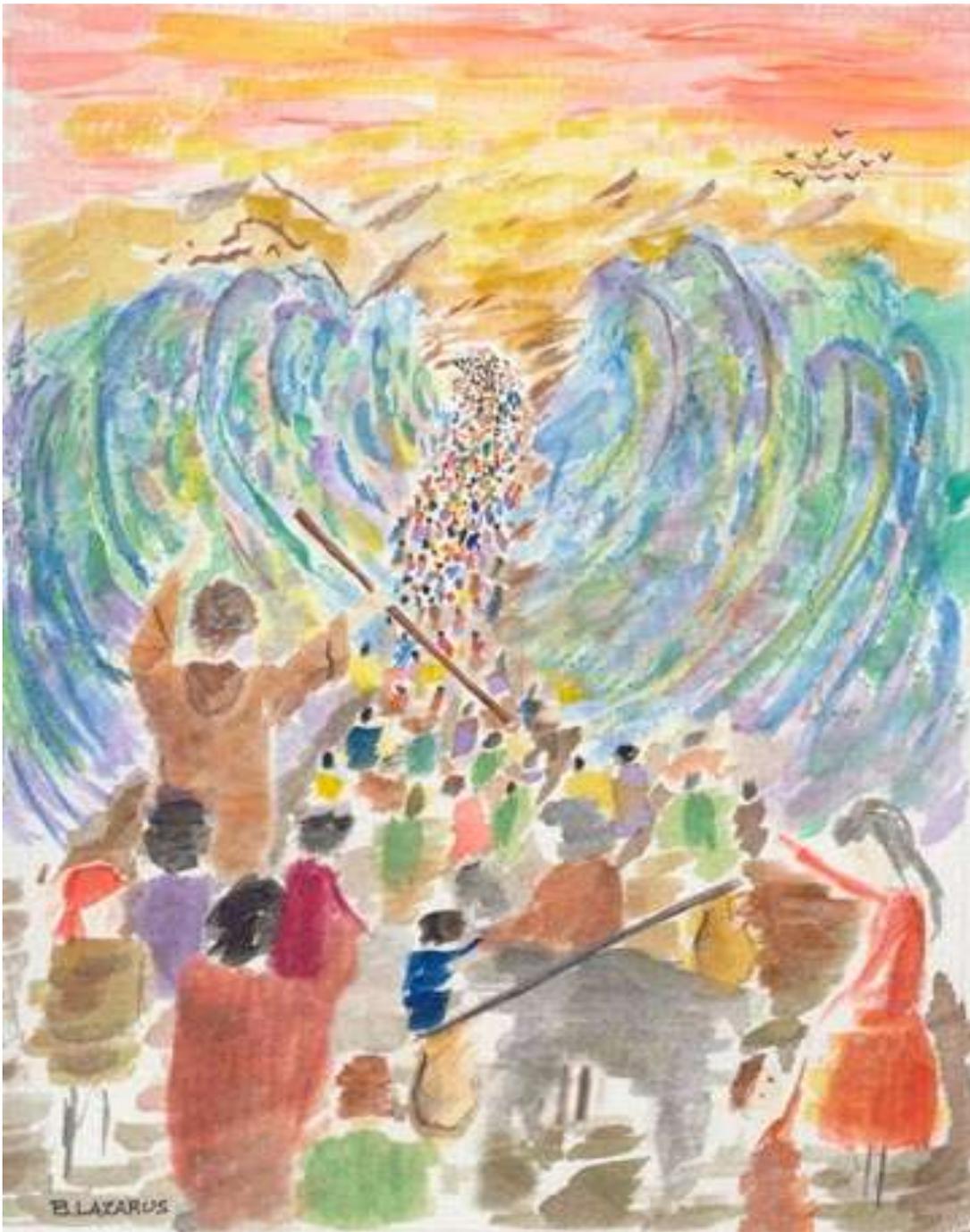


HAGGADAH



PASSOVER 2015 - A COMMUNITY SEDER

TEMPLE BETH ISRAEL
DANIELSON, CONNECTICUT

הגדה של פסח

Haggadah Shel Pesakh

- 1. HERE WE ARE!** Here we are, gathered to celebrate the oldest continually practiced ritual in the Western world, to retell what is arguably the best known of all stories, to take part in the most widely practiced Jewish holiday. Here we are as we were last year, and as we hope to be next year. Here we are, as spring breaks out all over the world, with a book in front of us.
- 2. This Book, the Haggadah** has been translated more widely, and reprinted more often, than any other Jewish book. It is not a work of history or philosophy, not a prayer book, user's manual, timeline, or poem – and yet it is all of these things. The Torah is the foundational text for Jewish law, but the Haggadah is our book of living memory. We are not merely telling a story here. We are being called to a radical act of empathy. Here we are, embarking on an ancient, perennial attempt to give human life – our lives – dignity.
- 3. Here we are:** Individuals remembering a shared past and in pursuit of a shared destiny. The Seder is a protest against despair. The universe might appear deaf to our fears and hopes, but we are not – so we gather, and share them, and pass them down. We have been waiting for this moment for thousands of years – for more than one hundred generations – and we will continue to wait for it. And we will not wait idly. We will continue to read these words until our destiny has been fulfilled and there is no more need to say, “Next year in Jerusalem.”
- 4. We are honored** to be sharing this ritual with friends who observe other traditions and faiths. We acknowledge that this ritual is a shared tradition for Christians, Jews and Muslims. We were all there at the liberation from Egypt and we were all there at Sinai where we received the blessings of the Ten Commandments. Our traditions take different forms but we all share the same fundamental teachings about how to treat each other and how to live together in peace.

[Read Together]

Behold how good and how pleasant it is to sit together as brothers and sisters in unity.

From Psalm 133

[All Sing]

הִנֵּה מָה טוֹב וּמָה נְעִים
שֵׁבֶת אַחִים גַּם יַחַד

*Hiney Ma Tov Umanayim
Shevet achim gam yachad*

5. Welcome to our Passover Seder. This ritual, which is in a constant process of evolution, reflects a collective style that has evolved over many years. It challenges us to connect our history with our present. It challenges us to act to bring justice to the world. Let us celebrate our freedom together and strengthen ourselves to join the fight against injustice wherever it exists today. For as long as one person is oppressed, none of us are free.



6. We hope our tables will be filled with ideas, questions, debate, and visions of what could be. When people tell us to be realistic, we should tell them that God makes it possible for us to dream and imagine being free of the things that limit us. We are

directed to seek freedom today - in this world. Only thus can we fulfill the Torah's commandment to view ourselves as if we personally had gone out of Egypt.

7. Passover celebrates the movement from slavery to freedom.

It recalls the opening chapter in the creation of the Jewish people. It was after our departure from Egypt and wandering in the desert that we gathered at the foot of Mt. Sinai to accept the blessings of the Law - the Torah. It was there that we become a nation.

8. A Shared Tradition. The first Passover was celebrated over 3,000 years ago when the People of Israel liberated themselves from the oppression of the Egyptian slave masters and began their march toward freedom. Over the years we have watched other people work and fight for freedom. Our Native American brothers and sisters, the first Americans, continue their struggle. Our Black brothers and sisters fought and continue to fight for freedom. The people of Syria, Central African Republic, Sudan, Egypt, Ukraine, Russia and so many other places around the globe struggle today as we sit here and celebrate our freedom. We honor those struggles and we look forward to the day when such struggles are no longer needed.

9. We remember Nelson Mandela who fought for peace and lived to see the blessing of freedom in his country. *Senzeni na* (what have we done?) became the hymn of the struggle against apartheid in South Africa. Today it recalls a call to peaceful action and proof of the power of song to affect change.

Senzeni Na *Zulu / Xhosa*

<i>Senzeni na</i>	<i>What have we done</i>
<i>Sono sethu ubum nyama</i>	<i>Our sin is that we're black</i>
<i>Sohlangana ezul wini</i>	<i>We shall meet in heaven</i>
<i>Senzeni na</i>	<i>What have we done</i>

Why are we killing each other? What have we done wrong? Day in and day out people are dying - and I don't understand why. Could it be a punishment? Still I remain strong, hoping for a better tomorrow. A time when my people will no longer have to suffer. A time of peace.

10. Our Ancestors – This Holy Place

This Haggadah recalls the journey that began in the valley of the Tigris and Euphrates and led to the cities of Egypt, from the foot of Sinai into the dessert and into Canaan where the kingdom of Israel was established. For some of our ancestors, their journey continued into the Islamic Empire, North Africa and Spain. Some made their way into the tiny villages of the Russian Pale of Settlement in Eastern Europe. Others journeyed into the great European cities of - Paris, Berlin, Rome, Warsaw, Minsk and Vilna.

11. Some came to America in that great wave of immigration at the turn of the nineteenth century. They settled in the Danielson area, practiced their professions or started businesses. Some fought in the American armed services during WW II.

12. Those who remained in Europe were trapped in the Holocaust, imprisoned in Ghettos, or in work or concentration camps. Most were murdered. A remnant survived and was liberated. They lost everything but went on to start new lives. Forty such immigrant families settled on farms in the Danielson area after the war. They joined the small Jewish community that was already here and with the help and encouragement of the local Christian community, our parents built this beautiful building.

13. They celebrated in this place. They made it holy. They filled it with joy. They taught us to work together and to be active partners with people of all faiths and beliefs. They taught us to look for and celebrate the things that unite us. We honor their memories.

14. Each of us has our story. Each of us has traveled through difficult times – through narrow straits. From one part of the world to another. From one world to another. Each of us has experienced despair but we've also experienced hope. Part of our job here today is to recount the journeys that brought us to where we are and to reflect together on the road ahead.

15. There are empty places around the room to help us remember those loved ones who traveled before us and with us. They guided, taught and comforted us. Wouldn't it be sweet to have them with us celebrating today? In gathering together here

and observing this ritual, we remember all who we wish could be here with us and we honor their memories. Let us take a moment to remember them.

Candle Lighting

[Women may stand and say together]

16. We rejoice in our heritage, which gives us this tradition of lighting these candles. May we kindle lights of peace and freedom throughout the world. These candles symbolize an end of winter, a beginning of spring, and also a long history of struggle against oppression.

17. As we have said for thousands of years:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Borukh atah adonai elohaynu melekh h'olam, asher kiddishanu b'mitzvotav, v'tzivanu l'hadlik nays shel yom tov.

Blessed are you, Ever Present God, our God, Sovereign of the universe, who has set us apart with His mitzvot, and instructed us to ignite these festival candles.

18. We remember...

There are stars whose radiance is visible on earth
Though they have long been extinct.
There are people whose brilliance continues to light the world
Though they are no longer among the living.
These lights are particularly bright when the night is dark.
They light the way for mankind.

-Hannah Senesh, a Hungarian Jew who emigrated to Palestine in 1939. She returned to Europe to join the Jewish resistance against the Nazis, but was captured and executed in 1944.

19. The wonderful time, the most joyous time of the year has come...The sun is high in the sky....the air is free and fresh, soft and clear. On the hill are the first sprouts of spring grass – tender, quivering, green...With a screech and a flutter of wings, a straight line of swallows flies overhead, and I am

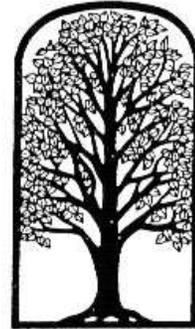
reminded of the Song of Songs. "For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing is come."

- *Shalom Aleichem*

[POUR FIRST CUP OF WINE]

A Prayer for the World [Together]

Let the rain come and wash away
The ancient grudges, the bitter hatreds,
Held and nurtured over generations.
Let the rain wash away the memory
Of the hurt, the neglect.
Then let the sun come out and
Fill the sky with rainbows.
Let the warmth of the sun heal us
Wherever we are broken.
Let it burn away the fog so that
We can see each other clearly,
So that we can see beyond labels,
Beyond accents, gender or skin color.
Let the warmth and brightness
Of the sun melt our selfishness,
So that we can share our joys and
Feel the sorrows of our neighbors.
And let the light of the sun
Be so strong that we will see all
People as our neighbors.
Let the earth, nourished by rain,
Bring forth flowers
To surround us with beauty.
And let the mountains teach our hearts
To reach upward to the sky.
Amen.



-*adapted from Rabbi Harold S. Kushner*

20. Tonight look into the heavens. This is the season when the earth starts anew. Look to the skies tonight. Imagine our place in the universe. Ours is the challenge of *Tikun Olam*, to venture into the world beyond our immediate table, beyond the comfort of our house, our family and friends and help to repair it - to make it better. Let us inhale the sweetness of the spring

air and experience the miracle of the new season. Breathe in the promise of new beginnings.

21. “SEDER” means “order.” “Haggadah” means “the telling.”

Our Haggadah is traditional in format but has adapted its content in keeping with a long historical tradition. Ever since Rabbi Akiba used the Passover Seder to plan a revolutionary struggle against the Romans, we have used the Seder to begin work on “Tikkun” (healing and transformation). For it is said: “Whoever enlarges upon the telling of the Exodus from Egypt, that person is praiseworthy.”

22. The telling begins sometime between 1250 and 1200 BCE, when a document known to archaeologists as “**Papyrus Anastasi V**” reports that slaves escaped from a palace at **Pi-Ramesses** into the Sinai. In 1213, Pharaoh **Ramesses the Great**, renowned for his military victories and believed to be the Pharaoh of the Exodus, died.

23. Around 1100, the first forms of Hebrew literature take shape, including the “Song at the Sea” (Exodus 15:21) celebrating God’s destruction of the Egyptian army as the Israelites fled to freedom; “I will sing to the Lord, for He has triumphed gloriously. Horse and driver He has hurled into the sea.”

24. Today, Ramesses’ mummy is in the Cairo Museum. The papyrus document reporting the escape of the slaves is in the archives of the Jewish Theological Seminary in New York City. Today, over 3,000 years later, we are here.

25. We are here to retell an ancient story, the story of the Exodus from Egypt and our liberation from slavery. We are also here to remember and reflect on contemporary struggles for justice and social equality.

26. The Order of the Seder

The rituals we share have a particular order that has gone on for centuries. This is the order of the Seder:

קֹדֶשׁ, וְרַחֵץ, כְּרִפּוּס, יַחַץ, מַגִּיד, רְחֻצָּה, מוֹצֵיא, מַצָּה, מָרוֹר,
בוֹרֵךְ, שְׁלַחַן עוֹרֵךְ, צְפוּן, בְּרַךְ, הַלֵּל, נִרְצָה.

Kadesh, Urchatz, Karpas, Yachatz, Maggid, Rakhtzah, Motzi, Matzo, Maror, Korekh, Shukhan Orekh, Tzafun, Barekh, Hallel, Nirtzah.

Sanctify, wash hands, dip in salt water, break middle matzo, tell story, wash hands, bless, poor man's bread, bitter herbs, eat matzo and bitter herbs, a festive meal, eat affikomen, bless, praise and pray that we've done it right.

Kiddush

27. With this prayer we formally open our afternoon by calling attention to the fact that we are all here and co existing today and that is a gift. At every holiday, at every occasion of rejoicing and festivity, the cup of wine is our symbol of joy. On Passover, we usher in the festival with the blessing over the wine. We drink four cups which represent the four promises that God made to our ancestors when they were freed from Egyptian slavery:

“And I will take you out of the land of bondage.”

“And I will save you.”

“And I will free you from slavery.”

“And I will take you to be a chosen people.”

קִדּוּשׁ

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַגֶּפֶן :

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
בָּחַר בָּנוּ מִכָּל-עַם, וְרוֹמְמָנוּ מִכָּל-לְשׁוֹן,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו, וַתִּתֶּן-לָנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים
לְשִׂשׁוֹן אֶת-יוֹם חַג הַמִּצּוֹת הַזֶּה. זְמַן חֲרוּתֵנוּ,
מִקְרָא קִדּוּשׁ, יִזְכָּר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ
בְּחֵרָתְךָ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל-הָעַמִּים. וּמוֹעֲדֵי

קְדוֹשׁ בְּשִׂמְחָה וּבְשִׂשׂוֹן הַנְּחִלָּתָנוּ. בְּרוּךְ אַתָּה
יְי, מְקַדֵּשׁ יִשְׂרָאֵל וְהַזְמַנִּים :

28. Blessed are you, Ever Present God, our God, Sovereign of the universe, who creates the fruit of the vine.

Blessed are you, Ever Present God, our God, Sovereign of the universe, who selected us from among every nation and raised us above every culture and has sanctified us with Your commandments. And it is with love that You gave us holidays for our happiness, that you gave us festivals and seasons to rejoice, that you gave us the day of this Festival of Matzot in the season of our emancipation, and designated it as holy – a commemoration of the Exodus from Egypt. Because it was us that You elected, and us that You set apart from all other nations, and it was the holidays sanctified by You with happiness and rejoicing that You bequeathed us. You are blessed, Lord, who sanctifies Israel and the seasons.

29. Shehekheyanu - As we have said for thousands of years when expressing gratitude for being present at a new experience:

בְּרוּךְ אַתָּה יְי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ
וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה :

*Borukh atah adonai elohaynu melekh h'olam,
shekheyanu, v'kimanu, v'higiyanu lazman hazeh.*

Blessed are You, Ever Present God, our God, Sovereign of the universe, who has granted us life and sustenance and shepherded us to this current season.

[DRINK WINE]

30. We drink four cups of wine, to memory, to freedom, to our friends, and to the future, and a fifth cup is poured for the prophet Elijah, in the hopes that he will visit and signal the beginning of a new era of peace and freedom for all.

31. KARPAS. This green vegetable is a symbol of spring, the renewal of life and the liberation of nature from its frozen state of winter. The salt water represents the tears of all people who have suffered oppression. By dipping the parsley in salt water we remind ourselves that the tender greens of the earth and the salts of the sea were joined together to sustain life. We are mindful of the tears of other peoples who are not free. May we never be so comfortable that we become complacent, forgetting the pain of others. May the eating of the greens renew us as springtime renews the earth.

32. Let us acknowledge all of this suffering and the work we need to do to create a sense of hope for all of our futures. We take hope from the bravery and commitment of those who struggle for human and civil rights, economic and social justice, and the better world which we know is possible.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Borukh atah adonai elohaynu melekh h'olam, boray pri ha adama.

Blessed are You, Ever Present God, Our God, Sovereign of the universe, who brings forth the fruit of the earth.

[EAT PARSLEY DIPPED IN SALT WATER]

33. MATZO Matzo is one of the best-known symbols of Passover. The tradition is to eat only Matzo and not bread during the eight days of Passover. There are three matzos on each of the Seder Plates. Why three? One tradition holds that they represent the three classes of Jews – Kohane, Levi and Yisrael. Some say they represent the three Patriarchs – Abraham, Issac and Jacob. Common sense says that you need three in order to break the one in the middle.

[Break the Middle Matzo]

34. We break the middle matzo to show that the poor need to set aside some of their food for the next meal.

We also celebrate the work and the dignity of the laborer, who brings to our table the bounty of the earth. We say: "let all who are hungry come and eat." And we remember that often those who gather and prepare our food are among the hungry.

[Hold up the Matzo]

35. THE POOR MAN'S BREAD

In days gone by, we would not start the Seder until we had gone to the door and invited all those who did not have their own Seder to share ours with us.

הָא לַחֲמָא עֲנִיָא דִּי אֶכְלוּ אַבְהַתְנָא
בְּאַרְעָא דְמִצְרַיִם. כָּל דְכָפִין יִיתִי וַיִּכּוֹל,
כָּל דְצָרִיד יִיתִי וַיִּפְסַח. הַשְׁתָּא הָכָא,
לְשָׁנָה הַבָּאָה בְּאַרְעָא דִּישְׂרָאֵל. הַשְׁתָּא
עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין :

36. This is the poor man's bread which our fathers ate in the land of Egypt. All who are bent with hunger come and eat; all who are in dire straits, come share Passover with us. This year we are here, next year in the land of Israel. This year we are slaves, next year the liberated ones.

37. LET ALL WHO ARE HUNGRY COME AND EAT. In that line, written in the vernacular Aramaic and recited each time we join together to celebrate the Passover, we who are the beneficiaries of the gift of redemption, of release from bondage, the blessing of a compassionate God - renew our commitment to each other's well-being, health and redemption. In this spirit we celebrate our esteemed guests with whom we are eager to join in the work of repairing and sustaining the physical and spiritual wellbeing of our community.

38. For all of those who are separated from their daily bread let us recite together "The Lord's Prayer from Guatemala" by Julia Esquivel.

[READ TOGETHER]

Give us this day our daily bread:
the bread of freedom to associate and organize,
the bread of being able to be at home and walk the streets without
being abducted,
the bread of not having to search for a place to hide,
the bread of going into the streets without seeing machine guns,
the bread of equality, the bread of happiness.

Let the bread of your work and the bread of education come into our
huts, stalks and straw, into our cardboard shacks,
and let us carry them in our knapsacks as we travel through life.

The bread of land titles for all campesinos and peasants,
the bread of milk for all children under two who suffer malnutrition
and hunger,
the bread of medical assistance for those in the countryside,
the bread of land for the thousands of landless campesinos. *Amen.*

39. Throughout the world today, even here in the United States,
there are people who are poor, who are hungry, who are victims of
famine or war, or natural disaster, who are victims of discrimination,
and abuse, who need warmth, comfort, and understanding. And that
is why we say this Passover, “let all who are hungry come and eat.”

40. We can be more than just beneficiaries of a liberating God, we
can be God’s partners in the liberation, in the healing of this world’s
wounds. We can be agents for a spirit which is compassionate and
kind. We can be missionaries of justice and righteousness. And if
justice, and peace, and shelter for the homeless and food for the
hungry are not available to everyone, then we share responsibility if
we have not done all that we can to reduce the suffering.

41. It is within our power, especially those of us fortunate to have
homes, and tables to set with wonderful food and the spirit to create
a glow of holiday warmth, say on this Passover, let all who are
hungry come and eat, and thereby rededicate ourselves to the
nourishment and liberation of the bodies and spirits of those less
fortunate.

42. So on this Passover let us all rejoice in our freedom, rejoice in our privilege, rejoice in our good fortune to be alive and healthy and strong, rejoice in our power to do some good in this world, rejoice in our power to say: Let all who are hungry come and eat.

43. The Four Questions. Our tradition calls for the youngest present to ask questions about this holiday and its unique customs. These four questions have been asked for generations:

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל
הַלַּיְלוֹת?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה.
הַלַּיְלָה הַזֶּה כָּלוּ מָצָה :

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת.
הַלַּיְלָה הַזֶּה מָרוֹר :

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפְיֵלוּ
פַּעַם אֶחָת. הַלַּיְלָה הַזֶּה שְׂתֵי פְעָמִים :

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין
וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין :

Mah nishtanah halailah hazeh mikol haleilot?

*1. Sheb'khol haleilot anu ochlin khametz u'matzah.
Halailah hazeh kulo matzah.*

*2. Sheb'khol haleilot anu okhlin she'ar yirakot.
Halailah hazeh maror.*

*3. Sheb'khol haleilot ein anu matbilin afilu pa'am ekhat,
Halailah hazeh sh'teh f'amim.*

*4. Sheb'khol haleilot anu okhlin bein yoshvin u'vein
m'subin.
Halailah hazeh kulano m'subin.*

44. Why is this night different from all other nights?

1. On all other nights we eat bread or matzo.
Why on this night do we eat only matzo?
2. On all other nights we eat any kind of vegetables.
Why on this night do we eat bitter ones?
3. On all other nights we do not dip one food into another.
Why on this night do we do so twice?
4. On all other nights we may sit at the table either upright or reclining.
Why on this night do we recline?

45. Let me answer the first question:

WHY DO WE EAT MATZAH?

When Pharaoh let our ancestors go from Egypt, they were forced to leave quickly. There was no time to let dough rise and bake it into bread for the journey. So they snatched up their dough and fled Pharaoh's army. The hot sun beating down on the dough as they carried it along with them baked it into flat, unleavened bread, which they called matzo. We eat matzo on Passover to remember the hasty escape from slavery.

46. I will answer the second question.

WHY DO WE EAT BITTER HERBS (HORSERADISH)?

Because our ancestors were slaves in Egypt and their lives were made bitter. That is why we eat moror (or horseradish) on Passover – to experience the bitterness of slavery. It helps us imagine ourselves in the place of those who suffer, those who are poor and hungry, those who are sick and alone. The moror helps us to care about other people.

47. I will answer the third question.

WHY DO WE DIP HERBS TWICE?

We dip the parsley because it reminds us of the green that comes to life again in the springtime, and the salt water reminds us of the tears of the Israelites before they became free. We dip the moror, the bitter herbs, in the sweet kharoses as a sign of hope; our ancestors were able to live with the bitterness of slavery because it was sweetened by the hope of freedom. We dip twice – once for God taking us out of Egypt and once for our ancestors having the courage to free themselves. We also dip twice for the tears of two peoples, Israeli and Palestinian; for the sweetness of two peoples, Palestinian and Israeli; for the future of both peoples who must learn not to repeat the sorrows of the past but to create the joys of the future.

48. I will answer the fourth question.

WHY DO WE RECLINE?

Because in ancient times reclining at the table was a sign of a free person. Because our ancestors were freed on this day, we recline at the table because we are free.

49. Four questions. That is the tradition. But why only four? There are countless questions. In the spirit of this day, we ask some of the other questions that burn in our hearts.

Why does oppression exist in the world?

Why don't we do more to protect our health, our precious green earth, the future of our children?

Why do so many fear people who are different and want to deny them their human and civil rights?

Why do the people of Israel and the people of Palestine continue to fight when so many are weary of war?

Why can't our nation's leaders work together to solve the country's problems?

50. More Questions. Why are women, even today, still earning less than men in similar jobs?

Why do we still not have an immigration policy that would enable all who are working and studying in this country to become citizens?

Why are thirty-three Americans shot to death every day?

Why after all these years are citizens being denied the right to vote?

Why do hate and bigotry survive when our religions teach compassion?

Why do we learn war, generation after generation, and how can we teach peace instead?

51. Now we retell the ancient story of the Exodus from Egypt and our liberation from slavery. This is the most important point of the afternoon. Each of us is called upon to actively engage - to hear, ask, tell and remember the stories we hear today.

52. These are not just the stories of one individual; these are the stories of entire nations. We have a history, and today is when we learn how we are affected by that past. Today we have stories of many different peoples. Though each culturally rich and different, there is a common theme: all are stories of oppression and stories of freedom. Look at the people around you. Know their pain and the pain of their people.

עֲבָדִים הַיִּינוּ

Avodim Hayinu

עֲבָדִים הַיִּינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ
יְהוָה אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרוּעַ
נְטוּיָה. וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא
אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי
בְנֵינוּ מִשְׁעֲבָדִים הַיִּינוּ לְפָרְעָה בְּמִצְרַיִם.
וְאֶפְּלוּ כְּלָנוּ חֲכָמִים, כְּלָנוּ נְבוֹנִים, כְּלָנוּ
זְקֵנִים, כְּלָנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְוָה
עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרֻבָּה
לְסַפֵּר בִּיצִיאַת מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח.

53. *We were slaves! Slaves to Pharaoh in Egypt.* And God delivered us out of that place with a mighty hand and an outstretched arm. Had God not brought our ancestors out of Egypt, then what of us? We, and our children, and our children's children, would be enslaved to Pharaoh in Egypt. And even if we were all scholars, all of us full of understanding, and all of us well versed in the Torah, still the obligation to tell of the Exodus from Egypt would rest upon us. All who are expansive in their telling of the Exodus from Egypt are worthy of praise.

Avodeem hayeenu [All Sing]

*Avodeem hayeenu, hayeenu,
Atah beney chorin, beney khorin.
Avodeem hayeenu,
Atah, Atah beney khorin,
Avodeem hayeenu,
Atah Beney khorin, beney khorin. (2)*

54. *We are descended from slaves,* from people who staged the first successful slave rebellion in recorded history. Ever since, we have kept alive the story and the consciousness that cruelty and oppression are not inevitable "facts of life" but conditions which can be changed. The message of Exodus is revolutionary. The way the world is - is not the way it has to be. Everything can change once we recognize that God Who created the world also creates the possibility of liberation and change.

55. *We were slaves? We are slaves.*

We are slaves today because yesterday our people were in slavery and memory makes yesterday real for us. We are slaves today because in today's world, there remain people in chains, and no one can be truly free while others are in chains.

56. *We are slaves* because freedom means more than broken chains. Where there is poverty and hunger and homelessness, there is no freedom. Where there is prejudice and bigotry and discrimination, there is no freedom. Where there is violence and torture and war, there is no freedom. Where each of us is less than he

or she might be, we are not yet free. Where any of us fails to use our freedom to make others free we are not yet free.

57. If these things are so, who among us can say the he or she is free? When we say that this year we are slaves but that next year we will be free, we make a pledge. It's the same pledge we made last year, and the year before that. And we'll make it next year too, for the road to freedom is not an easy road and we won't stop until all can join in freedom's song.

Turn Turn Turn [All Sing]

To Everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose, under Heaven

A time to be born, a time to die
A time to plant, a time to reap
A time to kill, a time to heal
A time to laugh, a time to weep

To Everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose, under Heaven

A time to build up, a time to break down
A time to dance, a time to mourn
A time to cast away stones, a time to gather stones together
To Everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose, under Heaven

A time of love, a time of hate
A time of war, a time of peace
A time you may embrace, a time to refrain from embracing

To Everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose, under Heaven

A time to gain, a time to lose
A time to rend, a time to sew
A time for love, a time for hate
A time for peace, I swear it's not too late

To Everything (Turn, Turn, Turn)
There is a season (Turn, Turn, Turn)
And a time to every purpose, under Heaven

(Words: Ecclesiastes 3:1-8, Music and last line: Pete Seeger)

58. This is the story of Passover. During a famine, Jews came to Egypt. Their children multiplied and prospered. They held important positions and played an important role in the political, cultural, and economic life of the country. The old Pharaoh died, and there arose a new Pharaoh, who said to his advisors: Look! These Jews are too mighty for us. So Pharaoh put the Jews into labor gangs and set taskmasters over them. He made them slaves and treated them harshly.

59. In spite of the many cruel decrees of Pharaoh, the Jewish people continued to live and grow strong. Hard work could not destroy them. So Pharaoh embarked on a new and more terrible plan. He commanded the Jewish midwives to kill every boy born to a Jewish family. The heroic midwives defied this decree. They continued to help the women give birth and their babies grew healthy and strong. When Pharaoh ordered the midwives to account for all the living children, the midwives made up the excuse that Jewish women gave birth so fast that they did not summon midwives in time.

60. A son was born into the house of Levi, to Yokheved and her husband Amram. Frightened by Pharaoh's law, Yokheved hid her son in a basket and placed it on the River Nile. Pharaoh's daughter rescued the baby. The baby's sister Miriam was watching, hiding in the bulrush plants, and offered to find a woman to nurse the baby. She ran to get Yokheved, the baby's mother.

61. His name was Moses, which means, “drawn from the water.” He grew up as a prince, raised by his sister Miriam, but aware that he was a Jew. One day he tried to stop a taskmaster from beating a slave. Moses hit the taskmaster and accidentally killed him. Moses fled the palace and ran to the town of Midian where he became a shepherd and married a woman named Zipporah.

62. The story goes that one day Moses saw a bush that was on fire and yet alive and green. Moses saw this as a sign from God that he must rescue the Israelites from slavery. Through many struggles with the Pharaoh, and also through many trials with the Jewish people, Moses became a great leader. He saw his people's suffering in Egypt and wanted to set them free.

Let My People Go [All Sing]

When Israel was in Egypt land,
Let my people go.
Oppressed so hard they could not stand,
Let my people go!
Go down, Moses, Way down in Egypt land,
Tell ol' Pharaoh, Let my people go!
We need not always weep and mourn...
And wear these slavery chains forlorn...

Go down, Moses.....

O let us all from bondage flee...
And soon may all the earth be free...

Go down, Moses.....

Ten Plagues

63. But Pharaoh was stubborn and didn't let the people go. God punished Pharaoh and the Egyptians. The waters in the rivers, the sea, and even in the jars that Egyptians kept in their homes turned to blood. That was the first plague. There were ten: *Blood, Frogs, Lice, Wild Beasts, Blight, Boils, Hail, Locusts, Darkness, Slaying of the Firstborn.*

64. We acknowledge the suffering of the Egyptians by dipping our finger into our cup and removing a drop of wine, one for each of the ten plagues suffered by the Egyptians:

דָּם. צִפְרִידַע. כְּנִים. עָרוֹב. דְּבַר. שְׁחִין. בָּרָד.
אַרְבֶּה. חֲשֵׁךְ. מַכַּת בְּכוֹרוֹת :

*Dahm, Tz'fardaya, Kinim, Arov, Dever, Sh'khin,
Barad, Arbeh, Khoshekh, Makat B'khorot.*

Today the world is far from being free. Each drop of wine is hope and prayer that people will throw out the modern plagues that threaten us all. Let us dip and recite again: **War. Torture. Injustice. Poverty. Hunger. Discrimination. Hatred. Genocide. Racism. Indifference.**

65. After the tenth plague, Pharaoh agreed to let the Israelites leave. They departed hastily, having no time to let their bread rise. Soon after, however, Pharaoh had a change of heart and sent his soldiers to recapture the slaves, who were now on the shores of the Red Sea. The Jews looked back and saw the Egyptian army approaching. They were trapped between the army and the sea. The only way out was to wade into the sea before them.



66. The Torah calls the Sea of Transformation Yam Suf, “the Sea of Reeds.” Or maybe the Torah had in mind Yam Sof, “the Sea of End.” The end of one world, the beginning of another. The Torah says that at the edge of the Sea, with Pharaoh’s chariots thundering behind and the waters of the Sea thundering before, Moses raised his

staff and prayed. Then, says the Torah, God said to Moses, **“Tell My people to move forward.”**

67. The Rabbis found a story in the silence: “Moses,” said God, “there are times to pray at length, and there are times to pray briefly. My people are hemmed in, and you stand there piling prayer on prayer? Tell My people to move forward.” The Rabbis were teaching that prayer should not substitute for action.

68. Then one man, moved by faith or fear, cowardice or courage, stumbled his way into the water. Up to his knees: he staggered from one rock to another. Up to his waist: he pushed himself against the waves. Up to his nose: he began to cough and choke. And then the waters parted. Not till then.

69. Tradition teaches that the waters did not divide until that man, Nakhshon ben Amminadav, walked into the sea. In doing so he acted as a free person ready to take the ultimate risk for his freedom. Remember his name. Nakhshon. Not a great national hero before that moment; just a local leader of the tribe of Levi - a community organizer.

70. The path the Rabbis opened for action when they read the Torah two thousand years ago was still open for Rabbi Abraham Joshua Heschel in 1965 when he marched alongside Dr. Martin Luther King Jr. in Selma, Alabama, to demand that the grandchildren of slaves be accorded the right to vote. He came back home from that march to say, “I felt as if my legs were praying.” Another Nakhshon ben Amminadav.

71. We delight in freedom. But, to be truly free we must act free. We must use our freedom. We must remember the words: **“Tell My people to move forward!”**

Never Turning Back *[All Sing]*
(Pat Humphries)

We’re gonna keep on walking forward,
Keep on walking forward,
Keep on walking forward,
Never turning back, never turning back.

We're gonna keep on walking proudly . . .

We're gonna light the way together . . .

We're gonna show our children courage. . .

We're gonna keep on walking forward . . .

72. We can either speak out and become agents of justice, or remain silent and be rendered irrelevant.

Rev. Gloria E. White-Hammond

73. In the 30's, in Germany,
when they came for the Communists,
I didn't speak up
Because I wasn't a Communist.

Then they came for the Jews,
And I didn't speak up
Because I wasn't a Jew

Then they came for the trade-unionists,
And I didn't speak up
Because I wasn't a trade-unionist.

Then they came for the Catholics
And I didn't speak up because I was a Protestant

Then they came for me,
But by that time
There was no one left
To speak up.

-Rev. Martin Niemoller (1892-1984) a German anti-Nazi pastor whose condemnation of bystanders has become a call to early action.

74. From "Freedom's Plow" by Langston Hughes

Keep your hand on the plow! Hold ON!
If the house is not finished,
Don't be discouraged, builder!
If the fight is not yet won,
Don't be weary, soldier!
The plan and the pattern is here,

Woven from the beginning
Into the warp and woof of America:

*ALL PEOPLE ARE CREATED EQUAL!
NO ONE IS GOOD ENOUGH
TO GOVERN ANOTHER
WITHOUT THAT OTHER'S CONSENT.
BETTER DIE FREE
THAN TO LIVE SLAVES.*

Who said those things? Americans!
Who owns those words? America!
Who is America? You, me!
We are America!
To the enemy who would conquer us from without,
We say NO!
To the enemy who would divide
And conquer us from within,
We say No!

FREEDOM!
BROTHERHOOD!
DEMOCRACY!
To all the enemies of these great words:
We say NO!

75. In every generation, a person is obligated to view himself as if he were the one who went out from Egypt. As it is said: And on that day tell your son, saying, "For this purpose the Lord labored on my behalf, by taking me out of Egypt." It was not our fathers alone who were delivered by the Holy One, Blessed is He. We were also delivered with them. As it is said: And He took us out from there in order to bring us - to give us - the land that He pledged to our fathers.

בְּכֹל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלוֹ
הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמַר :

*Bekhol dor v'dor khayav odom liryot et atzmo c'ilu hu yatza
mimitzrayim, sheh neh'emar:*

76. The Haggadah teaches that in every generation there is a pharaoh and a struggle for freedom. We believe that as important as it is to recognize the external pharaohs of our generation, and struggle to defeat them, it is also important for us to recognize that within each of us there is a pharaoh.

In what ways does the Pharaoh show his face within us?
By seeing some people as less human than we are?
By being silent in the face of injustice to *any* person?
By being indifferent to *anyone's* suffering?

77. Dayenu

דַּיְנוּ

Even in times of difficulty, the Seder reminds us there is still much to do. We have a vision, we take it to heart, and we work hard to make it happen. We are grateful, and yet what miracles and accomplishments would be sufficient in today's world for us to be truly satisfied?

[ALL SAY: *DAYENU!* at the end of each line]

When all the people in the world have enough jobs and money, enjoy safe, healthy, and secure working conditions, and can take pride in their work . . . **Dayenu!**

When the air, water, fellow creatures and beautiful world are protected for the benefit and enjoyment of all, and given priority over development for the sake of profit . . . **Dayenu!**

When people of all ages, genders, races, religions, cultures, and nations respect and appreciate one another . . . **Dayenu!**

When our children are safe as they go to their schools...**Dayenu!**

78. When all children grow up in freedom, without hunger, without fear and with the love and support needed to realize their full potential ... **Dayenu!**

When food, shelter, and health care are accepted as human rights and are available to all
... **Dayenu!**

When no elderly person in our society has to fear hunger, cold, or loneliness ... **Dayenu!**

When the peoples of Israel and Palestine live in lasting peace based on mutual respect, justice, and equality ... **Dayenu!**

79. When people everywhere have the opportunities we have to celebrate our culture and use it as a basis to work for positive change in the world ... **Dayenu!**

If today each person could say, “this year I worked as hard as I could toward my goals for improving this world, so that one day all people can experience the joy and freedom I feel sitting with my family and friends at the Seder table” ... **Dayenu, Dayenu!**

Dayenu! [All Sing]

<i>Eeloo hotzee hotzee anoo</i>	<i>If God had only taken us out of Egypt,</i>
<i>Hotzee anoo mimitzraim</i>	<i>That alone would have been enough.</i>
<i>Hotzee anoo mimitzraim</i>	DAYENU

<i>Eeloo natan natan lanu</i>	<i>If God had only given us the Sabbath,</i>
<i>Natan lanu et ha Shabat</i>	<i>That alone would have been enough.</i>
<i>Natan lanu et ha Shabat</i>	DAYENU

<i>Eeloo natan natan lanu</i>	<i>If God had only given us the Torah,</i>
<i>Natan lanu et ha Torah</i>	<i>That alone would have been enough.</i>
<i>Natan lanu et ha Torah</i>	DAYENU

פֶּסַח, מַצָּה וּמָרוֹר:

Pesakh, Matzo and Maror

[On each table is a Seder plate that holds a set of symbolic foods.

HOLD UP THE SYMBOL AS EACH IS DISCUSSED]

80. SHANKBONE: Tradition directs us to hold up a roasted lamb bone (z'roa) which is symbolic of the animals sacrificed during the Exodus. The doorposts of our ancestors' homes were marked

with the blood so that the angel of death would “*pass over*” and not take the first-born children.

81. MATZO: This is matzo, the bread of liberation, of rebellion, As it is written: And they baked the dough that they took out of Egypt into cakes of matzo, for it had not leavened; for they were driven from Egypt, unable to linger.

82. MAROR: We eat maror because the Egyptians embittered the lives of our ancestors with hard work, with clay and with bricks and all labor in the fields. The bitter herbs symbolize the bitterness of slavery.

83. KHAROSSES: Kharoses is a mixture of apples, nuts, wine, and spices that are made into a paste. It symbolizes the mortar that our ancestors used to build pyramids. The sweet taste of the Kharoses also reminds us that in the most bitter times of slavery, our people have always remembered the sweet taste of freedom.

84. KARPAS: The parsley and the salt water remind us that both the tender greens of the earth and the salt of the sea are joined together to sustain life. The salt water represents the tears of our ancestors in slavery.

85. AN EGG: The egg is a symbol of springtime, fertility, and the giving of life. The Exodus gave birth to a new nation. We are also reminded that many of the builders of this Temple were egg farmers. Most important, the egg shows us, “the longer things are in hot water, the tougher they become.”

[POUR SECOND CUP OF WINE]

86. AN ORANGE: The custom originated as a feminist ritual to honor women at the Seder. It is a gesture of solidarity with women, and others who are sometimes marginalized within the community. We left Egypt as slaves and were reborn as a free people. So we bring to the Seder plate a fruit that carries, within itself, the seeds of its own rebirth.

87. AN OLIVE: The olive evokes the olive branch which has long been a symbol of peace. The olive tree evokes an ancient past, shared by generations, tied to the ritual of harvest and to the traditions of preparing and sharing food with family and friends. As we think of the issues of struggle and liberation in the Middle East, we also celebrate the olive branch as a sign of hope and an enduring future dating back to the time of Noah and the great flood.

88. As we have said for thousands of years:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן :

Borukh ato adonoy eloheynu melekh olom, borey pri hagofen.

Blessed are you, EverPresent God, our God, Sovereign of the universe, who creates the fruit of the vine.

89. So we say: Let us drink the second cup of wine to the sweetness of freedom – and to honor all those who work tirelessly to make our lives better.

[DRINK THE WINE]

90. Blessing over the Matzo

Before eating, it is customary to pause and give thanks. Food gives us the sustenance and strength needed to survive. It allows us to persevere through the days of our lives and focus our attention on other matters. We are fortunate to have this food.

Please take a piece of matzo as we prepare for the ritual of eating matzo and tasting the kharoses and moror.

91. As we have said for thousands of years:

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

Borukh ato Adonoi eloheynu melekh ha'olam, ha motzi lekhem min ha'aretz.

Blessed are You, Ever Present God, our God, Sovereign of the universe, who brings forth bread from the earth.

92. As we have said for thousands of years:

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

*Borukh ato Adonoi eloheynu melekh ha'olam, asher kidishanu
b'mitzvotav, v'tzivanu al akhilat matzo.*

Blessed are You, Ever Present God, our God, Sovereign of the universe, who commands us to eat Matzah.

[Taste the Matzah]

93. We eat the sweet kharoses and bitter moror together to remember the sweetness of freedom and the bitterness of slavery.

94. In time of freedom let us not forget the bitterness of slavery.

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

*Borukh ato Adonoi eloheynu melekh ha'olam, asher kidishanu
b'mitzvotav, v'tzivanu al akhilat moror.*

Blessed are You, Ever Present God, our God, Sovereign of the universe, who commands us to eat Moror.

[EAT PIECE OF MATZAH WITH KHAROSSES AND
HORSERADISH]

Remembering Passover, 1943, The Warsaw Ghetto Uprising



95. Seventy-two years ago, on the first night of Passover, April 19, 1943, an uprising began in the Warsaw Ghetto in German occupied Poland. The Nazis had planned to liquidate the Ghetto as a birthday present for Hitler — a Warsaw empty of Jews.

96. But the Jews knew of their plans and were prepared. They fought back. With a few guns, mortars, bricks, Molotov cocktails, these brave young men and women sustained the uprising for nearly two months. Unable to take the ghetto by military force, the Germans destroyed the ghetto in desperation. With the Warsaw Ghetto in flames, the fighters turned to guerilla activity and lived in the underground bunkers. It took Hitler longer to subdue the Jews of Warsaw than to conquer all of Czechoslovakia and Poland.

97. One of the ironies of the Warsaw Ghetto Uprising is that it began on the first night of Passover — the celebration of the liberation from bondage, the celebration of spring, rebirth, the gathering of the Jewish people to face down tyranny and assert their right to liberty. It is fitting that at our Seder we remember and pay homage to those who gave their lives for honor and freedom.

[POUR THIRD CUP OF WINE]

98. Throughout the Holocaust there were stories of bravery and courage in the face of overwhelming odds. In this age of increasing nationalism, we remember those who “crossed boundaries” to save people of other groups. We honor the memory of Raoul Wallenberg, Oskar Schindler, Chiune Sugihara, Corrie Tenneboom, Irena Sendler and Konstantin Koslovsky among the countless Gentiles who risked their lives to save Jews. Let us be true to the memory of these heroes, Jewish and Gentile, by being vigilant in the cause of peace and freedom in our own land and throughout the world. Let us also remember the priests and nuns who taught the world what it meant to live as true Christians. When the whole world was mad, they knew what was right and had the courage to do it. We honor all who “cross the line” today and remind us of our common humanity.

99. As we have said for thousands of years:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי
הַגֶּפֶן :

Borukh ato adonoy eloheynu melekh olom, borey pri hagofen.

So we say:

We drink the third cup of wine to honor our friends and especially those who encourage us to be brave, to cross the line – and work together to seek justice and build hope.

100. The Four Children

The sages speak of four kinds of children who view the Seder in four different ways and so ask different questions.

The wise child asks: “What does this all mean?”

This child should be taught about the details of the Seder. Talk with this child about the nature of freedom and justice and about the need to act to transform the world.

101. The isolated child asks: “What does this mean to you?” and in so doing isolates himself or herself from the community of the Seder.

This child should be answered by saying: "Join us tonight. Be fully here. Listen closely. Sing and read and dance and drink. Be with us, become a part of us. Then you will know what the Seder means to us."

102. The simple child asks: "What is this?"

This child should be told: "We are remembering a long time ago in another land when we were forced to work for other people as slaves. We became free people and we are celebrating our freedom and the struggles we face today."

103. Then there is the child who is too young to ask.

To this child we will say: "Sweetheart, this wondrous evening happens in the spring of every year, so that we may remember how out of death and sorrow and slavery came life and joy and freedom. To remember the sorrow we eat bitter herbs; to remember the joy we drink sweet wine. And we sing of life because we love ourselves and each other and we love you."

104. Our stories are stories of people with a great deal of tenacity and courage, people who have been resisting for centuries. If we do not resist we will not survive. In Native culture we think ahead to the seventh generation. However, we know that the ability of the seventh generation to sustain itself will be dependent on our ability to resist now."

- Winona LaDuke, daughter of an Anishinaabeg (Chippewa) father and a Jewish mother.

105. MIRIAM'S CUP

Rabbinic legend teaches that a magical well inspired by Miriam, accompanied the Israelites on their journey from Egypt. As a midwife and a powerful Jewish woman, Miriam represents birth, possibility, challenge, and moving through uncharted waters. She also was known for her tambourine and her singing. Let us raise her cup of water and honor the strength and joy of women throughout our history.

106. ELIJAH'S CUP

To every Seder we invite a loving guest, the Prophet Elijah. We welcome his spirit to our Seder. Elijah is the symbolic hope of peace, freedom, and happiness that will come to all the people of the world. Let us open the door for Elijah, to show that we welcome strangers and new ideas that strengthen and enrich our lives. We welcome hope and peace and freedom.

[OPEN THE DOOR FOR ELIJAH]

אֱלִיָּהוּ הַנָּבִיָּה

Eliohu Hanovi

[All sing]

Elijah the Prophet

*Eliyohu hanovi, Eliyohu ha Tishbi
Eliyohu, Eliyohu, Eliyohu ha Giladi.*

*Bimhera v'yameinu, Yavo eleinu
Im Mashiach ben Dovid.
Im Mashiach ben Dovid.*

107. The land of Egypt is also referred to as “Mitzrayim” in Hebrew, literally “the narrow place - the place that squeezes the life out of a human soul and body.” This is both a literal and metaphorical place. As we come to the end of our Seder, let us reflect on some of the “tight places” in which we find ourselves today.

108. There are so many places where our lives, our hopes, and our futures are being “squeezed.” Our nation’s political life has become the narrowest of tight places, squeezing concerns for justice out of an increasingly partisan and mean-spirited political process. We must make wide the place in our hearts and our politics for those who most need justice.

[POUR FOURTH CUP OF WINE]

109. But the metaphor also includes the symbol of birth, of coming out of a narrow place emotionally and physically. Today we celebrate our traditions, our history, our work and our vision of a more just and equitable world.

110. *The Fourth Cup*

We dedicate this final cup of wine to our hopes and dreams for the future.

We dream of a world not threatened by destruction.

We hope for a time when Jerusalem will be a beacon of brotherhood and sisterhood.

We dream of a world in which all people are able to escape the narrow places in their lives and are free to realize their full potential and to be truly free.

WE DREAM OF A WORLD AT PEACE.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן :

Borukh ato adonoy eloheynu melekh olom, borey pri hagofen.

111. We wish for next year in a Jerusalem that is shared among peoples and religious communities whose histories are twisted together like an ancient vine.

112. Wherever we live we find oppression and injustice, but there really is a better place, a Promised Land, that we as individuals and as a community can see and feel in our heads and our hearts. It is not so much a location, constrained by time and space, as it is an ongoing process transforming us all as we seek to transform all around us into the best possible vision of our freedom-singing, freedom-loving, freedom-seeking, freedom sharing ancestors.

113. There is no way to get from here to there, except by joining together, working, marching and sometimes stumbling through the wilderness, watching, this time not for signs and wonders, but for opportunities to act. And whatever the obstacles – together we will prevail.

114. We remember the words of Martin Luther King, Jr. in Memphis, on April 3, 1968, his last night on this earth, seizing the hope of Moses's experience:

“Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight that we, as a people, will get to the Promised Land

We Shall Overcome [All Sing]

Words by Pete Seeger and Lucille Simmons, music adapted from African American Spirituals

We shall overcome,
We shall overcome.
We shall overcome some day.

Oh, deep in my heart,
I do believe,
We shall overcome some day.

We'll walk hand in hand...

We shall all be free...

We are not afraid... TODAY!

We shall overcome
We shall overcome.
We shall overcome some day.

Oh deep in my heart.
I do believe,
We shall overcome some day.

נִרְצָה

115.

Nirtzah

Here concludes the Passover Seder, in accordance with its rules, all its laws and dictums. Just as we have been fortunate enough to make this Seder, so may we be fortunate enough to do it again and again.

Pure One who dwells on high, raise up this community, a people beyond counting, give us the wisdom, strength and compassion to be truly free and guide us to Zion with songs of joy.

NEXT YEAR IN JERUSALEM!

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם :

L'shana haba ah b'Yrushalayim

[Tekiah]

Sources

Inspiration and Passages for this Haggadah drawn from the following resources:

The Book of Exodus
The Haggadah of the Boston Workmen's Circle
The New American Haggadah, Jonathan Safran Foerchar
Haggadah of the *Sholem Aleichem Club* of Philadelphia
BCCAS Haggadah
The Freedom Seders
The Shalom Seders
Dorchester Freedom Seder
A Family Haggadah
The Women's Seder Sourcebook
Freedom Journeys, Rabbi Arthur O. Waskow and Rabbi Phyllis O. Berman
The Boston Globe
The New York Times
The Yiddish Daily Forward
Unpublished Haggadas compiled by the Boston Area New Jewish Agenda
Essays by Jack Berman
Unpublished Berman Family Haggadah by Jack Berman and Norman Berman
The World Wide Web
Personal reflections and suggestions from the Temple Beth Israel community.

For more information about Passover, the Seder and the Haggadah see:

A Night to Remember, the Haggadah of Contemporary Voices, Mishael Zion and Noam Zion
A Night of Questions, A Passover Haggadah, Rabbi Joy Levitt and Rabbi Michael Strassfeld
Leading the Passover Journey, Rabbi Nathan Laufer
The Schechter Haggadah, Art, History and Commentary
The Prophet Elijah in the Development of Judaism, by Aharon Wiener
Wellsprings of Freedom: The Renew Our Days Haggadah

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THANK YOU for reading this Haggadah. It is updated every year and we welcome comments and suggestions. Remember: "Whoever enlarges upon the telling of the Exodus from Egypt, those persons are praiseworthy."

Please fill in this form or email comments to nberman@templebethisraelct.org.

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