

*(The reader raises the wine cup  
and says:)*

Ba-rukh a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam  
bo-ray p'ri ha-ga-fen.

Blessed art thou, O Lord our God, King of the Universe,  
who createst the fruit of the vine.

*(Drink the wine while reclining on  
the left side.)*

Blessed art thou, O Lord our God, King of the Universe,  
who hast sanctified us with thy commandments, and com-  
manded us to wash the hands.

*(The reader washes his hands.)*

Ba-rukh a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam  
ha-mo-tzi le-chem min ha-a-retz.

Blessed art thou, O Lord our God, King of the Universe,  
who brings forth bread from the earth.

*(Everyone at the table takes a piece  
of the two upper matzah and pronounces  
the following blessing, in unison:)*

Ba-rukh a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam  
a-sheer ki-d'sha-nu b'mitz-vo-tav v'tzi-va-nu al a-khi-lat  
ma-tzah.

Blessed art thou, O Lord our God, King of the Universe,  
who hast sanctified us with thy commandments, and com-  
manded us to eat unleavened bread.

*(Everyone eats a piece of matzah.  
The reader then takes some pieces of bitter  
herb—slices of raw horse-radish—dips  
each piece into charoseth, passes it  
to the company, and says:)*

Ba-rukh a-tah a-do-nai e-lo-he-nu me-lekh ha-o-lam  
a-sheer ki-d'sha-nu b'mitz-vo-tav v'tzi-va-nu al a-khi-lat  
ma-ror.

Blessed art thou, O Lord our God, King of the Universe,

who hast sanctified us with thy commandments, and com-  
manded us to eat bitter herbs.

*(Everyone eats. The reader then breaks  
off a piece of the undermost matzah for  
himself and everyone of the company,  
puts some ground horse-radish  
on each piece, passes it to the company, and  
says:)*

In memory of the Temple after the manner of Hillel:

Thus did Hillel during the time the Holy Temple stood:  
he used to wrap together unleavened bread and bitter herb  
and eat them together, that he might perform what is said,  
With unleavened cake and bitter herbs shall they eat it.

*(Everyone eats. The reader stands:)*

Brothers and sisters, we have been remembering our  
slavery and our liberation. But just as it was we, not our  
ancestors only, who were liberated in Egypt, so it is we,  
not our ancestors only, who live in slavery. Our slavery is  
not over, and our liberation is not complete. The task of  
liberation is long, and it is work that we ourselves must do.

What is the work of liberation? That same Hillel tells us  
in three questions: "If we are not for ourselves, who will  
be for us? If we are for ourselves only, what are we? If  
not now, when?"

As the Talmud tells us, we, like Moses and Martin Luther  
King, may not live to complete the task; but neither may we  
refrain from beginning. *If not now, when?* We are about to  
eat; may our dinner give us strength for the work ahead!  
We are about to drink; may our wine give us joy for the  
work ahead!

May we give each other strength in the struggle, just as  
we share this bread.

*(The reader pauses, takes a whole sheet of  
matzah, breaks off a piece for himself,  
and hands the rest to the next person—who  
does the same until the matzah has circled  
the table. As it is being handed around,  
the company sings:)*

Im eyn a-ni li mi li?  
 U-kh'she-a-ni l'atz-mi mah a-ni?  
 V'im lo akh-shav ey-ma-tay,  
 V'im lo akh-shav ey-ma-tay?

(All then eat the matzah. The reader resumes:)

May we give each other joy in the struggle, just as we share this wine.

(The reader pours some wine from his own cup into that of the person next to him—who does the same until the wine has circled the table, and the last person has poured wine from his cup into that of the reader. All then stand, lift their cups, and say in unison:)

**Liberation  
 NOW!  
 NEXT Year IN  
 A WORLD of  
 FREEDOM**

(All drink. The company then joins in singing:)

We shall overcome,  
 We shall overcome,  
 We shall overcome,  
 Some day!  
 Deep in my heart,  
 I do believe,  
 We shall overcome some day.

We'll walk hand in hand . . . (CHORUS)  
 Black and white together . . . (CHORUS)  
 We are not afraid . . . (CHORUS)  
 The people shall be free . . . (CHORUS)  
 We shall live in peace . . . (CHORUS)  
 We shall overcome!

(Supper is then served. All of the company eat and drink joyfully. The eating should not continue longer than 12 o'clock, for during the time the Holy Temple stood the paschal lamb was eaten only until midnight. After dinner the company sings songs of freedom and celebration, beginning with Chad Gad-ya—"One Only Kid." The children search for the afikomen, whoever finds it is rewarded, and there is general merriment.)

### The Kid of the Haggadah

Nathan Alterman

There in the marketplace, bleating among the billy-goats  
 and nannies,  
 Wagging his thin little tail—as thin as my finger—  
 Stood the Kid—downcast, outcast, the leavings of a  
 poor man's house,  
 Put up for sale without a bell, without even a ribbon,  
 for just a couple of cents.

Not a single soul in the market paid him any attention,  
 For no one knew—not even the goldsmith, the sheep-  
 shearer—  
 That this lonesome little kid would enter the Haggadah

And his tale of woe become a mighty song.

But Daddy's face lit up,  
He walked over to pat the Kid's forehead—and bought  
him.

And so began one of those songs  
That people will sing for all history.

The Kid licked Daddy's hand,  
Nuzzled him with his wet little nose;  
And this, my brother, will make the first verse of the  
song:

"One only Kid, one only Kid, that my father bought for  
two zuzim."

It was a spring day, and the breezes danced;  
Young girls winked and giggled, flashed their eyes;  
While Daddy and the Kid walked into the Haggadah  
To stand there together—small nose in large hand, large  
hand on small nose.

To find in the Haggadah—  
So full already of miracles and marvels—  
A peaceful place on the last page,  
Where they can hug each other and cling to the edge  
of the story.

And this very Haggadah whispers  
"Join us . . . you're welcome here . . . you belong,  
Among my pages full of smoke and blood,  
Among the great and ancient tales I tell."

So I know the sea was not split in vain,  
Deserts not crossed in vain—  
If at the end of the story stand Daddy and the Kid  
Looking forward and knowing their turn will come.

— Translated from the Hebrew  
by Judy Spelman and AIW

## CHAD GADYA

Chad gad-ya, chad gad-ya.  
D'za-bin ab-ba bit-rey zu-zey,  
Chad gad-ya, chad gad-ya.

V'a-ta shun-ra v'a-khal l'gad-ya  
D'za-bin ab-ba bit-rey zu-zey,  
Chad gad-ya, chad gad-ya.

V'a-ta khal-ba v'na-shakh l'shun-ra  
d'a-khal l'gad-ya  
D'za-bin ab-ba bit-rey zu-zey,  
Chad gad-ya, chad gad-ya.

V'a-ta chut-ra v'hi-kah l'khal-ba  
d'na-shakh l'shun-ra d'a-khal l'gad-ya  
D'za-bin ab-ba bit-rey zu-zey,  
Chad gad-ya, chad gad-ya.

V'a-ta nu-ra v'sa-raf l'chut-ra d'hi-ka l'khal-ba  
d'na-shakh l'shun-ra d'a-khal l'gad-ya  
D'za-bin ab-ba bit-rey zu-zey,  
Chad gad-ya, chad gad-ya.

V'ata ma-ya v'kha-va l'nu-ra d'sa-raf l'chut-ra  
d'hi-ka l'khal-ba d'na-shakh l'shun-ra d'a-khal l'gad-ya  
D'za-bin ab-ba bit-rey zu-zey,  
Chad gad-ya, chad gad-ya.

Va-ta to-ra v'sha-ta l'ma-ya d'kha-va l'nu-ra d'sa-raf  
l'chut-ra  
d'hi-ka l'khal-ba d'na-shakh l'shun-ra d'a-khal l'gad-ya  
D'za-bin ab-ba bit-rey zu-zey,  
Chad gad-ya, chad gad-ya.

V'a-ta ha-sho-chet v'sha-chat l'to-ra d'sha-ta l'ma-ya  
d'kha-vah  
l'nu-ra d'sa-raf l'chut-ra d'hi-ka l'khal-ba d'na-shakh  
l'shun-ra d'a-khal l'gad-ya  
D'za-bin ab-ba bit-rey zu-zey,  
Chad gad-ya, chad gad-ya.

V'a-ta mal-akh ha-ma-vet v'sha-chat l'sho-chet d'sha-chat  
l'to-ra  
d'sha-ta l'ma-ya d'kha-va l'nu-ra d'sa-raf l'chut-ra d'hi-ka  
l'khal-ba d'na-shakh l'shun-ra d'a-khal l'gad-ya  
D'za-bin ab-ba bit-rey zu-zey,  
Chad gad-ya, chad gad-ya.

V'a-ta ha-ka-dosh ba-rukh hu v'sha-chat l'mal-akh ha-ma-  
vet d'sha-chat  
l'sho-chet d'sha-chat l'to-ra d'sha-ta l'ma-ya d'kha-va l'nu-

ra d'sa-raf l'chut-ra d'hi-ka l'khal-ba d'na-shakh l'shun-ra  
 d'a-khal l'gad-ya  
 D'za-bin ab-ba bit-rey zu-zey,  
 Chad gad-ya, chad gad-ya.

### ONE ONLY KID

One only kid, one only kid,  
 My father bought for two zuzim,  
 One only kid, one only kid.

Then came a cat  
 And ate the kid  
 My father bought for two zuzim,  
 One only kid, one only kid.

Then came a dog  
 And bit the cat  
 That ate the kid  
 My father bought for two zuzim,  
 One only kid, one only kid.

Then came a stick  
 And beat the dog  
 That bit the cat  
 That ate the kid  
 My father bought for two zuzim,  
 One only kid, one only kid.

Then came the flame  
 And burned the stick  
 That beat the dog  
 That bit the cat  
 That ate the kid  
 My father bought for two zuzim,  
 One only kid, one only kid.

Then came the water  
 And quenched the flame  
 That burned the stick  
 That beat the dog  
 That bit the cat  
 That ate the kid  
 My father bought for two zuzim,  
 One only kid, one only kid.

Then came the ox  
 And drank the water  
 That quenched the flame  
 That burned the stick  
 That beat the dog  
 That bit the cat  
 That ate the kid  
 My father bought for two zuzim,  
 One only kid, one only kid.

Then came the slaughterer  
 And slaughtered the ox  
 That drank the water  
 That quenched the flame  
 That burned the stick  
 That beat the dog  
 That bit the cat  
 That ate the kid  
 My father bought for two zuzim,  
 One only kid, one only kid.

Then came the Angel of Death  
 And slew the slaughterer  
 That slaughtered the ox  
 That drank the water  
 That quenched the flame  
 That burned the stick  
 That beat the dog  
 That bit the cat  
 That ate the kid  
 My father bought for two zuzim,  
 One only kid, one only kid.

Then came the Holy One (be He blessed!)  
 And slew the Angel of Death  
 That slew the slaughterer  
 That slaughtered the ox  
 That drank the water  
 That quenched the flame  
 That burned the stick  
 That beat the dog  
 That bit the cat  
 That ate the kid  
 My father bought for two zuzim,  
 One only kid, one only kid.



# FREE ASSOCIATIONS



**T**he Seder should draw on much more of human wisdom than is assembled in this Haggadah. The disputation on violence and nonviolence, the celebration of love and its relation to liberty, the recognitions of God—all should be reexamined from year to year. We ourselves, as we read this Haggadah, have remembered other songs, poems, and proclamations. They have come freely and vagrantly to mind. They illustrate the kinds of work that tellers of the Haggadah might want to include.

## *From the Statement of the National Jewish Organizing Project*

The authors of injustice and oppression in America are not Jewish. We name the Pharaohs in Congress and the White House, who multiply the weapons that will someday burn us all to death. We name the Pharaohs who condemn Black babies to die at twice the rate of whites. We

name the Pharaohs in our great auto companies, who condemn the public to be mangled and die rather than spend their profits on a car that would protect its occupants. We name the Pharaohs in a hundred county courthouses and city jails and college administration buildings, who harass the young and break their freedom of speech and press. We name the Pharaohs who poison the air and water, the Pharaohs who build pyramids of steel and canals of concrete where once stood neighborhoods.

The age of the individual prophet is over, but the prophetic voice and mission must arise from the People, the Community, the Movement.

## *From an editorial note by David Kolodney*

What of the Israel that is a nation-state? We had said, Israel shall become a nation lest it perish among the nations. Shall it then be like unto the nations? The flesh must survive; but shall the soul perish while the flesh survive? And shall Israel, one among the nations, be a stranger unto us? We watch and fear.

## *From a Haggadah by Marilyn Lowen*

LISTEN, Jews, Hebrews, Israelis,  
fugitives at the Ethical Culture Society  
the Third World cries out to us.

COME home. last year/this year in Jerusalem together  
or there will be no next year for any of us.

Don't rejoice at the drowning of the Egyptians  
at the loss of their first-born/our cousins' death  
is our sorrow, Rejoice at the death of the Pharaohs  
at the nakedness of his HIGH priests/remember the  
Egyptian people also in bondage/& NEVER  
cast the first stone

or we will all become like that decadent  
prophet

Moses Dayan saying:

"For eight years now they sit in their refugee camps  
in Gaza, and before their very eyes, we turn into our  
homestead the land and the villages in which they and  
their forefathers have lived. . . . we are a generation of



settlers, and without the steel helmet and the cannon we cannot plant a tree and build a house. Let us not shrink back when we see the hatred fermenting and filling the lives of hundreds of thousands of Arabs, who sit all around us. Let us not avert our eyes, so that our hand shall not slip."

the poison of the MASTER has now infected our people/were we more righteous in bondage?

DO NOT thank GOD this Passover

for bringing us out of the land of Egypt.

Rather ask him

WHY OH LORD WHY US

why did you bring us out  
give us money and a gun  
and leave our brethren in Egypt

our brothers/our cousins  
our black our brown family  
/before we were bleached  
in this desert of exile  
we too were healthy with color.

WHY LORD DID you let us wander  
so long/imagining freedom/  
when we have only  
the greatest bondage of all  
the yoke of "PROTECTING FREEDOM" while our  
brothers  
scream and die  
while the false prophet/Dayan  
leads our people/sun blinded

this PASSOVER  
we beseech thee O Lord  
Deliver us back into Egypt  
that we may join with our  
brothers

until we ALL SHALL BE FREE.

next year in the THIRD WORLD

## *From the Working Paper of the Jewish Liberation Project*

True commitment to the Jewish tradition necessitates participation in revolutionary struggles. Such a revolutionary direction is often subverted or suppressed by the various Jewish power structures, both in Israel and in the diaspora (especially in the U. S.).

With regard to Israel, we are united in our commitment to her survival and flourishing. Moreover, we feel that Israel is the most important factor in the life of the Jewish people today: Israel provides a unique opportunity for the realization of the social ideals of the Jewish heritage.

We maintain a vision for Israel as a just, democratic, socialist nation, and feel closest to the collective and chalutzic elements there. We intend to work with fellow leftists in Israel in creating a society that will exemplify to all freedom from both international and domestic coercion, manipulation and the achievement of socialism and participatory democracy.

The most obvious way to work to achieve these goals is by aliya, thus also solving our own problems of the Jewish anomaly in the diaspora. Many among us will, for various reasons, remain in the diaspora and should in no way be treated as sellouts. Fraternal criticism from the diaspora should be welcome as a healthy phenomenon which will strengthen progressive Israeli forces.

## *From an editorial note by Alan Rinzler*

What's wrong with the American Jewish Establishment is it's completely lost track of what being Jewish is—Kedoshim Tehiyu—in the pursuit of safety and material gain. Instead of striving after holiness and righteousness and all the necessary actions therewith, American Jewish life is largely geared toward defense and chauvinistic fund-raising.

For example: the willingness of the Jewish Establishment to compromise their own ethical/moral posture for the sake of what they think is the best interests of Israel. Don't rock the boat or give the (goyishe) Establishment any trouble or they'll pull the rug out from under Israel.



What I would like to see here is a reaffirmation of that sense of striving after holiness, that sense of responsibility for one's self, for bringing God into our lives, for living with the Law and the Word in a truly human and loving way, EVERY MINUTE.

*From William Blake*

And was Jerusalem builded here  
Among these dark Satanic mills?

Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds, unfold!  
Bring me my chariot of fire!

I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land.



*From a letter by Bob Moses*

We are smuggling this note from the drunk tank of the county jail in Magnolia, Mississippi. Later on, Hollis will lead out with a clear tenor into a freedom song, Talbert and Lewis will supply jokes, and McDew will discourse on the history of the black man and the Jew.

McDew—a black by birth, a Jew by choice, and a revolutionary by necessity—has taken on the deep hates and deep loves which America and the world reserve for those who dare to stand in a strong sun and cast a sharp shadow.

This is Mississippi, the middle of the iceberg. Hollis is leading off with his tenor, "Michael row the boat ashore, Alleluia; Christian brothers don't be slow, Alleluia; Mississippi's next to go, Alleluia." This is a tremor in the middle of the iceberg—from a stone that the builders rejected.

*From Adolf Eichmann*

I sat at my desk and got on with my job.

*From Yevgeny Yevtushenko*

Over Babiy Yar  
 there are no memorials.  
 The steep hillside like a rough inscription.  
 I am frightened.  
 Today I am as old as the Jewish race.  
 I seem to myself a Jew at this moment.  
 I, wandering in Egypt.  
 I, crucified. I perishing.  
 Even today the mark of the nails.  
 I think also of Dreyfus, I am he.  
 The Philistine my judge and my accuser.  
 Cut off by bars and cornered,  
 ringed round, spat at, lied about;  
 the screaming ladies with the Brussels lace  
 poke me in the face with parasols.

Over Babiy Yar  
 rustle of the wild grass.  
 The trees look threatening, look like judges.  
 And everything is one silent cry.  
 Taking my hat off.  
 I feel myself slowly going gray  
 And I am one silent cry  
 Over the many thousands of the buried;  
 am every old man killed here,  
 every child killed here.

When the last anti-semita on the earth  
 is buried for ever  
 let the Internationale ring out.

*From "the events" in France, May 1968*

The French Establishment: It is only that filthy German Jew,  
 Cohn-Bendit, who has led astray  
 our youth.

The French Student Movement, chanting in the streets: We  
 are all German Jews! We are all  
 German Jews!

*From The Rolling Stones\**

Let's drink to the hard-working people,  
 Let's drink to the lowly of birth.  
 Raise your glass to the good and the evil,  
 Let's drink to The Salt Of The Earth.  
 Say a pray'r for the common foot soldier,  
 Spare a thought for his back-breaking work.  
 Say a prayer for his wife and his children  
 Who burn the fires and who still till the earth.

And when I search a faceless crowd,  
 A swirling mass of gray and black and white,  
 They don't look real to me,  
 In fact they look so strange.

Let's drink to the hard-working people,  
 Let's think of the lowly of birth.  
 Spare a thought for the rag-taggy people,  
 Let's drink to The Salt Of The Earth.  
 Let's drink to the hard-working people,  
 Let's drink to The Salt Of The Earth.  
 Let's think of the two thousand million,  
 Let's think of the humble of birth.

*From Herbert Marcuse*

The construction of a free society would create new incentives for work. In the exploitative societies, the so-called work instinct is mainly the (more or less effectively) introjected necessity to perform productively in order to earn a living. But the life instincts themselves strive for the unification and enhancement of life; in nonrepressive sublimation they would provide the libidinal energy for work on the development of a reality which no longer demands the exploitative repression of the Pleasure Principle.

The "incentives" would then be built into the instinctual structure of men. Their sensibility would register, as biological reactions, the difference between the ugly and the

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beautiful, between calm and noise, tenderness and brutality, intelligence and stupidity, joy and fun, and it would correlate this distinction with that between freedom and servitude.

The social expression of the liberated work instinct is cooperation, which, grounded in solidarity, directs the organization of the realm of necessity and the development of the realm of freedom.

And there is an answer to the question which troubles the minds of so many men of good will: what are the people in a free society going to do? The answer which, I believe, strikes at the heart of the matter was given by a young black girl. She said: for the first time in our life, we shall be free to think about what we are going to do.

*From Rabbi Aaron Samuel Tamaret of Mileitchitz*  
(Translated by Rabbi Everett Gendler)

This message was conveyed by the Holy One, blessed be He, in connection with the last of the plagues upon Egypt, when he Himself executed the judgment of death directly by His own power: "'For I will go through the land of Egypt in that night,' I and not an intermediary." Now obviously the Holy One, blessed be He, could have given the Children of Israel the power to avenge themselves upon the Egyptians, but He did not want to sanction the use of their fists for self-defense even at that time; for, while at that moment they might merely have defended themselves against evil-doers, by such means the way of the fist spreads through the world, and in the end defenders become aggressors. Therefore the Holy One, blessed be He, took great pains to remove Israel completely from any participation in the vengeance upon the evil-doers, to such an extent that they were not permitted even to see the events. For that reason midnight, the darkest hour, was designated as the time for the deeds of vengeance, and the Children of Israel were warned not to step outside their houses at that hour—all this in order to remove them totally and completely from even the slightest participation in the deeds of destruction, extending even to watching them.

The language itself is very precise "... and none of you shall go out of the door of his house until the morning"—"that there not be in your midst the plague of the

destroyer." Which means: your abstention from any participation in the vengeance upon Egypt will prevent the plague of vengeance from stirring the power of the destroyer which is in you yourselves.

The Children of Israel, then, must derive this lesson from the events of that Passover eve: not to put their trust in wealth, and not to put their trust in might, but rather in the God of truth and justice, for this will serve to defend them everywhere against those who would dominate by the power of the fist.

*From the prophet Gandhi*

Non-violence is the law of the human race and is infinitely greater than brute force.

Non-violence affords the fullest protection to one's self-respect and sense of honour, but not always to possession of land or movable property, though its habitual practice does prove a better bulwark than the possession of armed men to defend them. Non-violence in the very nature of things is of no assistance in the defence of ill-gotten gains and immoral acts. It is therefore inconsistent with the possession of other people's countries, i.e. modern imperialism which is frankly based on force for its defence.

When non-violence is accepted as the law of life it must pervade the whole being and not be applied to isolated acts.

Complete civil disobedience is rebellion without the element of violence in it. An out-and-out civil resister simply ignores the authority of the State. He becomes an outlaw claiming to disregard every unmoral State law. Thus, for instance, he may refuse to pay taxes, he may refuse to obey the law of trespass and claim to enter military barracks in order to speak to the soldiers, he may refuse to submit to limitations upon the manner of picketing and may picket within the proscribed area. In doing all this he never uses force and never resists force when it is used against him. . . .

We must cease to dread violence, if we will have the country free. Can we not see that we are tightly pressed in the coil of violence? The peace we seem to prize is a mere makeshift, and it is bought with the blood of the starving millions. If the critics could only realize the torture of their

slow and lingering death brought about by forced starvation, they would risk anarchy and worse in order to end that agony. The agony will not end till the existing rule of spoliation has ended. . . .

Where there is only a choice between cowardice and violence, I would advise violence. Unless you feel that in non-violence you have come into possession of a force infinitely superior to the one you have and in the use of which you are adept, you should have nothing to do with non-violence and resume the arms you possessed before.

### *From John XXIII: in Pacem in Terris*

Since the right to command is required by the moral order and has its source in God, it follows that, if civil authorities pass laws or command anything opposed to the moral order and consequently contrary to the will of God, neither the laws made nor the authorizations granted can be binding on the consciences of the citizens, since God has more right to be obeyed than men. Otherwise, authority breaks down completely and results in shameful abuse. As St. Thomas Aquinas teaches: *Human law has the true nature of law only in so far as it corresponds to right reason, and in this respect it is evident that it is derived from the eternal law. In so far as it falls short of right reason, a law is said to be a wicked law; and so, lacking the true nature of law, it is rather a kind of violence. . . .*

The production of arms is allegedly justified on the grounds that in present-day conditions peace cannot be preserved without an equal balance of armaments. And so, if one country increases its armaments, others feel the need to do the same; and if one country is equipped with nuclear weapons, other countries must produce their own, equally destructive.

Consequently, people live in constant fear lest the storm that every moment threatens should break upon them with dreadful violence. And with good reason, for the arms of war are ready at hand.

Justice, then, right reason and consideration for human dignity and life urgently demand that the arms race should cease; that the stockpiles which exist in various countries should be reduced equally and simultaneously by the parties concerned; that nuclear weapons should be

banned; and finally that all men come to an agreement on a fitting program of disarmament, employing mutual and effective controls. . . .

Today the universal common good poses problems of world-wide dimensions, which cannot be adequately tackled or solved except by the efforts of public authority which is in a position to operate in an effective manner on a world-wide basis.

This public authority must be set up by common accord and not imposed by force. Its action must be inspired by sincere and real impartiality: it must be an action aimed at satisfying the universal common good. The difficulty is that there would be reason to fear that a supra-national or world-wide public authority, imposed by force by the more powerful nations, might be an instrument of one-sided interests. Even though there may be pronounced differences between nations as regards the degree of their economic development and their military power, they are all very sensitive as regards their juridical equality and the excellence of their way of life. For that reason, they are right in not easily yielding obedience to an authority imposed by force, or to an authority in whose creation they had no part, or to which they themselves did not decide to submit by their own free choice.

### *From the Bay Area Institute and People's Park, Berkeley*

They dallied with the sublime.

They took it from the animals and the plants.

They took it from the Indians who lived as one with the land.

They took it from the poor from time immemorable.

They took it from the Mexicans.

They took it from the Blacks.

They took it from the air we breathe and the water we drink.

They took it from us with a bulldozer, cyclone fence and four thousand Officers-Of-The-State.

It is going.

It will soon be gone.

It is TURF.

*From the Jewish Partisans of World War II*

A-ni ma-a-min, a-ni ma-a-min, a-ni ma-a-min,  
 Be-e-mu-na sh'lay-ma b'vi-at ha-ma-shi-ach,  
 B'vi-at ha-ma-shi-ach, a-ni ma-a-min b'vi-at ha-ma-shi-ach.  
 B'vi-at ha-ma-shi-ach a-ni ma-a-min,  
 a-ni ma-a-min, a-ni ma-a-min,  
 V'af al pi she-yit-ma-may-a, im kol zeha-ni ma-a-min,  
 V'af al pi she-yit-ma-may-a, im kol zeha-ni ma-a-min.

I believe with a perfect faith in the coming of the Messiah;  
 and, though he tarry, nonetheless do I believe he will come!

*From the Midrash Rabbah, Exodus, XXI*

And Rabbi Eliezer said: The Holy One, blessed be He,  
 said to Moses: "There is a time to pray briefly and a time  
 to pray at length. My children are in dire distress, the sea  
 shuts them in and the enemy is pursuing, and you stand  
 here adding prayer on prayer! *Speak unto the Children of  
 Israel, that they go forward!*



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—AIW