

הַגָּדָה הוֹמָנְסְטִית
שֶׁל פֶּסַח



A HUMANIST HAGGADAH FOR PASSOVER

MACHAR -
THE WASHINGTON CONGREGATION
FOR SECULAR HUMANISTIC JUDAISM

THE MACHAR HAGGADAH FOR PASSOVER

Revised in 2002, this haggadah was created by Machar members and Rabbi Binyamin Biber, using our own original material as well as selections and adaptations from the following sources:

The Humanist Haggadah, by Rabbi Sherwin T. Wine, Society for Humanistic Judaism;
Haggadah for Passover, by Rabbi and Mrs. Daniel Friedman, Congregation Beth Or;
A Haggadah for Peace by the Friends of Peace Now;
A Lesbian Feminist Haggadah, by Judith Majur; and
A Seder for the Children of Abraham, by New Jewish Agenda.

JOIN US! KEEP IN TOUCH! BE INVOLVED!

For information on how to become a new or more active member, please be in touch:
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This haggadah and other Secular Humanistic Jewish services are available through the "Holidays" link on the Machar website: <www.machar.org>.
We hope to see you again soon and for many years to come.

THE PASSOVER SEDER

The Passover Seder is one of the most important celebrations on the Jewish cultural calendar.

It provides a setting of family love and unity in which all Jews can rededicate themselves to the ideal of human freedom and growth.

The ritual of the occasion involves the use of certain symbolic foods:

P'RI HA-GAP <u>H</u> EN	"the fruit of the vine" - wine or grape juice
MAT <u>S</u> AH	unleavened bread
MAROR	a bitter herb (horseradish, green onion, or romaine lettuce)
KARPAS	parsley or celery
Z'RO <u>A</u>	an animal bone or a beet (for vegetarians)
BEIT <u>S</u> AH	an egg, hard-boiled then roasted
TAP <u>P</u> UZ	an orange (a recent addition)
HAR <u>O</u> SET	a condiment made from fruits, nuts, spices, and wine

WHY WE ARE TOGETHER TONIGHT

Leader:

We have come together this evening for many reasons.
We are here because Spring is all around, the Earth is reborn,
and it is a good time to celebrate with family and friends.
We are here because we are Jews,
because we are members of the Jewish nation,
with its deep historic roots and its valuable old memories and stories.

We are here to remember the old story of the liberation of the ancient Hebrews
from slavery in Egypt - a great struggle for freedom and dignity.
We are here because the struggle for human freedom never stops.
We are here to remember all people - Jews and non-Jews -
who are still struggling for their freedom.

As we feel how wonderful and important it is for diverse peoples to come together,
let us recite and then sing the words of **HINNEH MAH TOV**.

HINNEH, MAH TOV - BEHOLD, HOW GOOD! (Adaptation* of T'hillim / Psalms 133.1)

Everyone:

**Behold, how good and how pleasant it is
when peoples* dwell together in unity!**

**Hinneḥ, mah tov u-mah naim
shevet ammim* gam yahad!**

**הִנֵּה, מַה־טוֹב וּמַה־נָּעִים
שִׁבֶּת עַמִּים גַּם יַחַד!**

*Originally "brothers," `ahim.

NEROT - CANDLES - נְרוֹת

[Begin taking turns reading. Each person is invited to read a grouped set of lines - or to pass.]

It is said, there is nothing new under the sun, yet nothing remains the same.
Against the backdrop of eternity the earth displays an ever-changing countenance.
The sun rises and the sun sets, yet each day and each season is fresh and new.

Slowly, one season emerges from another.
The harshness of ice and snow yields to gentle, nourishing showers.
Inevitably, the cold, dark days succumb to the warmth and light of Spring.
We rejoice in the warm light and rich blessings of this season.

The celebration of Passover represents the perennial rebirth and survival
of the Jewish people and the world of nature.
The light of these candles symbolizes a renewal of life, a reaffirmation of freedom.

Leader:

N'-varekh `et ha-`or
ka-`asher niqqavets b'-tsavta`
l'-hadliq nerot shel yom tov.
B'-`or ha-herut
n'-varekh `et ha-haiyim.

נְבָרָךְ אֶת הָאוֹר
כְּאֲשֶׁר נִקְבְּץ בְּצוֹתָא
לְהַדְלִיק נְרוֹת שֶׁל יוֹם טוֹב.
בְּאוֹר הַחֲרוּת
נְבָרָךְ אֶת הַחַיִּים.

Everyone:

**Let us bless the light
as we gather together
to kindle the festival candles.
With the light of liberation
let us bless life.**

[The candles are lit.]

QIDDUSH - DEDICATION - קִידּוּשׁ THE FIRST CUP OF THE FRUIT OF THE VINE

Leader:

Let us all fill our glasses with the fruit of the vine.

[Resume taking turns reading. Each person is invited to read a grouped set of lines - or to pass.]

Spring is the season of new growth and new life.
Every living thing must either grow, or die; growth is a sign and a condition of life.

Human beings are perhaps unique among the Earth's inhabitants.
Our most significant growth takes place inwardly.
We grow as we achieve new insights, new knowledge, new goals.

Let us raise our cups to signify our gratitude for life,
and for the joy of knowing inner growth, which gives human life its meaning.
Together, with raised cups, let us say:

Leader:

P'ri ha-gaphen - `itto, nishteh "L'-Haiyim!" פְּרִי הַגָּפֶן - אֶתּוֹ נִשְׁתֶּה "לְחַיִּים!"

Everyone:

The fruit of the vine - with it, let us drink "To Life!"
"L'-Haiyim!"

"לְחַיִּים!"

Leader:

Let us all now drink the first cup of the fruit of the vine.

HEVE`-NU SHALOM ALEI-KHEM - WE WISH PEACE UPON YOU ALL

(Hebrew folk song)

Heve`-nu **shalom alei-khem.**

הִבְאֵנוּ שְׁלוֹם עֲלֵיכֶם!

Heve`-nu **shalom alei-khem.**

We wish (literally: "have brought") peace upon you all.

Heve`-nu **shalom alei-khem.**

Heve`-nu **shalom, shalom, shalom alei-khem.** *[once more from the beginning]*

Peace upon you all.

THE MEANING OF THE PASSOVER STORY

[Resume taking turns reading. Each person is invited to read a grouped set of lines - or to pass.]

Passover is the celebration of life.

The story of the Jewish people is truly a triumph of life.

Against the odds of history, the Jewish people have done more than survive -
we have adapted creatively to each new time, each new place,
from the birth of our people to the present day.

Even though death has pursued us relentlessly,
time and time again, we have chosen to live.

During the many centuries of the Jewish experience,
memories of destruction are tempered
by the knowledge that the world can also be good.

We have endured slavery and humiliation.

We have also enjoyed freedom and power.

Darkness has been balanced by light.

Our forebears traveled the Earth
in search of the safety and liberty they knew must exist.

We have learned to endure.

We have learned to progress.

We are proud survivors.

We celebrate our good fortune

and seek the advancement of all.

Leader:

One of the customs of the seder is the asking of questions - questions about what the ritual actions of the seder mean. The Passover tradition involves the youngest children asking - actually singing - about these matters in a song we call "The Four Questions."

In a moment the students of Machar's Jewish Cultural School will sing the:

ARBA QUSHYOT - FOUR QUESTIONS - אַרְבֵּעַ קוּשְׁיּוֹת

Why is this night different from all other nights?

1. On all other nights we eat either bread or matsah.
Why, on this night, do we eat only matsah?
2. On all other nights we eat herbs of any kind.
Why, on this night, do we eat only bitter herbs?
3. On all other nights, we do not dip our herbs even once.
Why, on this night, do we dip them twice?
4. On all other nights, we eat either sitting or leaning.
Why, on this night, do we eat while leaning?

מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־הַלַּיְלוֹת?

(1) שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה.
הַלַּיְלָה הַזֶּה כָּלוּ מָצָה.

(2) שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת.
הַלַּיְלָה הַזֶּה מְרוּר.

(3) שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפְּלוּ פְּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

(4) שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבֵּין.
הַלַּיְלָה הַזֶּה כָּלְנוּ מְסַבֵּין.

ARBA QUSHYOT - FOUR QUESTIONS - TRANSLITERATED

Mah nishtanah
ha-lailah ha-zeh
mi-kol ha-leilot?
mi-kol ha-leilot?

What distinguishes
this night
from all (other) nights?

1

She-b-khol ha-leilot
`anu `okhlin
hamets u-matsah,
hamets u-matsah,
ha-lailah ha-zeh
ha-lailah ha-zeh
kulo matsah?

Whereas on all (other) nights
we eat
leavened or unleavened bread,

(why on) this night

all (of it is) matsah?

ha-lailah ha-zeh, ha-lailah ha-zeh kulo matsah?

2

She-b-khol ha-leilot
`anu `okhlin
sh`ar y'raqot, sh`ar y'raqot,
ha-lailah ha-zeh,
ha-lailah ha-zeh
maror, maror?

Whereas on all (other) nights
we eat
the rest of (various) vegetables,
(why on) this night

(only) bitter vegetables?

ha-lailah ha-zeh, ha-lailah ha-zeh, maror, maror?

3

She-b-khol ha-leilot
`ein `anu matbilin
`aphilu pa'am `ehat,
`aphilu pa'am `ehat,
ha-lailah ha-zeh
ha-lailah ha-zeh
sh'tei ph'amim?

Whereas on all (other) nights
we don't dip
even one time,

(why on) this night

two times?

ha-lailah ha-zeh, ha-lailah ha-zeh sh'tei ph'amim?

4

She-b-khol ha-leilot
`anu `okhlin
bein yoshvin u-vein m'subin,
bein yoshvin u-vein m'subin,
ha-lailah ha-zeh,
ha-lailah ha-zeh
kulanu m'subin?

Whereas on all (other) nights
we eat
either sitting or reclining,

(why on) this night

all of us are reclining?

ha-lailah ha-zeh, ha-lailah ha-zeh kulanu m'subin?

MAGGID - מַגִּיד STORY-TELLER

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

These questions are a central part of tonight's seder ceremony.
Yet before we answer them, let us tell a story of Jewish hope.
The tale of our people's first quest for freedom
from slavery in Egypt was written so long ago
that no one knows how much of it is fact and how much is fiction.
Like all good stories, however, its moral lessons are valid and important.

It is written that long ago, during a time of famine,
the ancient Israelites traveled to Egypt.
According to this legend, the Israelites at that time were all in a single family -
Jacob and his children.

One of Jacob's sons was Joseph.
He was so wise that the ruler of Egypt - the Pharaoh -
made Joseph a leader over all the people of Egypt.

But as time passed, another Pharaoh became the ruler of Egypt.
He did not remember about Joseph and his wise leadership.
This new Pharaoh turned the Israelites into slaves,
and burdened them with heavy work and sorrow.

After the Israelites were in Egypt for over 400 years, a man arose among them.
He demanded that Pharaoh let his people go!
Many times he risked his life to insist on the freedom of his people,
until he finally succeeded.

At our Passover Seder, we celebrate the story of Moses
and the people he led out of slavery 3000 years ago.
We celebrate the struggle of all people to be free.
Throughout the centuries, the story of Moses and the exodus from Egypt
has inspired Jews and non-Jews in times of persecution and hardship.

Let us remember that the thirst for freedom exists in all people.
Many centuries after the legendary time of Moses,
African people were brought to America as slaves.
These slaves longed for freedom,
and they were inspired by the story of Moses and the ancient Israelites.

When the slaves in America sang "Go Down Moses,"
they were thinking of their own leaders who were working to end slavery.
Let us now sing that beautiful song.

GO DOWN MOSES

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

CHORUS:
Go down Moses,
Way down in Egypt land,
Tell old Pharaoh
To let my people go.

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

(CHORUS)

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

The freedom we celebrate tonight is not only freedom from slavery.
It is also the freedom to live in peace, with dignity and with hope for a bright future.
This constant vision has inspired the Jewish people
since the ancient times when the Bible was written.

For centuries, most Jews lived in Europe,
where they were often persecuted.
They were driven from place to place,
and their lives were often filled with terror and despair.

There came a time when many Jewish families learned of a place called America,
where people could live without fear.
This was the promise that America held out to them and to many other suffering people.

By the thousands, and then by the millions, year after year they crossed a large ocean.
Enduring separation from all they had known,
they faced the dangers of a long voyage before reaching the shores of America.

For a time, many suffered from poverty and disease.
Yet their courage, perseverance, and skills,
helped to advance the freedoms that we celebrate here tonight.

This evening, as we celebrate our own freedom
let us take notice of the on-going struggles toward freedom
here and in many other parts of the world.
Let us celebrate all these struggles with our freedom song, **HERUT L'-YISRA`EL**.

HERUT L'-YISRA`EL
FREEDOM FOR THE JEWISH PEOPLE, YISRA`EL

Herut, herut l'-Yisra`el.
Herut, herut la`adam.
Herut, herut l'-Yisra`el.
Herut, herut la-olam.

חרות, חרות לישראל.
חרות, חרות לאדם.
חרות, חרות לישראל.
חרות, חרות לעולם.

SCORED MUSIC HERE

Freedom for the Jewish people, Yisrael.
Freedom for humanity.
Freedom for the world.

OUR PLEASURE DIMINISHED BY THE PAIN OF OTHERS

Leader:

Let us all refill our cups.

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

Tonight we drink four cups of the fruit of the vine.
There are many explanations for this custom.
They may be seen as symbols of various things:
the four corners of the earth, for freedom must live everywhere;
the four seasons of the year, for freedom's cycle must last through all the seasons;
or the four matriarchs: Sarah, Rebecca, Leah, and Rachel.

A full cup of wine symbolizes complete happiness.
The triumph of Passover is diminished by the sacrifice of many human lives
when ten plagues were visited upon the people of Egypt.
In the story, the plagues that befell the Egyptians resulted from the decisions of tyrants,
but the greatest suffering occurred among those who had no choice but to follow.

It is fitting that we mourn their loss of life, and express our sorrow over their suffering.
For as Jews and as Humanists we cannot take joy in the suffering of others.
Therefore, let us diminish the wine in our cups
as we recall the ten plagues that befell the Egyptian people.

Leader:

As we recite the name of each plague, in English and then in Hebrew,
please dip a finger in your wine and then touch your plate to remove the drop.

Everyone:

Blood - Dam (Dahm)	דָּם
Frogs - <u>Is'phardea</u> (Ts'phar-DEH-ah)	צַפְרָדַע
Gnats - Kinim (Kih-NEEM)	כִּנִּים
Flies - <u>Arov</u> (Ah-ROV)	עֲרוֹב
Cattle Disease - Dever (DEH-vehr)	דֶּבֶר
Boils - <u>Sh'hin</u> (Sh'-KHEEN)	שָׁחִין
Hail - Barad (Bah-RAHD)	בָּרָד
Locusts - `Arbeh (Ar-BEH)	אַרְבֵּה
Darkness - <u>Hoshekh</u> (KHO-shekh)	חֹשֶׁךְ
Death of the Firstborn - <u>Makkat B'khorot</u> (Ma-kat B'kho-ROT)	מַכַּת בְּכוֹרוֹת

THE SECOND CUP

DEDICATED TO THE STRUGGLE FOR PEACE AND FREEDOM

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

The second cup of wine is dedicated
not only to the struggles of the Jewish people,
but to all people seeking a secure life free of fear and persecution.
We hope and work particularly for the Israelis and the Palestinians
that they may all learn to live together in freedom and peace.

Let us strive to fulfill the words of the prophet Micah:
"They shall beat their swords into plowshares and their spears into pruning hooks.
Nation shall not take up sword against nation, they shall never again know war.
But they shall sit every one under their vines and fig trees,
and none shall make them afraid" (Micah 4.3-4).

Leader:

Let us all raise our glasses in a toast to peace and freedom for all.

P'ri ha-gaphen - `itto, nishteh

"L'-Shalom u-l'-Herut!"

פְּרִי הַגָּפֶן - אֶתּוֹ נִשְׁתֶּה
"לְשָׁלוֹם וּלְחֵרוּתֵנוּ"

Everyone:

**The fruit of the vine - with it, let us drink
"To Peace and Freedom!"**

Leader:

Now let us all drink our second cup and then sing another song of peace:

STRANGEST DREAM (Music on following page)

1:

Last night I had the strangest dream
I'd never dreamed before;
I dreamed the world had all agreed
To put an end to war.

3:

And when the paper was all signed
And a million copies made
They all joined hands and
bowed their heads
And grateful words were said.

2:

I dreamed there was a room all filled
With women and with men,
And the paper they were signing said
They'd never fight again.

4:

And the people in the streets below
Were dancing round and round
And swords and guns and uniforms
Were scattered on the ground.
(Repeat first verse)

SCORED MUSIC HERE

Leader:

And now it is time to answer those four questions
about what makes this night different from all other nights.

MATS¹AH - UNLEAVENED BREAD - מַצָּה

[Matsah held up for all to see.]

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

MATS¹AH - Why do we eat matsah?

Matsah is the symbol of our affliction and our freedom.

Legend has it that when Moses and his followers fled Egypt,
they moved so quickly that the bread they baked did not have time to rise.

However, scholars have noted that long before the Jews celebrated Passover,
Middle Eastern farmers celebrated a spring festival of unleavened bread.
This was a festival where unleavened bread was made
from the fresh barley grain newly harvested at this time of the year.

The old fermented dough was thrown out
so that last year's grain would not be mixed with this year's.
Therefore, the new season began with the eating of unleavened bread - matsah.
Later on, the Jewish people incorporated this agricultural festival
into the celebration of freedom and renewal we now call Passover.

Leader:

Let us now say a blessing for the matsah.

A BLESSING FOR THE UNLEAVENED BREAD NOIS¹I` MATS¹AH- LET US BRING FORTH MATSAH

Leader:

Nois¹i` mats¹ah - lehem min ha-`arets -
k'dei she-nistapeq v'-nit-kalkel kula-nu.

נוציא מצה - לחם מן הארץ -
כדי שנסתפק ונתכלכל כלנו.

Everyone:

**Let us bring forth matsah - food from the land -
so we all may be satisfied and sustained.**

Leader:

Let us all now eat a piece of matsah.

MAROR - THE BITTER HERB - מָרוֹר

[Maror held up for all to see.]

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

MAROR--Why do we eat maror?

Tradition says that this bitter herb is to remind us of the time of our slavery.
We force ourselves to taste pain so that we may more readily value pleasure.

Scholars inform us that bitter herbs were eaten at spring festivals in ancient times.
The sharpness of the taste awakened the senses
and made the people feel at one with nature's revival.
Thus, *maror* is the stimulus of life,
reminding us that struggle is better than the complacent acceptance of injustice.

Leader:

As a blessing for the maror, let us all sing this song about striving to be fully human.
Then we will all take a taste of horseradish on a piece of matsah.

LIH'YOT `ISH - TO BE FULLY HUMAN (Mishnah, Pirquei `Avot 2.6)

Ba-maqom she-`ein `anashim, Where people are less than human, **בְּמָקוֹם שֶׁאֵין אָנָשִׁים,**
hishaddel lih'got `ish. strive to be fully human. **הִשְׁתַּדֵּל לְהִיּוֹת אִישׁ.**

DIPPING GREENS IN SALT WATER MATBILIN KARPAS - מַטְבִּילִין כַּרְפָּס

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

SALT WATER - Why do we dip our food in salt water two times on this night?
The first time, the salty taste reminds us of the tears we cried when we were slaves.

[Greens held up for all to see.]

KARPAS - Parsley and celery are symbols of all kinds of spring greenery.
The second time, the salt water and the green can help us to remember
the ocean and green plants and the Earth,
from which we get the water and air and food that enable us to live.

Leader:

N'-varekh `et pri ha-`Adamah.

נְבָרֶךְ אֶת פְּרֵי הָאָדָמָה.

Everyone:

Let us bless the fruit of the Earth.

[Please dip your parsley into salt water two times and eat it.]

M'SUBIN - LEANING - מְסֻבִּין

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

LEANING--Why do we eat while leaning on this night?
In ancient Rome, rich people used to eat while lying on a couch
leaning on one elbow as slaves and servants fed them.

Some ancient Jews saw this relaxed type of eating as a sign of freedom and prosperity,
so they would lean to one side eating at the seder on Passover, the festival of freedom.
Some modern Jews, working with others,
helped create greater liberty and well-being for the world.

Today, we celebrate freedom and equality by sitting up and feeding ourselves,
but the leaning question remains in the service as a reminder
of how it was when our people longed for freedom.

MORE QUESTIONS

We have now answered the four traditional questions,
but there are still more questions to be answered.
There are other special foods on our Seder plate:
a bone (*z'roa*) and a beet,
a roasted egg (*beitsah*) and an orange,
and, many people's favorite, the sweet condiment (*haroset*).
Why are they here?

Z'ROA - SHANKBONE OR BEET - זְרוּעַ

[Roasted bone and beet held up for all to see.]

Z'ROA can mean a shankbone - the bone of a forelimb - or a vegetable.
This lamb's bone is the symbol of the ancient shepherd's festival of Pesah or Passover.

It was celebrated at the time of the full moon in the month lambs and goats were born.
At that time, each family would sacrifice a young lamb or goat at a spring feast.
Jews ended these sacrifices when the Jerusalem Temple was destroyed.

Since z'roa also means vegetable,
a beet can be used instead of an animal bone on the seder plate.
The Jewish people are very diverse,
so the rabbis who wrote the Talmud acknowledged this vegetarian alternative.

BEITSAH - EGG - בֵּיצָה

[Roasted egg held up for all to see.]

BEITSAH--Why do we have a beitsah on the seder plate?
Beitsah is the egg of life, a symbol of the birth of the young in spring.
Each of us begins as an egg and grows to adulthood.
The egg reminds us of our evolutionary past and of the gifts of human inheritance.
But the egg is fragile. It represents potential that can be destroyed.
Left alone, its life would perish.

Growing life needs warmth and love and security, guidance, hope, and vision.
To achieve their full potential, human beings need the support and encouragement
of family and community. Beitsah symbolizes the fragility and interdependence of life.

[All who so desire may now eat a piece of egg.]

TAPPUZ - ORANGE - תַּפּוּז

[Orange held up for all to see.]

TAPPUZ - Why have we added an orange to our seder plate?
We place this fruit among our ceremonial foods as a symbol
of our efforts to make sexual minorities feel acknowledged in our community.
We recognize the contributions made by these family members and friends.

By inviting and welcoming all with open hearts and open minds,
we celebrate diversity and freedom.
We put an orange on our seder plate as a new symbol of liberation
around sexuality and gender roles.

[All may eat a piece of orange.]

HAROSET - CONDIMENT - חֲרוֹסֵת

[Haroset held up for all to see.]

HAROSET--Why do we eat haroset?
Fruits, nuts, spices, and wine are combined to make this sweet condiment.
Being the color of clay or mortar, it reminds us of the bricks and mortar used by slaves -
Jews and others - in building the Pharaohs' palaces and cities.
Yet the taste of haroset is sweet, and thus reminds us of the sweetness of freedom.

Leader:

Let us now all eat haroset on a piece of matsah.
We now make a little sandwich - called a "korekh" or a "Hillel sandwich;"
tradition credits Rabbi Hillel with creating this sandwich 2000 years ago.
By eating some bitter herb (*maror*) and some haroset between two pieces of matsah,
you can taste the "bittersweet" meaning of Passover.

REMEMBRANCE - THE THIRD CUP

Leader:

Let us all refill our cups.

[Take turns reading. Each person is invited to read a grouped set of lines - or to pass.]

During this festival of life, let us remember our lost sisters and brothers - the millions of Jews enslaved and killed in the Holocaust. We remember them along with all the others who suffered.

They were all parts of the rainbow - of ethnic, religious and sexual minorities, of progressive activists, resistance fighters, and people with disabilities. Their anguish and death is with us, even in our times of celebration.

We resolve that their memory shall not be lost. We accept the responsibility of working to prevent such suffering from ever again occurring on this earth.

We remember the heroism of those who fought against fascism and tyranny in the forests and the cities of Europe. Men, women, and children who loved freedom and humanity struggled with their own hands against the powerful armies of those who sought to oppress and kill them.

We remember the Warsaw Ghetto Uprising on the dawn of the first day of Passover, April 19, 1943. The Nazis were coming to complete the deportation of the remaining Jews to the death camps.

A shot rang out on Nalevki Street, signaling the beginning of this Jewish revolt. A few hundred Jews with a few guns and hand grenades had decided to resist the tremendous power of the German army and the Gestapo. The courageous men and women of the Jewish Fighting Organization held out for forty-two days.

Although few of the Jewish fighters survived the battle, the story of their courage will never die. Similar acts of resistance took place in Minsk, Vilna, Bialystock, in the cities and towns of Poland, and even in the death camps - Treblinka, Sobibor, Auschwitz.

Leader:

We were slaves in Egypt and we were slaves in fascist Europe.
We have much to remember.

Let us raise our glasses to those who were taken from us
and to those who fought for freedom and life.

P'ri ha-gaphen - `itto, nishteh "L'-Haiyim!" פְּרִי הַגָּפֶן - אֶתוֹ נִשְׁתֶּה "לְחַיִּים!"

Everyone:

"L'-Haiyim!"

"לְחַיִּים!"

[All drink third cup.]

Just as the food of our Passover seder nourishes our bodies,
our sharing and our reflections at this seder uplift our spirits.
Let us celebrate the bounty of our lives
by singing our version of that old favorite "**DAIYE-NU.**"

דַּיְנוּ - DAIYE-NU

["Daiye-nu" means "Enough for us."]

`Im yesh la-nu herute-nu (3x)
daiye-nu.

אִם יֵשׁ לָנוּ חֲרוּתֵנוּ,
דַּיְנוּ.

Chorus:

Dai, daiye-nu, dai, daiye-nu, dai, daiye-nu, דַּי, דַּיְנוּ, דַּי, דַּיְנוּ, דַּי, דַּיְנוּ,
daiye-nu, daiye-nu. (repeat) דַּיְנוּ, דַּיְנוּ.

`Im yesh la-nu simhate-nu (3x)
daiye-nu.

אִם יֵשׁ לָנוּ שִׂמְחַתֵּנוּ,
דַּיְנוּ.

Chorus:

דַּי, דַּיְנוּ, דַּי, דַּיְנוּ, דַּי, דַּיְנוּ, דַּי, דַּיְנוּ, דַּיְנוּ.

`Im yesh la-nu tiqva-te-nu (3x)
daiye-nu.

אִם יֵשׁ לָנוּ תִקְוַתֵּנוּ,
דַּיְנוּ.

Chorus:

דַּי, דַּיְנוּ, דַּי, דַּיְנוּ, דַּי, דַּיְנוּ, דַּי, דַּיְנוּ, דַּיְנוּ.

If we have our freedom, it is enough for us.
If we have our happy occasion (our seder), it is enough for us.
If we have our hope, it is enough for us.

FOR A BETTER WORLD - THE FOURTH CUP

Leader:

Let us all refill our cups.

[Leader picks up cup for all to see.]

This is the cup of hope.

The seder tradition involves pouring a cup for the Hebrew prophet Elijah. For millennia, Jews opened the door for him, inviting him join their seders, hoping that he would bring with him a messiah to save the world.

Yet the tasks of saving the world - once ascribed to prophets, messiahs and gods - must be taken up by us mere mortals, by common people with shared goals.

Working together for progressive change,
we can bring about the improvement of the world, *tikkun ha-qlam* -
for justice and for peace, we can and we must.

Please join together in song.

NA'ASEH SHALOM BA-QLAM - LET US MAKE PEACE IN THE WORLD

(adapted song from the end of the Qaddish)

נְעִשָּׂה שְׁלוֹם בְּעוֹלָם. נָא נְעִשָּׂה שְׁלוֹם עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל. וְנֹאמַר, נֹאמַר: "אָמֵן."
נְעִשָּׂה שְׁלוֹם, נְעִשָּׂה שְׁלוֹם, שְׁלוֹם עֲלֵינוּ, וְעַל כָּל יִשְׂרָאֵל.
נְעִשָּׂה שְׁלוֹם, נְעִשָּׂה שְׁלוֹם, שְׁלוֹם עֲלֵינוּ, וְעַל כָּל הָעוֹלָם.

Na'aseh shalom ba-qlam.

**Na` na'aseh shalom alei-nu,
v'-al kol Yisra`el.**

V'-no`mar, no`mar: "Amen."

Let us make peace in the world.

Please let us make peace our responsibility,
& the responsibility of all (the Jewish people) Yisra`el.
And let us say, let us say: "Agreed. So be it."

**Na'aseh shalom, na'aseh shalom -
shalom alei-nu,**

v'-al kol Yisra`el.

**Na'aseh shalom, na'aseh shalom -
shalom alei-nu,**

v'-al kol ha-qlam.

Let us make peace, let us make peace -
peace is our responsibility,

& the responsibility of all (the Jewish people) Yisra`el.

Let us make peace, let us make peace -
peace is our responsibility,

and the responsibility of all the world.

[repeat these last 6 lines once, the first 3 with a higher pitch]

Everyone: **Let us make peace in the world.**

Leader: Peace is our responsibility,
the responsibility of all the Jewish people, all of *Yisra`el*,
and the responsibility of all peoples in the world.

Everyone: **Let there be peace for us all.**

Leader:

Let us now symbolically open the door of our seder
to invite in all people of good will and all those in need
to work together with us for a better world.
Let us raise our fourth cup as we dedicate ourselves
to **tiqqun olam**, the improvement of the world.

P'ri ha-gaphen - `itto, nishteh
"L'- **Tiqqun Olam!**"

פְּרִי הַגָּפֶן - אֲתוּ נִשְׁתֶּה
"לְתִקּוּן עוֹלָם!"

Everyone:

"L'- **Tiqqun Olam!**"

"לְתִקּוּן עוֹלָם!"

[All drink fourth cup.]

YAHAYS - BREAKING THE MATSAH - יַחַץ

Leader:

We have drunk the wine and tasted the special foods of the Passover celebration.
They symbolize our attachment to the traditions of our culture, to freedom, and to life.
To remind us of these values as we go back out into the world,
at the end of our festival meal, we shall return to have a final taste of matsah -
our symbol of suffering and liberation, of renewal in nature and humanity.

I am breaking this matsah into two pieces. One half I will return to the table.

[Leader breaks a matsah, sets down half, and holds up half as the `aphiqoman.]

The other half I will wrap in a napkin and save until the end of the meal.

This piece is called the **APHIQOMAN - אֶפִיקוֹמָן**.

Without it the seder cannot end, so I must make sure that it does not get lost.
Of course, I am very forgetful, so I may need help finding it if I do misplace it.
In fact, I manage to lose it every year - it ends up seemingly "hidden" (**tsaphun - תְּצַפּוּן**).
So just figure that I'll be asking all you younger folks to help me find it pretty soon.

SHULHAN OREKH - A PREPARED TABLE - שֻׁלְחַן עוֹרֵךְ

DINNER

Leader: Now it is time for our leisurely Pesah meal.
B'-te'avon! (Bon appetit!) **בְּתֵאָבוֹן!**

CONCLUSION OF THE SEDER NIRTSAH - FULFILLMENT - נִרְצָה

Leader: *[Announces the name of the child or children who found the `aphiqoman.]*
Let us continue our seder by eating one last little piece of matsah
to leave us with the taste of freedom's struggles.

[Everyone eat a last piece of matsah.]

Now, let us conclude our seder.

Everyone:

**We have recalled struggles against slavery and injustice.
We have sung of freedom and peace.
We revisited times of persecution and times of fulfillment.
Only half a century ago, Nazis committed the crimes of the Holocaust.
Today, as Jews in the United States, we are more free than at any other time.**

**Yet Jewish history shows that life is ever-changing,
and we must learn how to survive under all conditions.
When we are persecuted, we must struggle for our own freedom.
The more freedom we attain,
the more we must help others attain freedom.**

This is the lesson of Passover. This is why we celebrate the Festival of Freedom.

Leader:

Let us now conclude our celebration of Life, of Freedom, and of Peace
by standing to sing our song of hope:

MACHAR (Mahar - by Naomi Shemer) **מָחָר**

Mahar, `ulai naph'ligah ba-s'phinot (1H) Tomorrow, maybe we'll set sail in boats
me-hoph `Eilat ad Hoph Shenhav. from Eilat's shore (heading) to the Ivory Coast.
V'-al ha-mash'hatot ha-y'shanot And on the old war ships,
yat'inu tapuhei zahav. they will load oranges.

Hebrew Chorus (HC)

Kol zeh `eino mashal v'-lo` halom. All this is not a fable nor a dream,
Zeh nakhon ka-`or b'-tsohorayim. this is as true as the light of noon.
Kol zeh yavo` mahar, `im lo` ha-yom, All this will come tomorrow, if not today,
v'-`im lo` mahar, `az mohoratayim. and if not tomorrow, then the day after.

Machar, in spite of gray and gloomy skies, (1H) מָחָר, אוֹלֵי נִפְלְגָה בְּסָפְנוֹת
tomorrow will be clear and bright. מָחוּף אֵילֵת עַד חוֹף שְׁנֵהָב.
Machar, we have a hope that never dies - וְעַל הַמִּשְׁחָתוֹת הַיְשָׁנוֹת
that dawn will soon replace the night. יִטְעִינוּ תַּפּוּחֵי זָהָב.

English Chorus

Sing for tomorrow is another day. (HC) כֹּל זֶה אֵינוֹ מִשָּׁל וְלֹא חֲלוֹם.
Dream a dream that's free of care and sorrow. זֶה נִכּוֹן כְּאוֹר בְּצַהָרִים.
When it's dark, let your heart lead the way כֹּל זֶה יָבוֹא מָחָר, אִם לֹא הַיּוֹם,
and machar will be a bright tomorrow. וְאִם לֹא מָחָר, אֶז מִחֲרָתִים.

Machar, we'll put away our uniforms, (2H) מָחָר כְּשֶׁהֲצָבָא יִפְשֵׁת מִדְּיוֹ
and warriors will all join hands. לְבַנּוּ יַעֲבֵר לְדָם.
Machar, will be a brighter time I know. אַחֲרַי, כָּל אִישׁ יִבְנֶה בְּשֵׁתֵי יָדָיו
With hope we'll build a better land. (English Chorus - above) אֵת מָה שֶׁהוּא חֲלֵם הַיּוֹם.

Mahar, k'she-ha-tsava` yiph'shot madav Tomorrow, when the army removes its uniforms,
libbenu ya-avor l'-dom. (2H) our hearts will turn to silence.
`Ahar, kol `ish yivneh bishtei yadav Afterward, all will build with their own two hands
`et mah she-hu` halam ha-yom. what they dreamed today.

Final Chorus

Kol zeh `eino mashal v'-lo` halom. כֹּל זֶה אֵינוֹ מִשָּׁל וְלֹא חֲלוֹם.
Zeh nakhon ka-`or b'-tsohorayim. זֶה נִכּוֹן כְּאוֹר בְּצַהָרִים.
Kol zeh yavo` mahar, `im lo` ha-yom, כֹּל זֶה יָבוֹא מָחָר, אִם לֹא הַיּוֹם,
v'-`im lo` mahar, v'-`im od lo` mahar, וְאִם לֹא מָחָר, וְאִם עוֹד לֹא מָחָר,
v'-`im od lo` mahar, `az mohoratayim. וְאִם עוֹד לֹא מָחָר, אֶז מִחֲרָתִים.

Everyone:

NEXT YEAR, PEACE IN JERUSALEM

Wish each other:

Hag Sameah! Gut Yontiv! Happy Passover!