

A PASSOVER HAGGADAH
FOR A
UNITARIAN UNIVERSALIST
SEDER



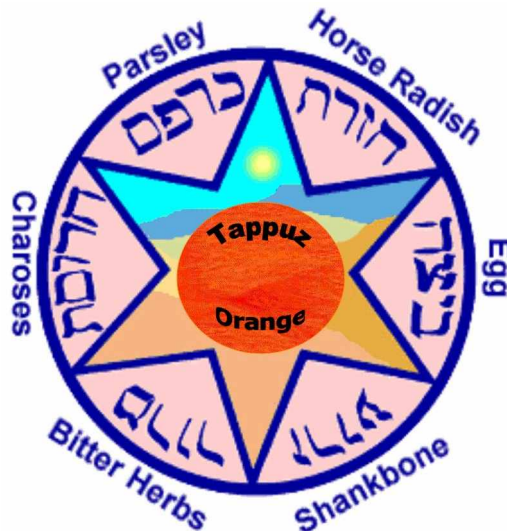
BASED ON A *HUMANIST HAGGADAH FOR PASSOVER* CREATED BY MACHAR - THE
WASHINGTON CONGREGATION FOR SECULAR HUMANISTIC JUDAISM

THE PASSOVER SEDER

The Passover Seder is one of the most important celebrations on the Jewish calendar. Even Jews that are not religious the rest of the year will attend a Seder. Seders also have a universal appeal because of the values being celebrated: freedom, striving against oppression, and the enhancing of liberty for all. These values are a source of inspiration for people fighting against their own oppression. The Haggadah, the book that serves as a guide to the Seder, comes in many 'flavors' to respond to different needs, historical circumstances and to many different people: Orthodox, Conservative, Reform, Reconstructionist and Secular Jews; feminists, gays and lesbians, even Christian-oriented.

The rituals involve the use of certain symbolic foods. Below you will see a representation of a Seder plate on which many of these foods appear.

P'RI HA-GAPHEN	"the fruit of the vine" - wine or grape juice
MATZAH	unleavened bread
MAROR	a bitter herb (horseradish, green onion, or romaine lettuce)
KARPAS	parsley or celery
Z'ROA	an animal bone or a beet (for vegetarians)
BEITSAH	an egg, hard-boiled then roasted
HAROSET	a condiment made from fruits, nuts, spices, and wine
TAPPUZ	an orange is a recent addition to the traditional Seder



A Seder is a participatory experience. Everyone is invited to share in telling this ancient story. Let us begin...

WHY WE ARE TOGETHER TONIGHT

Leader:

We have come together this evening for many reasons.
We are here because Spring is all around and the Earth is reborn.
It is a good time to celebrate with family and friends.
We are here because tonight we are all Jews in spirit
and we can appreciate Judaism's historic roots as part of our own UU tradition.

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 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 Hinneh, mah tov u-mah naim
when people dwell together in unity! shevet ahim gam yahad!

הִנֵּה מַה־טוֹב וּמַה־נִּיְעִים שֶׁבֶת אֲחִים יַסִּיחֻד

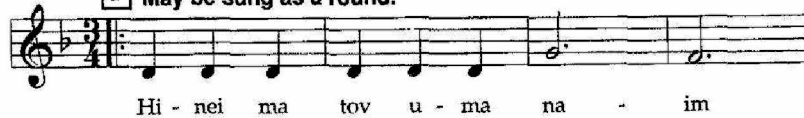
Hinei Ma Tov

Psalms 133

Traditional

Warmly

1 May be sung as a round.



Fine



D.C. al Fine



NEROT - CANDLES - נְרוֹת

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

It is said, there is nothing new under the sun, yet nothing remains the same.
The sun rises and the sun sets, yet each day and each season is fresh and new.
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

Leader:

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

[Take turns reading. Each person can read a group of lines - or pass.]

Spring is the season of rebirth and new life.
Let us raise our cups to signify our gratitude for life.

Leader:

Together, with raised cups, let us say:

Leader:

P'ri ha-gaphen - `itto, nishteh "L'-Haiyim!" פְּרִי הַגֶּפֶן - אֶתוֹ 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.

MIRIAM'S CUP

[Take turns reading. Each person can read a group of lines - or pass.]

Miriam, the sister of Moses, was a strong prophet who first saved Moses when he was a baby and then joined him to lead the Jewish people to freedom.

In the book of Exodus we read, "And Miriam the prophet took a timbrel in her hand; and all the women went out after her, with timbrels and with dances. And Miriam sang unto them, Sing ye to the Lord, for He is highly exalted; The horse and his rider hath He thrown into the sea." As Miriam once led the women of Israel in song and dance to praise God for the miracle of splitting the Red Sea, so we now rejoice and celebrate freedom.

Miriam's cup is filled with water, rather than wine. A legend teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This well was given by God to Miriam to honor her bravery and devotion to the Jewish people. Both Miriam and her well were spiritual oases in the desert, sources of sustenance and healing. Her words of comfort gave the Hebrews the faith and confidence to overcome the hardships of the Exodus.

We now fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Let everyone now drink a cup of water as a symbol that our daughters may continue to draw from the strength and wisdom of their heritage.

(Fill Miriam's cup. When Miriam's cup is filled, raise the goblet)

Everyone:

We place Miriam's cup on our Seder table to honor the important role of women in our tradition and history. Their stories have been told too little.

Leader:

May we, like the children of Israel leaving Egypt, be guarded and nurtured and kept alive in the wilderness. Give us wisdom to understand that the journey itself holds the promise of redemption.

DIPPING GREENS - KARPAS - כַּרְפָּס

[Take turns reading. Each person is invited to read a group 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.

נְבַרְךָ אֶת פְּרֵי הָאָדָמָה.

Everyone:

Let us bless the fruit of the Earth.

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

YAHATS - BREAKING THE MIDDLE MATZAH - יָחַץ

Leader:

I am breaking this Matzah into two pieces. One half I will return to the table.
The other half I will wrap in a napkin and save until the end of the meal.
This piece is called the `AFIKOMAN - אֶפִיקוֹמָן. Without it the Seder cannot
end, so I must make sure that it does not get lost. I may need help finding it if
I do misplace it.

[Leader breaks the middle Matzah, sets down half, and holds up half as the `afikoman.]

ARBA QUSHYOT - FOUR QUESTIONS - אַרְבֵּעַ קוּשְׁיּוֹת

Leader:

One of the customs of the Seder is the asking questions about what the rituals of the Seder mean. The Passover tradition involves the youngest children asking "The Four Questions."

Why is this night different from all other nights?

1. On all other nights we eat either bread or Matzah.
Why, on this night, do we eat only Matzah?
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?

[The Hebrew version of the Four Questions is below and the transliteration is on the next page.]

מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־הַלַּיְלוֹת?

1) שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה.
הַלַּיְלָה הַזֶּה כָּלוּ מֶצֶה.

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

3) שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְילוּ פַּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

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

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?

2
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
`achilu pa'am `ehat,
`achilu 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?

[Take turns reading. Each person is invited to read a group 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 hope.
The tale of our people's first quest for freedom
from slavery in Egypt comes from ancient times.

It is written that long ago, during a time of famine,
the ancient Israelites traveled to Egypt.
They did not go to settle permanently, but only to escape the famine.
The Israelites at that time were a single family - Jacob and his children.

One of Jacob's sons was Joseph. Joseph was gifted about dreams and what
they meant. Joseph interpreted Pharaoh's dream. He advised the Pharaoh
that a great famine was coming and how to save Egypt from it.
Because of this, the Pharaoh made Joseph a leader over 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.

[Matzah held up for all to see.]

Leader:

This is the bread of affliction that our ancestors ate during their hasty departure from Egypt.
Let all who are hungry come and eat.
Let all who are in need come share our Passover.

MAGGID - STORY-TELLER - מַגִּיד

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

After the Israelites were in Egypt for over 400 years, a man arose among them.
Moses 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 this traditional spiritual.

GO DOWN MOSES

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

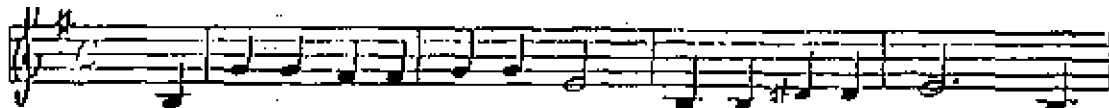
CHORUS:

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

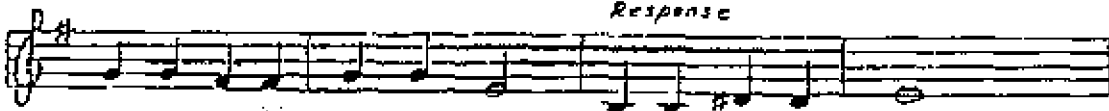
When Moses took them from their toil, Let my people go!
 He led them all to freedom's soil, Let my people go!

(CHORUS)

GO DOWN MOSES



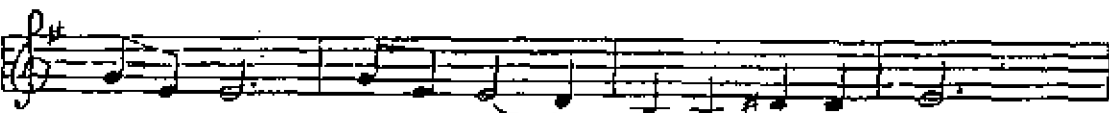
When Is-rael was in E-gypt land, Let my peo-ple go. Op-



pressed so hard they could not stand, Let my peo-ple go.



Go down, Mo-sea, Way down in E-gypt's land;



Tell old Pha-raoh, Let my peo-ple go.

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 group of lines - or to pass.]

Tonight we drink four cups of wine or grape juice, 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 seasons;
or the four promises of redemption: I will bring you out, I will deliver you, I will
redeem you and I will take you to be my people.

A full cup of wine symbolizes complete happiness.
The triumph of Passover is diminished by the sacrifice of many human lives
when 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 we cannot take joy in the suffering of others.
Therefore, let us diminish the wine in our cups as we recall the ten plagues.

Leader:

As we recite each plague, dip your knife in your wine and mark a drop of wine on your plate.

Everyone:

- | | |
|-------------------|----------------------------|
| 1. Blood | 6. Boils |
| 2. Frogs | 7. Hail |
| 3. Gnats | 8. Locusts |
| 4. Flies | 9. Darkness |
| 5. Cattle Disease | 10. Death of the Firstborn |

Leader:

Let us celebrate the bounty of our lives by reading an updated version of the traditional DAYYE-NU responsively.

DAYYE-NU -

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

If we were delivered from bondage while others remained enslaved, could we say Dayyenu?

If we could be at peace while others died in wars, could we say Dayyenu?

If we were born to prosper while others were born to poverty, could we say Dayyenu?

If we alone were chosen while others were forgotten, could we say Dayyenu?

If we had enough to eat while others starved, could we say Dayyenu?

If our houses were safe while others lived in fear, could we say Dayyenu?

If we have had a place we belonged while others were far from home, could we say Dayyenu?

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

In the same spirit, our celebration today is also shadowed by our awareness of continuing sorrow and oppression in all parts of the world.

Ancient plagues are mirrored in modern tragedies.

In our own time ordinary people suffer and die as a result of the tyrants who rule over them. While we may rejoice in the defeat of tyrants, we must also express our sorrow at the suffering of the many innocent people.

Leader:

As the pain of others diminishes our joys, let us once more diminish our ceremonial drink as we together recite the names of these *modern* plagues:

- | | |
|------------|-------------------------------|
| 1. Hunger | 6. Injustice |
| 2. War | 7. Poverty |
| 3. Tyranny | 8. Ignorance |
| 4. Greed | 9. Pollution of the Earth |
| 5. Bigotry | 10. Indifference to Suffering |

Z'ROA - SHANKBONE - זְרוּעַ

[Roasted bone held up for all to see.]

Z'ROA – Why do we have a shankbone on the Seder plate?

The shankbone is symbolic of the paschal lamb, sacrifice made for Pesah in the Temple in Jerusalem. In the exodus story, the doorposts of the Jewish homes were marked with animals' blood so that the angel of death would “pass over” their homes and not take their first-born children. The Pesah sacrifices were made each year as a symbol of that act.

MATZAH - UNLEAVENED BREAD - מַצָּה

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

MATZAH – Why do we eat Matzah?

Matzah reminds us that when the ancient Israelites left Egypt they had to leave suddenly without time to prepare.

They departed so quickly that the bread they baked did not have time to rise.

MAROR - THE BITTER HERB - מָרוֹר

[Maror held up for all to see.]

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

MAROR—Why do we have Maror on the Seder plate? Tradition says that this bitter herb is to remind us of the bitterness of slavery. As it is said “They embittered their lives with hard labor, with mortar and bricks, and with all manner of labor in the field.”

BEITSAH - EGG - בֵּיצָה

[Roasted egg held up for all to see.]

BEITSAH – Why do we have an egg on the Seder plate?

The egg is a symbol of life and of the rebirth that occurs each Spring.

But the egg is also fragile and so it also represents potential that can be destroyed.

Growing life needs warmth and love and security, guidance, hope, and vision.

Beitsah is also a symbol of the interdependent web of life.

THE SECOND CUP DEDICATED TO THE STRUGGLE FOR PEACE AND FREEDOM

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

The second cup of wine is dedicated to all people
seeking a secure life free of fear and persecution.
We hope 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 הַגֶּפֶן - אֶתּוֹ נִשְׁתֶּה

"לְשָׁלוֹם וְלְחֵירוּת!"

Everyone:

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

Leader:

Now let us all drink our second cup.

A BLESSING FOR THE UNLEAVENED BREAD MOTZI` MATZAH – LET US BRING FORTH MATZAH

Leader:

Let us now say a blessing for the Matzah.

Leader:

Notzi' matzah - lehem min ha-'aretz -
k'dei she-nistapeq v'-nit-kalkel kula-nu.

נוצִיא סֵצָה - לֶחֶם מִן הָאָרֶץ -
כְּדֵי שֶׁנִּסְתַּפֵּק וְנִתְכַלֵּל כָּלֵנוּ.

Everyone:

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

Leader:

Let us all now eat a piece of Matzah.

M'SUBIN - LEANING - מְסֻבִּין

Leader:

LEANING – Why do we eat while leaning on this night?

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

In ancient times eating while reclining was a sign of luxury because they were being fed by others. Traditional Haggadahs instruct participants to eat Matzah while leaning to one side as a sign of their freedom. Although today we celebrate freedom and equality by sitting up and feeding ourselves, the leaning question remains in the service as a reminder that there are still people longing for freedom and that we should appreciate our own freedom.

HAROSET - CONDIMENT - חֲרֹסֶת

[Haroset held up for all to see.]

Leader:

HAROSET – Why do we place Haroset on the Seder plate?

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

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.

TAPPUZ - ORANGE - תַּפּוּז

[Orange held up for all to see.]

Leader:

TAPPUZ - Why have we added an orange to our Seder plate?

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

This orange is a symbol of the liberation of sexuality and gender roles. We place this fruit among our ceremonial foods as a symbol of our inclusion and acknowledgement of sexual minorities in our community. We recognize the contributions made by these family members and friends. By welcoming all with open hearts and minds, we celebrate diversity and freedom.

[All may eat a piece of orange.]

[Each person receives a teaspoon with some Maror and Haroset on it. After we read the passage below, we will eat it.]

Leader:

We eat together this Maror and Haroset – the bitter and sweet – to remind us that life's sadness is tempered by joy.

[All may eat a the Maror and Haroset.]

Leader:

We will 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 Matzah, you can taste the "bittersweet" meaning of Passover.

[All make and eat the Hillel Sandwich.]

[Take turns reading. Each person is invited to read a group 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 hope for a bright future. This constant vision has inspired people since the time when the Bible was written.

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.

Leader:

Let us celebrate all these struggles with a responsive reading:

What sacrifices would we make for freedom today?

What would we leave?

How far would we go? How deeply would we look within ourselves?

Our ancestors had no time to await the rising of the bread.

Yet we, who have the time, what do we do to be worthy of our precious inheritance?

We were slaves in Egypt...but now we are free.

How easy it is for us to relive the days of our bondage as we sit in the warmth and comfort of our Seder.

How much harder to relieve the pain of those who live in the bitterness of slavery today.

Leader:

Let us sing a song expressing our hope for peace and a better world.

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

Hebrew folk song - We wish (literally: "have brought") peace upon you all.

Heve` -nu shalom alei-khem.

Heve` -nu shalom alei-khem.

Heve` -nu shalom alei-khem.

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

Peace upon you all.

SHULHAN OREKH - A PREPARED TABLE - שְׁלֵחַן עֹרֵךְ

Dinner

Leader:

Now it is time for our Pesah meal. Bon appetit!

AWARENESS - THE THIRD CUP

Leader:

Let us all refill our cups.

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

We drink this third cup in gratitude for all the gifts we have been given. The Seder reminds us of the gifts of relationships of family and friends, of our material possessions, and of the greatest gift of all: the ability to challenge, question, choose and to strive for freedom.

Leader:

P'ri ha-gap~~hen~~ - '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!”

[All drink third cup.]

Leader:

Just as the food of our Passover Seder nourishes our bodies, our sharing and our reflections at this Seder uplift our spirits.

ELIJAH'S CUP

Leader:

Let us all refill our cups.

[All cups are refilled and Elijah's cup is also filled.]

[Leader picks up Elijah's cup for all to see.]

Leader:

This is the cup of hope. The Seder tradition is to pour a cup for the Hebrew prophet Elijah. For millennia, Jews opened the door for him, inviting him to join their Seders, hoping that he would bring with him a messiah to save the world.

FOR A BETTER WORLD - THE FOURTH CUP

[Take turns reading. Each person can read a group of lines - or pass.]

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, for justice and for peace. We can and we must.

Leader:

Please join me in reading responsively "This Great Lesson" (Reading 579 from *Singing the Living Tradition*.)

We can never make the world safe by fighting.

Every nation must learn that the people of all nations are children of God, and must share the wealth of the world.

You may say this is impracticable, far away, can never be accomplished, but it is the work we are appointed to do.

Sometime, somehow, somewhere, we must ever teach this great lesson.

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 improving of the world.

P'ri ha-gaphen - 'itto. nishteh
"L'- Tiquun Olam!"

פְּרִי הַגֶּפֶן - אֶתוֹ נִשְׁתֶּה
"לְתִקּוּן עוֹלָמוֹ"

[All drink fourth cup.]

Everyone:

To Improving our world!

CONCLUSION OF THE SEDER NIRTSAH - FULFILLMENT - נִרְצָה

The name of the child or children who found the `afikoman is announced

Leader:

Let us conclude our Seder by eating one last little piece of Matzah to leave us with the taste of freedom's struggles.

[Everyone eat a last piece of Matzah.]

Everyone:

We have recalled struggles against slavery and injustice.
We have sung of freedom and peace.
Today, living in the United States,
we are more free than people have been at any other time in history.

Yet 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 a song of hope:

Bashanah Habaah

Soon the day will arrive
When we will be together
And no longer will man live in fear.
And the children will smile
Without their wondering whether
On that day, dark new clouds
will appear.

Chorus:
Od tir eh, od tir eh,
Ka-ma tove ye-hi yeh
Bashanah, bashanah habaah

Wait and see, wait and see,
What a world there can be,
If we share, if we care, you and me.

Everyone:

Hag Sameah! Gut Yontiv! Happy Passover!

Sources:

Although this Haggadah was primarily based on THE MACHAR HAGGADAH FOR PASSOVER it also used sources /inspiration from the following:

Singing the Living Tradition ©1993 Unitarian Universalist Association

Gates of Freedom Haggadah by Chaim Stern ©1993 Chaim Stern

Gates of Shabbat: A Guide for Observing Shabbat by Mark Dov Shapiro ©1991 Central Conference of American Rabbis

Last Year's Haggadah used by Unitarian Universalist Society of South Suffolk

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.