pluralism is absolutely key to our shared survival as we commit to honor and respect our differences as core strengths to a thriving democracy.



Clara Elizabeth Chan Lee, First Chinese American Woman to register to vote, 1911, Alameda County

*Baruch atah Adonai, eloheynu melech haolam
bo're p'ri ha'gafen.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

Drink the glass of wine or juice.



The Signing of the United Nations Charter, 1945 in San Francisco, Copyright: United Nations, Photo on Flickr

DEMONSTRATING DEMOCRACY

“WHERE YOU SEE WRONG OR INEQUALITY OR INJUSTICE, SPEAK OUT, BECAUSE THIS IS YOUR COUNTRY. THIS IS YOUR DEMOCRACY. MAKE IT. PROTECT IT. PASS IT ON.” —Thurgood Marshall

“Let us never forget that government is ourselves and not an alien power over us. The ultimate rulers of our democracy are not a President and senators and congressmen and government officials, but the voters of this country.” —Franklin D. Roosevelt

“WE HAVE THE OLDEST WRITTEN CONSTITUTION STILL IN FORCE IN THE WORLD, AND IT STARTS OUT WITH THREE WORDS, ‘WE, THE PEOPLE.’ ”

—Ruth Bader Ginsburg

“One’s country is worth dying for, and democracy is worth dying for, because it’s the most deeply honorable form of government ever devised by man.”

—Ronald Reagan

“Elections remind us not only of the rights but the responsibilities of citizenship in a democracy.”

—Robert Kennedy

“WOMEN MUST ASSUME THE RESPONSIBILITY OF MAINTAINING FREEDOM OF SPEECH IN THIS LAND. THEY MUST ASSUME ALSO THE RESPONSIBILITY OF THE BALLOT THROUGH GOVERNMENT STUDY.”

—Florence Prag Kahn

“A PEOPLE INSPIRED BY DEMOCRACY, HUMAN RIGHTS AND ECONOMIC OPPORTUNITY WILL TURN THEIR BACK DECISIVELY AGAINST EXTREMISM.”

—Benazir Bhutto

“Democracy, pure democracy, has at least its foundation in a generous theory of human rights. It is founded on the natural equality of mankind. It is the cornerstone of the Christian religion. It is the first element of all lawful government upon earth.” —John Quincy Adams

“If people don’t vote, everything stays the same. You can protest until the sky turns yellow or the moon turns blue, and it’s not going to change anything if you don’t vote.”

—Dolores Huerta

“IT IS CERTAIN, IN ANY CASE, THAT IGNORANCE, ALLIED WITH POWER, IS THE MOST FEROCIOUS ENEMY JUSTICE CAN HAVE.”

—James Badlwin

“DEMOCRACY CANNOT START AND END IN ELECTIONS ONLY. TRUE DEMOCRACY BEGINS ON THE DAY AFTER THE ELECTIONS, IN GRANTING HUMAN RIGHTS AND CONCERN FOR CITIZENS’ WELFARE.” —Shimon Peres

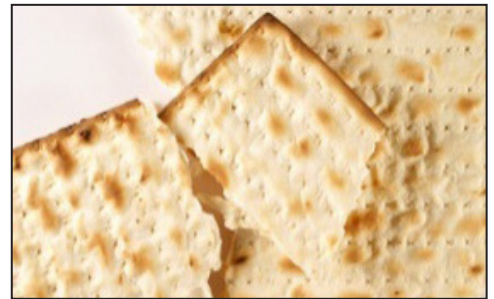
“Democracy rests upon two pillars: one, the principle that all men are equally entitled to life, liberty and the pursuit of happiness; and the other, the conviction that such equal opportunity will most advance civilization.” —Louis D. Brandeis

TOO MANY PEOPLE EXPECT WONDERS FROM DEMOCRACY, WHEN THE MOST WONDERFUL THING OF ALL IS JUST HAVING IT. —Walter Winchell

MATZAH

Everyone should take a piece of matzah now and eat it after the prayers.

This is the bread of affliction. It reminds us of the flight from bondage, when the Jews left Egypt in such a hurry that there was no time for the bread to rise. When we eat it we remember how awful are the chains of slavery, and in the sharing of matzah we strengthen the bonds that unite us in our quest to fight slavery today.



*Baruch atah Adonai, eloheynu melech haolam,
hamotzi lechem min haaretz.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Baruch atah Adonai, eloheynu melech haolam,
asher kidshanu bemitzvotav vetzivanu al achiylat matzah.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Blessed is the Source of Nourishment who gives us bread.

*Blessed is the Source of Nourishment who requires that we eat the bread of affliction at this season,
so the memory of slavery will not be far from us.*

MAROR

Everyone takes a piece of bitter herb.

The bitter herb stings the eyes and awakens the heart. It reminds us how the Egyptians embittered the lives of the Jewish people. It reminds us that when there is oppression anywhere, we all shall taste its bitterness.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

Baruch ata Adonai elohaynu melech ha'olam, asher kidshanu bemitzvotav vetzivanu al achilat maror.

Blessed are You, Source of Salvation, who has sanctified us by the commandment to eat bitter herbs, and commanded us to taste and reflect upon the bitterness of human repression.

Eat the bitter herbs.



LET ALL WHO ARE HUNGRY, COME AND EAT.

LET ALL WHO ARE IN NEED, COME AND SHARE THE PASSOVER MEAL.

THIS YEAR, WE ARE STILL HERE - NEXT YEAR, IN THE PROMISED LAND.

THIS YEAR, WE ARE STILL SLAVES - NEXT YEAR, FREE PEOPLE.

ENJOY THE MEAL!



AFIKOMEN

The hidden piece of matzah represents the stories hidden from view – the lives of many immigrants and their families, members of the LGBT community waiting for society to accept them, and those targeted simply for who they are. Until these divided parts are made one again, our Seder cannot conclude. Reuniting the afikomen symbolizes that it is in our power to make whole that which is broken and to work toward bringing freedom to everyone in the world.

THIRD CUP

Self-Determination

As we raise our cups, let us pause to honor the ongoing efforts by people around the world who seek to sustain their democratic **self-determination**. From our friends and loved ones in Israel and Palestine to our fellow Americans, we continue to uphold our commitment to supporting the peaceful and democratic self-determination of all peoples.



**INVEST IN
PEACE**

*Baruch atah Adonai, eloheyenu melech haolam
bo're p'ri ha'gafen.*

ברוך אתה יי, אלהינו מלך העולם,
בורא פרי הגפן.

Drink the glass of wine or juice.



NOW WE WILL REFLECT ON THE INSPIRING WORDS OF HARVEY MILK, AN LGBT ACTIVIST AND JEWISH SAN FRANCISCAN

I have tasted freedom. I will not give up that which I have tasted. I have a lot more to drink. For that reason, the political numbers game will not be played. I know the rules of their game now and how to play it.

It's not my victory, it's yours and yours and yours. If a gay can win, it means there is hope that the system can work for all minorities if we fight. We've given them hope.

People thought the pope would run the country. But after six months in office, when Kennedy started to do things, people never questioned him again. If I do a good job people won't care if I'm green or have three heads.

If I turned around every time someone called me a faggot, I'd be walking backward and I don't want to walk backward.

The important thing is not that we can live on hope alone but that life is not worth living without it.

If a bullet should enter my brain, let that bullet destroy every closet door.

Hope will never be silent.

CUP OF ELIJAH

Throughout history, the name of Elijah has been the sound of hope. We open the door at this time to welcome Elijah's spirit. The open door also symbolizes the doors we must open for ourselves and for others who seek freedom from injustice.

On this night, we welcome the prophet Elijah and speak of ancient promise.

On this night, we reclaim a tradition of dreams.

On this night, we open wide the door of hope.

As the spirit of Elijah enters this room and our lives, it reminds us that hope is something we have with us here and now. Hope is not a feeling we wait for, it is a commitment to a future we hope to create.

THE FOURTH CUP

Resilience

As we raise our fourth and final cup, we recognize the **resilience** of what it will take for each of us to safeguard and empower San Francisco's inclusive values. With this cup of wine, may our resilience persevere in our embrace of the vision for our city and country. Democracy, pluralism and self-determination cannot be sustained without advocates and activists from all sectors of society who are willing to continue the good fight, even when the going gets tough.

*Baruch atah Adonai, eloheynu melech haolam
bo're p'ri ha'gafen.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגָּפֶן.

Drink the glass of wine or juice.

“Every tomorrow has two handles; we can take hold of the handle of anxiety, or the handle of faith. And the first battle is won, my brothers and sisters, when we fight for belief in ourselves, and find that it has come to us while we are still battling. We must not allow petty things to color our lives and stimulate them into vast proportions of evil. To dwell on every slight and clutch it close to our breast and nourish it will corrode our thinking. We're on the move now, and as Frederick Douglass said, “Power concedes nothing without a struggle.” It never has, and it never will.”

—Shirley Chisholm, 1969



OSEH SHALOM

Oseh shalom bimromav,
Hu yaseh shalom aleinu,
V'al kol Yisrael,
V'al kol yoshvei teiveil,
V'imru. Amen.

May the One who makes peace in the high heavens
Make peace for us, for all Israel
And all who inhabit the earth.
Amen.

CLOSING

We end our Passover Seder by saying in unison:

May slavery give way to freedom

May hate give way to love

May ignorance give way to wisdom

May despair give way to hope

Next year, at this time, may everyone, everywhere, be free!



I LEFT MY HEART IN SAN FRANCISCO

I left my heart in San Francisco
High on a hill, it calls to me
To be where little cable cars climb halfway to the stars
The morning fog may chill the air, I don't care

My love waits there in San Francisco
Above the blue and windy sea
When I come home to you, San Francisco
Your golden sun will shine for me

This haggadah belongs to you. If you don't wish to keep it, please leave it on the table at the entrance of the room. Guests are welcome to take extra copies from the table for future Seders. We care about our environment and strongly encourage the reuse of this haggadah.



*Jewish Community Relations Council and the Jewish Community Center of San Francisco are
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