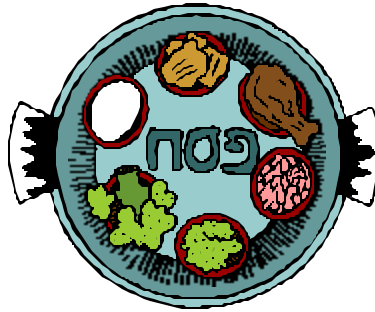


Northern Virginia Reconstructionist Community Pesach Haggadah





We are gathered here tonight to affirm our continuity with the generations of Jews who have kept alive the vision of freedom inherent in the Passover story. We proudly affirm that we are the descendants of slaves-the first group of slaves in recorded history to ever wage a successful rebellion against their masters. Ours was the first historical national liberation struggle, and the prototype of many struggles that other nations have waged against those who oppressed them.

There are others who have done their best to forget their humble past. Other peoples saw themselves as descendants of gods or superhuman heroes. We are proud that our people held to a vision of itself as a slave people and insisted on telling its story of liberation as the central founding event around which our culture is built.



יָרַח הַדְּלִיקַת נֵר *Hadlekat Nare Candle Lighting* (Turn out all lights)

In the beginning, darkness covered the face of the deep. Then the rushing breath of God hovered over the waters. Let us breathe together. Let us catch our breaths from slavery, from anxiety, and from the need to do, to make. Let us be conscious of the Breath of Life, the One who breathes us. God breathed, "Let there be Light!" And Light came into being.

(Light a white candle)

We are the generation
That stands between the fires.
Behind us is the flame and smoke
That rose from Auschwitz and Hiroshima.
Before us is the task to make from fire
Not an all-consuming blaze
But the light in which we see each other
All of us different
All of us made in the image of God
We light this fire to see more clearly
That the Earth, the human race is not for burning
We light this fire to see more clearly
The rainbow in our many-colored faces.

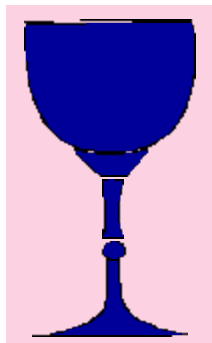
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְצִנָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Barukh atah Yah Elohenu ruakh ha-olam asher kidshanu b'mitzvotav vitzivanu l'hadlik ner shel yomtov.

Blessed are you, Yah our God, Breathing Spirit of the Universe, who make us holy by your commandments and command us to light these lights for your holy day.

Blessed are you, Yah our God, Breathing Spirit of the Universe, who made of the earth, one Earth, all the humans of the earth; who breathed into our earthiness the spirit of freedom; who made us holy so that we might know and say what is holy.

The Symbols of Passover



Elijah's Cup

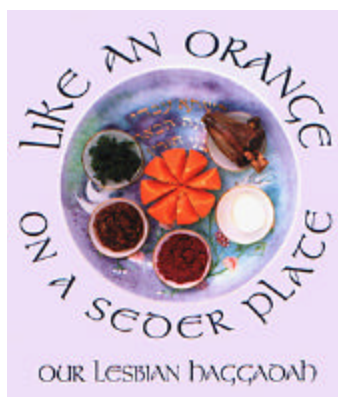
In the 9th century B.C., a farm worker arose to challenge priestly domination. In his tireless and passionate advocacy of the common people, and his ceaseless exposure of the corruption and waste of the court, this man, who became known as the Prophet Elijah, sparked a movement, and created a legend which has inspired people for generations.

Lest the concerns he championed in his lifetime be eroded by future generations, before he died, Elijah declared that he would return once each generation, in the guise of a poor, oppressed or wretched person, coming to people's doors to see how he would be treated. He would thus know whether the population had reached a level of humanity making them capable of participating in the dawn of the Messianic age, which he could then herald. As we recommit ourselves to the struggle for social justice, we place a glass of wine at our door, to declare openly, that despite any hardship of our own, our door is always open to any human being in need.

Miriam's Cup

Even as we begin our story, we know its "end." Israel will leave Egypt and wander in the desert for forty years on the way to the Promised Land. According to legend, a well of water accompanied the Israelites on their journey in the desert.

This miraculous well was provided because of the merit of Miriam, the sister of Moses, who watched over her brother as he floated down the Nile, and later joined with him to lead the people across the sea. Tonight, we recall that well as we place Miriam's cup on our Seder table. Miriam is associated with the ongoing redemption and healing represented by water in the desert. Miriam's cup reminds us that there is a sustaining presence that enables us to thrive, not just survive.

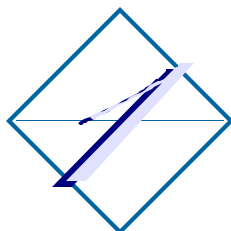


The Orange

The Orange on the Seder Plate has achieved mainstream status. Its origins are shrouded in the mythic mists of the 1980s: according to one tale, a woman who spoke on women in the rabbinate and the equalization of other forums was rebuked by a man who said, "Women belong on the *bimah* like an orange belongs on the Seder plate." Thus — placing the Orange became an assertion of Jewish women's liberation and equality.

The person who then actually brought the Orange into the Seder was Susannah Heschel. The Orange has come to stand for the freedom and equality of women in Jewish life, and implicitly of how the achievement of that freedom is already changing Jewish practice.

The Orange also (as the only whole fruit on the Plate) symbolizes its own advent and all creative change, because it carries within itself the seeds of its own future as Torah carries within itself the seeds of change.



קִדְשׁ *Kadesh* The First Cup of Wine/Juice

Tonight we will drink not one cup but four, as we recount the journey from exodus to liberation, a journey with many stops along the way. We come first to the recognition of slavery, of degradation, of narrowness. Until we know the ways in which we are enslaved, we can never be free.

Wine...the grape has to go through so much pain until it becomes wine. When it's wine at last, it's so beautiful. We have to go through so much until we reach where we have to be. You know, if you asked the grape about it in the middle of the process, the grape would say, "Do you know what I'm going through? Everybody steps on me. Once I was so beautiful-look what has happened to me now!" But I would tell the grape, "Wait; soon, soon..." (Reb Shlomo Carlbach)

We drink this first cup in honor of awareness.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ רוּחַ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:

Baruch ata Yah elohenu ruach ha'olam, boray p'ree hagofen.

Blessed are you our God, spirit of the world who creates the fruit of the vine.

(Drink wine/grape juice.)

וְרַחֵץ *Urkatz* Hand Washing **(All help wash each other's hands.)**

The desire for freedom was first aroused, as the Pesach story goes, when the midwives Shifrah and Pu'ah resisted the Pharaoh's decree to drown every Israelite boy in the Nile and when Miriam watched over her brother Moses to insure his safety. In the birth waters and in the Nile, these extraordinary women saw life and liberation.



כַּרְפָּס *Karpas* Dipping the Green Vegetable

(Take a piece of כַּרְפָּס *karpas*, the green vegetable, dip it in salt water)

Our holiday of freedom is also a time to rejoice in the bountiful blessings of the Earth. The Earth pours forth its riches, allowing us and God's myriad creatures to flourish and enjoy the splendor of life. Each spring we witness the miracle of renewal as vegetation returns to the planet.

The salt water reminds us not only of the tears our ancestors shed during their long years of slavery but also gives us pause to reflect on the ways that we have failed to take adequate care of the Earth. Our biblical injunction to work and to exercise stewardship over the Earth has been degraded into a notion that the Earth is simply a resource for exploitation. If we construct a society in which people are encouraged to look out for themselves and advance their own interests without regard for the consequences to others, ecological crisis becomes inevitable.

As Jews, however, we recognize that our own fate is closely connected to the fate of others. The peasant in Brazil who has no other way to make a living but to cut down the rain forest, the Japanese fisherman who has no way to survive but to deplete the sea or the auto manufacturer who uses political clout to block funds for mass transit or for stricter environmental policies—all are acting rationally, given the logic of the competitive marketplace. Nevertheless, their actions have dire consequences for the rest of us. Our task is not to condemn these people, but to construct an economic and social system in which people no longer have to choose between their own interests and the best interests of the environment. This is not a question solely of learning as individuals to be more ecologically aware—although this is also important—but also of transforming the social systems that make it possible for people to profit from activities that destroy or endanger our planet.

We approach the Earth not only as our sustainer, vital to our survival, but also as a sacred place, worthy of our respect and awe. The Bible teaches us that the whole Earth is full of God's glory—that every part is alive, holy and miraculous. Today, as we rededicate ourselves to saving the Earth from the ecological damage that has been done, we also rejoice in the Earth and thank God for its beauty and wonder. (Reb Arthur Waskow)

בָּרוּךְ אַתָּה שְׁכִינָה אֱלֹהֵינוּ מַלְכָּה הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה:

Baruch atah Shechina Elohenu malkah ha'olam boray p'ree ha'adumah.

Blessed are you Dear One our God ruler of the world who creates the fruit of the Earth.

(Eat the כַּרְפַּס *karpas*.)

Eggs

The eggs are a symbol of springtime, fertility, and the giving of life. The egg also tells us that the longer things are in hot water, the tougher they become.



(Dip eggs in salt water and eat.)



יָחַץ *Yachatz* Breaking the Middle *Matzah*

(Break one of the middle *matzot* in two. Leave one half between the other three whole *matzot* and hide the other half for the *afikomen*.)

No prayer is recited before we break the middle *matzah* on our Seder plate. This is a silent act. We realize that, like the broken *matzah*, we are all incomplete, with prayers yet to be fulfilled, promises still to be redeemed. We hide part of the broken *matzah* and hope it will be found by the end of our Seder meal, for we recognize that parts of ourselves are yet unknown. We are still discovering what makes us whole. (Reb Harold Schulweis)

Some do not get the chance to rise like golden loaves of challah, filled with sweet raisins and crowned with shiny braids. Rushed, neglected, not kneaded by caring hands, we grow up afraid that any touch might cause a break. There are some ingredients we never receive. Tonight, let us bless our cracked surfaces and sharp edges, unafraid to see our brittleness and brave enough to see our beauty. Reaching for wholeness, let us piece together the parts of ourselves we have found, and honor all that is still hidden. (Tamara Cohen)

Here is a new and most personal affliction: our ego alone and adrift, blind to the subtle bonds of Life and Love that bind each to every and every to all. The Pharaoh that haunts us is not the historical ruler of Egypt, but the everpresent illusion that *I* am somehow other than *You*. Seder calls upon us to awaken to the fact that while *I* and all are absolutely unique, we are yet *One* and the same.

How is this so?

Just as each knot of a rope is different from all other knots in that rope, still it and they are nothing other than the rope itself. You and I and all living things are knots in a single rope. That rope is God, *Adonai*, the One Reality that gives rise to the infinite forms and incredible knottiness of life. (Reb Rami Shapiro)



מַגִּיד *Magid* Telling the Story

(Hold up the *matzah* and say.)

הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכָפִין
יִיתֵי וַיְכּוּל, כָּל דְּצָרִיד: יִיתֵי וַיִּפְסַח. הַשְּׁתָּא הָכָא, לְשָׁנָה הַבָּאָה
בְּאַרְעָא דִּישְׂרָאֵל. הַשְּׁתָּא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Ha lachma anya di achalu avahatana b'arah d'mitzrayim. Kol dichfin yeitei v'yechul. Kol ditzrich yeitei v'yifsach. Ha shata hacha. L'shana haba'ah b'ar'ah d'yisrael. Ha shata avdei. L'shana haba'ah b'nei chorin.

Behold, this is the bread of affliction, which our mothers and sisters made and ate during their hasty departure from Mitzrayim, from Egypt. Let all women who hunger to know their origins and traditions as women, to know and express their nature and strengths enter and eat with us. Let all men who need to be free to develop their own traditions and meanings join our Passover feast. This year we are here. Next year we shall live in safety and community. This year we are slaves. Next year we shall be free men and women.

Mitzrayim is the Hebrew word for Egypt. We retain the Hebrew because it evokes more than a place. In Hebrew, *Mitzrayim* means *from narrow places*. Our rabbis taught that the true exodus is not a one-time escape from a particular place in history, but an ongoing struggle to liberate ourselves from the narrow places in our lives. (Reb Rami Shapiro)

This is the bread of affliction. It is whole and so long as it remains whole, no one can eat from it. When we break the *matzah* in two and share it, it becomes the bread of freedom. The Land that gives bread to two peoples must be divided in two, so that both peoples may eat of it. So long as one people grasps the whole land, it is a land of affliction, and no one can be nourished by it. When each people can eat from part of the Land, it will become a land of freedom. (Reb Arthur Waskow)

The Four Questions

מה נְשַׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמָצָה. הַלַּיְלָה הַזֶּה כָּלוּ מָצָה:
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרָקוֹת הַלַּיְלָה הַזֶּה מָרוֹר:
שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפְּיֵלוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה
שְׁתֵּי פְּעָמִים:
שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה
כָּלָנוּ מְסֻבִּין:

Mah nish-tah-nah ha'lalah hazeh mikol ha'lalot? She b'kol ha'lalot anu ochlin chametz u matzah. Ha'lalah hazeh kulo matzah. She b'kol ha'lalot anu ochlin sh'ar y'rakot. Ha'lalah hazeh maror. She b'kol ha'lalot ain anu matbilin afilu pa'am echat. Ha'lalah hazeh sh'tay f'a'min. She b'kol ha'lalot anu ochlin ben yoshvin uven m'subin. Halalah hazeh kulanu m'subin.

Why is this night different from all other nights?

On all the other nights we may eat either leavened or unleavened bread, but on this night only unleavened bread; on all the other nights we may eat any species of herbs, but on this night only bitter herbs; on all other nights we do not dip even once, but on this night we dip twice; on all other nights we eat and drink either sitting or leaning, but on this night we all lean.

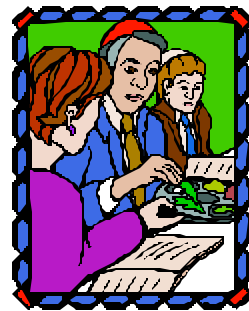
Why is it only on Passover night

We never know how to do anything right?

we don't eat our meals in the regular ways,
the ways that we do on all other days.

Cause on all other nights we may eat
all kinds of wonderful good breadly treats.
like big purple pizza that tastes like a pickle,
crumbly crackers and pink pumpernickel,
sassafras sandwich tiger on rye,
fifty felafels in pita fresh-fried.

With peanut butter and tangerine sauce
spread onto each side up-and-down, then across
and toasted whole wheat bread with liver and ducks,
and crumpets and dumplings, and bagels and lox,
and doughnuts with one hole and doughnuts with four,
and cake with six layers and windows and doors.
Yes-on all other nights we eat all kinds of bread,
But tonight of all nights we munch matzah instead.



And on all other nights we devour
vegetables, green things, and bushes and flowers,
lettuce that's leafy and candy-striped spinach,
fresh silly celery (Have more when you're finished!)
Cabbage that's flown from the jungles of Glome
by a polka-dot bird who can't find his way home,
daisies and roses and inside-out grass
and artichoke hearts that are simply first-class.

Sixty asparagus tips served in glasses
with anchovy sauce and some sickly molasses.
But on Passover night you would never consider
eating an herb that wasn't all bitter.

And on all other nights you would probably flip
if anyone asked you how often you dip.
On some days I only dip one Bup-Bup egg
in a teaspoon of vinegar mixed with nutmeg,
but sometimes we take more than ten thousand tails
of the Yakkity-birds that are hunted in Wales,
and dip them in vats full of Mumbegum juice.
Then we feed them to Harold, our six-legged moose.
Or we don't dip at all! We don't ask your advice.
So why on this night do we have to dip twice?

And on all other nights we can sit as we please,
on our heads, on our elbows, on backs or our knees,
or hang by our toes from the tail of a Glump
or on top of a camel with one or two humps,
with our foot on the table, our nose on the floor,
with one ear in the window and one out the door,
doing somersaults over the greasy knishes
or dancing a jig without breaking the dishes.
Yes-on all other nights you sit nicely when dining,
So why on this night must it all be reclining? (Eliezer Lorne Segal)

(Refill the cups with wine/juice)

The Four Children

Tonight we will carry on the tradition from the Torah because it has relevance to us today. However, we will ask the questions ourselves, as spouses, as parents, as children, as gays and straights, as born Jews and those who chose to be Jews, as Jews and as Gentiles, who each have our own unique involvement with Jewish tradition.

The first is the one who is involved with her Judaism. The second is the one who used to be involved. The third was born Jewish, but was never involved. The fourth is the one who we wish were here with us.



The first asks: Why do we need a non-traditional Seder?

We need one to work out our own ideas about the meaning of Passover and its relationship to liberation and justice. Because we are continually changing and growing, there is a need for the Haggadah to be revised each year making Passover relevant to our present concerns.



The second asks: Why are we having a Seder at all?

Because we realize the integral part being Jews plays in our lives. Passover is a ritual about oppression, about tradition as a people who have for thousands of years survived exile and genocide. Tonight we come together to acknowledge our suffering and to celebrate the wisdom and courage born of that pain. It is in recognizing our own oppression that we are able to identify with and respect the oppression of others.



The third asks: What does this Seder mean to you?

We answer by reminding him that he is not separate from us despite his denial. We invite him to explore our common roots. Our tradition has shown us, whether in Egypt, Warsaw or Virginia, that his denial will not save him from oppression and persecution as a Jew. Others will label him whether or not he is able to name himself. We encourage his affirmation as a part of our common bond.



For the fourth we ask: Where does she fit in?

She is remembered and named. There are many in our lives, in our past, in our traditions that cannot be with us tonight. Some have died, some live far away, some are no longer friends, and some have yet to become our friends. In the spirit of Pesach and of our common roots we hold these people in our memories and our hearts. Tonight we remember these people as Jews and as sisters and brothers.



Remembering Circle



(People are invited to name those they wish to remember)

Four More Children

Four children bring different questions to the Seder table tonight.

The angry child asks, "Why should I compromise?" We answer that we choose the route of compromise because the alternative is the mutual destruction, both moral and physical, of our two peoples. If we fail to compromise, we will lose a vision of the future for our children.

The naïve child asks, “Why can’t we just love each other?” We answer that neither of us can live as if history has not happened. Unfortunately, too much blood has already been shed on both sides. It takes time to build trust.

The frightened child asks, “How can I be safe?” We answer that we are both afraid. “How can I be safe if my brother or sister is not safe?”

The wise child asks, “How can we take the steps that walk in peace, toward peace?” This is the question with which we wrestle tonight. But this is a question that goes beyond tonight. For in each of us lives all four children. Each of us bears in our own belly the angry one, the frightened one, the naïve one and the wise one. Which of these children shall we bring to birth? Only if we can deeply hear all four of them can we truthfully answer the fourth question. Only if we can deeply hear all four of them can we bring to birth a child, a people that is truly wise. (Reb Arthur Waskow)

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

(Chorus) Go tell it on the mountain,
Over the hills and everywhere.
Go tell it on the mountain —
Let my people go!

Go down, Moses,
'Way down in Egypt's land;
Tell ol' Pharaoh,
Let my people go!

Who are the people dressed in white?
Let my people go!
Must be the children of the Israelite —
Let my people go!

Who are the people dressed in red?
Let my people go!
Must be the people that Moses led.
Let my people go!

Who are the people dressed in black?
Let my people go!
Must be the hypocrites a-turning back.
Let my people go!

Our Liberation from Egypt

Our ancestors traveled to Egypt because of an economic crisis and famine in Canaan. Egypt seemed hospitable. Yosef rose to the position of the highest economic bureaucrat in Pharaoh's court. Our ancestors were convinced that his position would provide them security and trusted that those in power would remain favorably disposed to them. As rulers changed, the new Pharaoh preferred to ignore the contributions the Jews had made to Egyptian society. He needed slave labor to erect monuments of his empire so he enslaved us.

To counter sporadic acts of resistance, the Pharaoh initiated a policy of genocide. He ordered the drowning of all new born Jewish males. He summoned Shifrah and Pu'ah, two midwives, to obtain their collaboration. Instead they saved the lives of Jewish babies.

Yochevet, who gave birth to Moshe, and Miriam, her daughter, plotted to hide him. When he was discovered and adopted by the Pharaoh's daughter, Miriam bravely suggested Yochevet as nurse and governess. Moshe was raised with the knowledge of his people's suffering though Yochevet did not tell him that he was a Hebrew or that she was his mother until he was almost grown. Due to the courage, audacity, ingenuity and sacrifice of Yochevet and Miriam, Moshe developed the strength and determination to lead our people to freedom.

Even though Moshe grew up in the Pharaoh's court as the son of the ruler's daughter, Moshe sought his identity with his own people. One day he went out among the Jewish slaves and saw an Egyptian overseer beating a Jew. He killed the overseer and hid his body in the sand. The next day a jealous Jew threatened to tell on him. He had to escape quickly to the desert land of Midyan. While there he married Zipporah, the daughter of Jethro, a Midianite priest.

He could not remain away long. The courageous teachings of Yochevet and Miriam followed him even to the desert. The vision of a burning but unconsumed bush awoke his fury and he returned to Egypt to lead our people's liberation struggle.

Moshe and his brother Aharon asked the Pharaoh for a three-day religious festival in the desert. Pharaoh refused to accept their request. Pharaoh ordered the overseers to eliminate the supply of straw for the bricks and to institute a speed-up.

Jews began the process of liberation from Egypt when we stopped asking to be let out and began demanding it. Nothing Moshe or Aharon said or did made a dent in Pharaoh. He was unmoved by pleas for justice and mercy and unfazed by threats of dire consequences. Ten plagues were unleashed against the Egyptians. Pharaoh watched as frogs and locusts swarmed over the land, the stench of blood rose from the rivers and boils and lice covered the skin of the Egyptians.

Only after the Death of the Firstborn did Pharaoh let the Israelites go. Even then, he changed his mind and had his soldiers give chase. The Israelites went into the sea on dry ground, the waters on both sides forming a wall for them. The Egyptians pursued them into the sea and the waters covered Pharaoh's horses, chariots and horsemen.

(Chorus) O Freedom!
O Freedom!
O Freedom over me!
And before I'd be a slave
I'd be buried in my grave
And go home to my Lord and be free!

No more killing
No more hunger
No more pollution
No more racism
No more sexism
No more homophobia
No more anti-Semitism

With Signs

Everybody likes it when God does miracles for them. The question is, do you understand that you are a miracle, that your life is all miracles, that everything is a miracle? If you're living on the level where miracles are part of your life, if your trust in God reaches the level of a miracle, then miracles happen to you. If you're not living life on that level, then miracles won't happen to you. (Reb Shlomo Carlbach)

Ten Drops of Wine

We remove ten drops of wine/juice from our full cup of joy to acknowledge the pain of our Egyptian brothers and sisters.

דָּם *Dahm* Blood

צְפַרְדֵּיִעַ *Tzefardeah* Frogs

כִּנִּים *Kinim* Lice

עֲרוֹב *Arov* Beasts

דְּבַר *Dever* Cattle Plague

שְׁחִין *Shechin* Boils

בָּרָד *Barad* Hail

אַרְבֵּה *Arbeh* Locusts

חֹשֶׁךְ *Choshek* Darkness

מַכַּת בְּכוֹרוֹת *Makat Bechorot* Death of the Firstborn



One morning when Pharaoh awoke in this bed
There were frogs on his head and frogs in his bed
Frogs on his nose and frogs on his toes
Frogs here, frogs there, frogs were jumping everywhere.

דיינו Dayenu

אלו הוציאנו ממצרים, דינו:

*Ilu hotzi hotzianu hotzianu mimitzrayim. Dayenu.
Die, Dayenu (3) Dayenu Dayenu*

אלו נתן לנו את השבת, דינו:

*Ilu natan natan lanu natan lanu et hashabbat Dayenu
Die, Dayenu (3) Dayenu Dayenu*

אלו נתן לנו את התורה, דינו:

*Ilu natan natan lanu natan lanu et hatorah Dayenu
Die, Dayenu (3) Dayenu Dayenu*

Imagine if I knew the Torah was given only to me, all its holiness was made just for me-how I would throw myself at every word! How I would cry over every word to understand it! When I receive a letter from someone I love I can't stop reading. This is how we have to learn Torah, as a love letter from God to us. (Reb Shlomo Carlbach)

If we could make it a practice to spend time being with ourselves, honest about the truths of our lives, getting clear about what we want to learn or work on.

Dayenu

If we could give and receive all of the intimacy, affection, support and nurturance we need on an ongoing basis, to and from appropriate sources.

Dayenu

If we could have fulfilling work, exciting play, creative endeavors and no boredom.

Dayenu

If the children of the world could receive the good-enough parenting, schooling and feeding that would allow them to grow into healthy and stable adults.

Dayenu

If the fears of ill health, loneliness and poverty could be dispelled so that aging would be seen as part of the process of living as opposed to being something to be feared.

Dayenu

If the commitment to lifetime learning, growth, risk-taking and expanded consciousness could become intense enough to allow for a critical mass of awakened, concerned and fully alive human beings to once again walk the planet at the same time.

Dayenu

If we could go out into the world to share the joy we feel tonight celebrating Passover together and could then see *tikkun olam*, universal healing.

Dayenu
(Reb Arthur Waskow)



The Second Cup of Wine/Juice

We continue the process of liberation as we drink the second cup of wine/juice. We have experienced the awareness of the degradation that compelled the Israelites to resist enslavement. We drink this second cup in honor of redemption and healing, even as we acknowledge the continuing struggle and the unknown road through the desert.

בְּרוּךְ עַל חַי הָעוֹלָמִים בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch al Chay Ha'olamim boray p'ree ha'gofen.

Blessed is the Source of Life for All the Worlds who has created the fruits of the vine.
(Drink wine/grape juice.)

רְחִצָּה *Rochtzah* Hand Washing (Each person rinses his or her own hands.)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְצִוֵּנוּ
עַל נְטִילַת יָדַיִם:

*Baruch atah Adonai Elohenu ruach ha olam asher keed'shanu bmitzvotov
vetzivanu al netilat yadayim.*

Blessed are you Lord Our God spirit of the world who has sanctified us with your commandments and commanded us to wash our hands.

Let us wash our hands clean of discord. Let this table be free from fear and anger, that we might struggle as one to attain the One. With this cleansing of our hands, we cleanse our hearts as well. As we prepare to partake of this meal of freedom, let us free ourselves from old angers and ancient hurts. Let us reach out to each other with new hands, new hearts and new spirits ready to embrace and uplift and love. (Reb Rami Shapiro)

מוציא מצה *Motzi Matzah* (Hold up the matzah)

This is the matzah, the bread of liberation, of rebellion that our foremothers baked and ate.

בָּרוּךְ אַתָּה שְׁכִינָה אֱלֹהֵינוּ מַלְכָּה הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch atah Shechina Elohenu malkah ha'olam ha motzi lechem meen ha aratz.

Blessed are you, Dear One, ruler of the world who brings forth bread from the Earth

בָּרוּךְ עַל חַי הָעוֹלָמִים אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

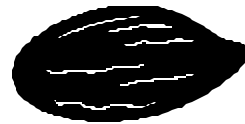
Baruch al Chai Ha'olamim asher keed'shanu b'mitzvohtov vitzevanu al achilat matzah.

Blessed are you Life of the Worlds who has sanctified us with your commandments and commanded us to eat matzah.

(Eat the matzah)



פֶּסַח *Pesach The Shank Bone*



Tradition directs us to hold up a roasted lamb bone, (זְרוּעַ *z'roa*), which is symbolic of the animals sacrificed during the exodus. The doorposts of the Jewish homes were marked with the blood so that the angel of Death would "pass over" and not take their first-born children. Also, our ancestors ate the Pascal lamb as a spring sacrifice. Instead of a shank bone, we have placed a yam. Lambs need no longer fear our Seder.

מָרֹר *Marror*

Marror is bitter herbs. May I eat this Marror and renew my ability to feel and be moved by what is bitter in my life and in the world. May I not repress it or flinch from it. May I feel clearly where there is wrong in order to do my part to right it. And may I always have access to the sweetness of *Charoset* to take away the bitter after I have tasted it and made my commitment to right the bitter wrong. (Reb Zalman Schacter-Shalomi)

חֲרוֹסֶת *Charoset*

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

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ רוּחַ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוֵּנוּ
עַל אֲכִילַת מָרֹר:

Baruch atah Yah Elohenu ruach ha'olam asher keed'shanu b'mitzvohtov vitzevanu al achilat marmor.

Blessed are you Lord God spirit of the world who has sanctified us with your commandments and commanded us to eat bitter herbs.

(Take the bitter herbs dip it in charoset and eat.)

כֹּרֵךְ *Korech Matzah with Bitter Herbs*

(Take matzah and make a sandwich with marmor in the middle.)

עֹרֵךְ *Shulkan Orech The Meal*



צָפֹן *Tzafun Eating the Afikomen*

One of the most unusual aspects of the Seder is that it can't continue until the children find the *afikomen*. This means that the kids have a lot of power. This reminds us that our heritage will survive, no matter how hidden it sometimes seems, as long as our children seek and find it.

בָּרַךְ *Bahraych Grace after Meals*

Praise is yours, Eternal One, who every day invites the world to a feast of goodness, compassion and love. You feed us; you sustain us. You overwhelm us with your goodness. You provide for all. You love endlessly. Because you are so good to us, we never lacked sustenance in the past. And we hope that we will never lack food in the future. Blessed are you who sustain all.

(Refill the cups of wine/juice.)



The Third Cup of Wine/Juice

We dedicated the first cup of wine to awareness—the first step taken in the journey toward liberation. We drank the second cup in celebration of the redemption from Egypt. We now drink this third cup in gratitude for all the gifts we have been given. The Seder reminds us of the gifts of relationships—of friends and family; and of our material possessions—good food and drink. Yet most of all we offer thanks for the greatest gift—the ability to challenge, question, choose and to strive for freedom. Blessed be the Sustainer, the Healer, the Giver of Life.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶכֶת הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch atah Shechina malkah ha'olam boray p'ree hagofen.

Blessed are you Dear One ruler of the world who creates the fruit of the vine.
(Drink wine/grape juice.)

In Every Generation...

In every generation, someone arises to destroy our freedom. In every generation, we ourselves must go forth from slavery to freedom. Tonight, in our generation, we hear shrieks of pain in our own country.

- ❖ The moans of a woman who is dying of breast cancer-caused by a pesticide poured uncaring into earth and air.
- ❖ The wails of hunger from a baby whose mother has been cut off the welfare rolls.
- ❖ The sobs of a man whose body is surrendering to AIDS.
- ❖ The coughs of a janitor who caught tuberculosis from the man next door who could not afford to see the doctor after he got fired and the health insurance stopped.
- ❖ The tears of a tenth-grade student who has been expelled from school because her father is an undocumented alien.
- ❖ The shouts of a raging quarrel between a suburban professional couple that never get to see each other or their children because they each must work a twelve-hour day, lest the company give their jobs to someone else.

These outcries rise to Heaven and pour into the deepest wellsprings of the Earth. These outcries are heard in the homes and workplaces of most Americans, who do not want the sick or the Earth, the children or the old, the unemployed or the overworked, the poor or the lonely, to suffer. But increasingly our rulers, our political system turn a deaf ear to these outcries.

Let us at this very table hear the cry of pain, let us turn to face the Pharaohs of our own generation. Let us agree tonight, this very night of freedom, what action we will take this week, the week of freedom, the week of Passover. (Reb Arthur Waskow)

(Refill the cups of wine/juice)
Martin Luther King

For as one of the greatest of our prophets, whose own death by violence at a time near Passover we remember in tears tonight—as the prophet Martin Luther King called us to know: "The old law of an eye for an eye leaves everybody blind. It destroys community and makes brotherhood impossible. It creates bitterness in the survivors and brutality in the destroyers. But the principle of nonviolent resistance seeks to reconcile the truths of two opposites—acquiescence and violence. The nonviolent resister rises to the noble height of opposing the unjust system while loving the perpetrators of the system. Nonviolence can reach men where the law cannot touch them.

So; we will match your capacity to inflict suffering with our capacity to endure suffering. We will not hate you, but we cannot in all good conscience obey your unjust laws. And in winning our freedom we will so appeal to your heart and conscience that we will win you in the process."

He did not win while he lived. Yet the night before he died he stood with Moshe. "We've got some difficult days ahead. But it really doesn't matter with me now. Because I've been to the mountaintop. I won't mind. 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. So I'm happy tonight. I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord!"



הלל *Hallel* Psalms of Praise

Blessed is the match

(Hannah Sennesh)

Blessed is the match consumed in kindling flame.
Blessed is the flame that burns in the secret fastness of the heart.
Blessed is the heart with strength to stop its beating for honor's sake.
Blessed is the match consumed in kindling flame.

Meditation on Leaving Egypt

The experience of emptiness gives rise to new depths of feeling—the weariness and tedium of slavery and a longing for freedom. I begin to see where I am caught. I begin to see the ways in which I am enslaved to my moods, to hidden anxieties, to my self-image. Seeing all this makes me feel very tired of my life, and sad. My sadness looks like a tiny bud closed up tight and dark in the chill of morning. As the light of my attention and loving awareness shines brighter, that bud of sadness begins to loosen and lighten, peeking out with a face that is open and so very thirsty. Its color radiates beyond itself, beyond sadness to reveal an exquisite yearning.

I drink the nectar of that flower and turn my face to the light. I see fire and I am called towards Light. I ask that all that hides the truth from me be burned away, consumed by this fire of purification. I surrender the past and the future so that I may stand naked in the presence. My life is reduced to a burning question. Only then can I hear the call.

(Reb Shefa Gold)



נִרְצָה *Nirtzah Conclusion*



The Fourth Cup of Wine/Juice

We dedicate this fourth cup to World Jewry, especially those who perished in the Holocaust, and those who survived it. The very act of survival, of keeping one more Jew alive, was an act of resistance requiring awesome courage, iron will and much love.

בָּרוּךְ עַל חַי הָעוֹלָמִים בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch al Chai Ha'olamim boray p'ree ha'gofen.

Blessed are you Life of the Worlds who creates the fruit of the vine.
(Drink wine/grape juice.)



And every one 'neath every vine and figtree
Shall live in peace and unafraid
(Repeat)

And into plowshares beat their swords —
Nations shall learn war no more
(Repeat)

לֹא יִשַׁע גּוֹי אֶל גּוֹי חָרָב
לֹא יִלְמְדוּ עוֹד מִלְחָמָה

Lo Yisa goy el goy che'rev. Lo yil'm'du ode mil'cha'mah.

Chad Gadya

חַד גָּדְיָא, חַד גָּדְיָא
דְּזַבִּין אַבְּא בִּתְרֵי זַוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.



Chad gadya, chad gadya
D'zabin Abba bitray zuzay
Chad gadya, chad gadya

וְאַתָּא שׁוּנְרָא, וְאַכְלָה לְגָדְיָא, דְּזַבִּין אַבְּא בִּתְרֵי זַוְיָא, חַד גָּדְיָא,
חַד גָּדְיָא.

V'ata shunerah v'achalya lagadya
D'zabin Abba bitray zuzay
Chad gadya, chad gadya

וְאַתָּא כְּלָבָא, וְנָשַׁךְ לְשׁוּנְרָא, דְּאַכְלָה לְגָדְיָא, דְּזַבִּין אַבְּא בִּתְרֵי
זַוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'ata kalbah v'nashak l'shunrah d'achla lagadya
D'zabin Abba bitray zuzay
Chad gadya, chad gadya

וְאַתָּא חוּטְרָא, וְהִכָּה לְכְּלָבָא, דְּנָשַׁךְ לְשׁוּנְרָא, דְּאַכְלָה
לְגָדְיָא, דְּזַבִּין אַבְּא בִּתְרֵי זַוְיָא, חַד גָּדְיָא, חַד גָּדְיָא.

V'ata kutrah v'hekah l'kalbah
D' nashak l'shunrah d'akal l'gadya
D'zabin Abba bitray zuzay
Chad gadya, chad gadya

וְאַתָּא נוּרָא, וְשָׂרַף לְחוּטְרָא, דְּהִכָּה לְכְּלָבָא, דְּנָשַׁךְ
לְשׁוּנְרָא, דְּאַכְלָה לְגָדְיָא, דְּזַבִּין אַבְּא בִּתְרֵי זַוְיָא,
חַד גָּדְיָא, חַד גָּדְיָא.

V'ata nurah v'sharaf l'kutrah, d'heka l'kalbah
D' nashak l'shunrah d'akal l'gadya
D'zabin abba bitray zuzay
Chad gadya, chad gadya

וְאַתָּא מַיָּא, וְכַבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהֵכָה לְכַלְבָּא,
דְּנִשְׂף לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָי,
חַד גְּדַיָּא, חַד גְּדַיָּא.

V'ata maya v'kavah l'noorah d'sharaf l'kutra
D'heka l'kalbah d' nashak l'shunrah d'akal l'gadya
D'zabin Abba bitray zuzay Chad gadya, chad gadya

וְאַתָּא תּוֹרָא, וְשִׁתָּא לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא,
דְּהֵכָה לְכַלְבָּא, דְּנִשְׂף לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא
בְּתַרִּי זַוְיָי חַד גְּדַיָּא, חַד גְּדַיָּא.

V'ata torah v'shasah l'maya d'kava l'noorah
D'sharaf l'kutra d'heka l'kalbah d' nashak l'shunrah d'akal l'gadya
D'zabin Abba bitray zuzay
Chad gadya, chad gadya

וְאַתָּא הַשׁוּחַט, וְשִׁחַט לְתוֹרָא, דְּשִׁתָּא לְמַיָּא, דְּכַבָּה לְנוּרָא,
דְּשָׂרְף לְחוּטְרָא, דְּהֵכָה לְכַלְבָּא, דְּנִשְׂף לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא,
דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָי, חַד גְּדַיָּא, חַד גְּדַיָּא.

V'ata ha'shokate v'shakat l'torah d'shata l'maya
D'kava l'noorah d'sharaf l'kutra d'heka l'kalbah
D' nashak l'shunrah d'akal l'gadya
D'zabin Abba bitray zuzay
Chad gadya, chad gadya

וְאַתָּא מְלַאךְ הַמּוֹת, וְשִׁחַט לְשׁוּחַט, דְּשִׁחַט לְתוֹרָא,
דְּשִׁתָּא לְמַיָּא, דְּכַבָּה לְנוּרָא, דְּשָׂרְף לְחוּטְרָא, דְּהֵכָה לְכַלְבָּא,
דְּנִשְׂף לְשׁוּנְרָא, דְּאֶכְלָה לְגַדְיָא, דְּזַבִּין אַבָּא בְּתַרִּי זַוְיָי,
חַד גְּדַיָּא, חַד גְּדַיָּא.

V'ata malak ha mavet v'shakat l'shokate d'shakat l'torah
D'shata l'maya d'kava l'noorah d'sharaf l'kutra d'heka l'kalbah
D' nashak l'shunrah d'akal l'gadya
D'zabin Abba bitray zuzay
Chad gadya, chad gadya

וְאַתָּא הַקְדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמַלְאָךְ הַמָּוֶת,
 דְּשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא, דְּשַׁתָּא לְמֵיָא, דְּכַבָּה לְנוֹרָא,
 דְּשַׂרְף לְחוּטְרָא, דְּהֵכָה לְכַלְבָּא, דְּנִשְׁדָּ לְשׁוּנְרָא, דְּאָכְלָה לְגַדְיָא,
 דְּזָבִין אַבָּא בְּתַרֵּי זׁוּזַי, חַד גַּדְיָא, חַד גַּדְיָא.

V'ata ha kadosh barach hoo, v'shakat l'malak ha mavet
 D'shakat l'shokate d'shakat l'torah
 D'shata l'maya d'kava l'noorah d'sharaf l'kutra d'heka l'kalbah
 D' nashak l'shunrah d'akal l'gadya
 D'zabin Abba bitray zuzay
 Chad gadya, chad gadya



לְשַׁנְהָא הַבָּאָה בִּירוּשָׁלַיִם Lashanah haba'ah

Lashanah haba'ah birushalayim
 Lashanah haba'ah birushalayim
 Lashanah haba'ah birushalayim
 Lashanah haba'ah birushalayim haberah

הַתְּקוּוָה Hatikvah

כָּל עוֹד בְּלִבְבֵי פְּנִימָה: נֶפֶשׁ יְהוּדֵי הוֹמְיָה:
 וּלְפָאֵתֵי מִזְרַח קְדִימָה: עֵין לְצִיּוֹן צוֹפֵיָה:
 עוֹד לֹא אָבְדָה תְּקוּוֹתֵנוּ: הַתְּקוּוָה שְׁנוֹת אֲלֵפִים:
 לְהִיּוֹת עִם חֶפְשֵׁי בְּאַרְצֵנוּ: אֶרֶץ צִיּוֹן יְרוּשָׁלַיִם:

Kohl od bah-lay-vahv p'nee-mah.
 Neh-fesh y'hoo-dee ho-mee-ya.
 Oo-l'fa-a-tay miz'rakh kah-dee-mah.
 Ay-een l'tsee-yon tso-fee-yah.

Od lo ah-v'dah tik-vah-tay-noo.
 Ha-tik-va sh'not ahl-pah-yeem.
 Lee-h'yot ahm hahf'shee b'ar'tseh-noo.
 Eh-rets tsee-yon vee-roo-shah-lie-yeem

May the light of love (David Roth)

As we come around to take our places at the table,
A moment to remember and reflect upon our wealth,
Here's to loving friends and family, here's to being able,
To gather here together in good company and health.

Chorus:

And may the light of love be shining deep within your spirit,
May the torch of mercy clear a path and show the way,
May the horn of plenty sound so everyone can hear it,
May the light of love be with you every day.

And may we be released from all those feelings that would harm us,
May we have the will to give them up and get them gone,
For heavy are the satchels full of anger and false promise,
May we have the strength to put them down.

And may we wish the best for everyone that we encounter,
May we swallow pride and may we do away with fear
For it's only what we do not know that we have grown afraid of,
And only what we do not choose to hear.

And as we bless our daily bread and drink our day's libation,
May we be reminded of the lost and wayward souls.
The hungry and the homeless that we have in every nation,
May we fill each empty cup and bowl.

May nothing ever come between or threaten to divide us,
May we never take for granted all the gifts that we receive,
Being ever mindful of the unseen hands that guide us,
And the miracles that cause us to believe.