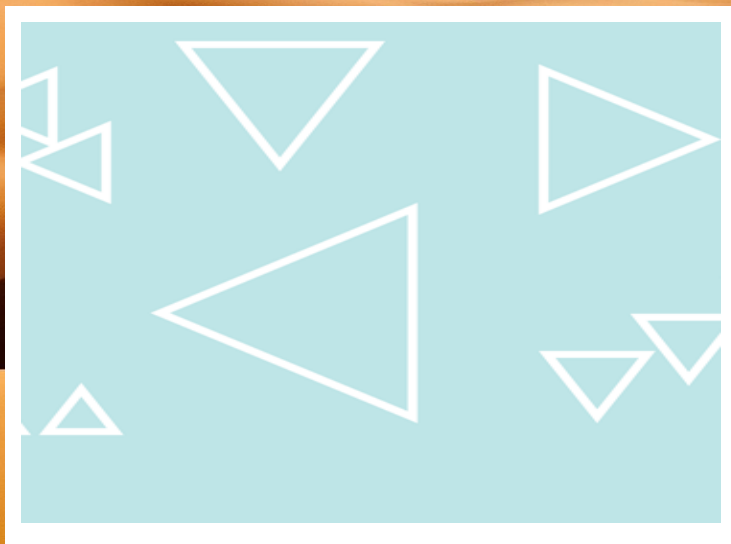


# Prince of Egypt Haggadah

By Asher Rosenbluth



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## Introduction

# **Welcome to The Prince of Egypt Seder**

by Asher Rosenbluth

Welcome to "The Prince of Egypt" Seder. This Seder will be centered around the classic animated feature film: "The Prince of Egypt." Or rather getting to the the movie as soon as possible. What does that mean? It means that all steps in the Seder will be short and sweet up to Maggid which is when we watch the movie. Afterwards, we slow down the pace a little, but we want to get to Shulhan Orekh soon because an hour and a half movie can make one hungry. Thank you and enjoy

## Introduction

# Lighting the Candles

by Asher Rosenbluth

ברוך אתה א-דני א-להינו מלך העולם, אשר קדשנו במצותיו, וצונו להדליק נר של  
שבת קדש

Blessed are You, Adonai our God, Ruler of the Universe, who has sanctified us  
with laws and commanded us to light the festival lights.

(First Night)

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהִחֲיֵנוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ

לְזִמְנֵהָ

Blessed are You, Adonai our God, Sovereign of all, who has kept us alive,  
sustained us, and brought us to this season.

## Introduction

# What Goes on Our Seder Plate

by Asher Rosenbluth

The Seder Plate

Contributed By Neil Salon

The entire story of the Haggadah is contained in the Seder plate (קערה ke'ara); everything on it symbolizes an aspect of Exodus:

Zeroa (זרוע) a roasted bone, evokes the offering made at the Temple in ancient times.

Beitzah (ביצה), a boiled egg, symbolizes the circle of life and death.

Maror (מרור), a bitter herb, reminds us of the bitterness of enslavement.

Charoset (חרוסת), a mixture of fruit, nuts, wine and spices, represents the mortar our ancestors used to build the structures of Mitzrayim.

Karpas (כרפס), a green vegetable, symbolizes hope and renewal.

Chazeret (חזרת), the bitter herb for the “sandwich” we eat later, following the custom established by Hillel the Elder, as a reminder that our ancestors “ate matzah and bitter herbs together”

Orange (תפוז), take a segment of the orange, make the blessing over fruit, and eat it as a gesture of solidarity with LGBTQ Jews and others who are marginalized within the Jewish community. They spit out the orange seeds, which were said to represent homophobia.

Miriam's Cup to Honor Women: This custom celebrates Miriam's role in the deliverance from slavery and her help throughout the wandering in the wilderness.

Place an empty cup alongside Elijah's cup and ask each attendee at the seder to pour a bit of water into the cup. We recognize that women have always been – and continue to be – integral to the continued survival of the Jewish community.

Kadesh

# **Wine Blessing #1**

by Asher Rosenbluth

Drink That Wine. Let's keep on going!

Urchatz

# Hand Washing Coloring Page

by Haggadot



# WASH YOUR HANDS

Source: [Haggadot.com](http://Haggadot.com)

Urchatz

## Urchatz Karpas

by Asher Rosenbluth

Karpas is a green vegetable that symbolizes that we are in Spring. *Unless if you live in Australia...* The salt water in which we dip the Karpas recalls the salty tears our ancestors shed when they were enslaved as well the tears of those today who are oppressed or enslaved.

*We say the prayer over the Karpas first, but **don't eat it**:*

**בְּרוּךְ אַתָּה עוֹלָמְנוּ, יְיָ אֱלֹהֵינוּ. בּוֹרֵא פְּרֵי הָאֲדָמָה**

Blessed are you, unique world of ours, for producing the fruit of the earth.

One shouldn't talk between the washing and the eating for karpas It is for this reason that many recite the simanim "Urchatz Karpas" before washing their hands, since they should not speak after washing their hands.

Washing your hands is like getting rid of the impurities that are on your hands.  
*Tho I don't see how that helps at all cuz you're jus using water.*

*Wash both dem hands. No soap tho. Pass 'round the bowl and pitcher.*

*Finally, after everyone "washes" their hands, we dip and eat the Karpas.  
You can talk now*

Yachatz

## **Breaking the Matzah**

by Machar Congregation

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

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

*[Leader breaks a matzah, sets down half, and holds up half as the afikoman.]*

The other half I will wrap in a napkin and save until the end of the meal. This piece is called the 'Afikoman'

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

Source: Machar

Yachatz

## **Breaking the Middle Matzah**

by Asher Rosenbluth

We have 3 pieces of Matzah. The Leader breaks the Middle Matzah in half wraps it in a napkin (*prolly to avoid crumbs*), and hides it for the youngins to find it later: the Afikoman. Then the Leader returns after hiding it.

The broken Matzah symbolizes that we have are all growing people. Matzah that isn't fragmented means that there is no room to grow. The Hebrews were broken in Egypt and in order for them to improve their lives they escapes.

Maggid - Beginning

## **The Main Event**

by Asher Rosenbluth

Yep that was quick wasn't it? Well now we are at Maggid. There is two more little steps and then we see Val Kilmer liberate the Hebrews. All we have is the Four Questions and the Four Children so lets power through it.

## -- Four Questions

# Four Questions

by Asher Rosenbluth

מה נִשְׁתַּנָּה הלַיְלָה הַזֶּה מִכָּל הַלַיְלוֹת?

*Ma nishtanah halailah hazeh mikol haleilot?*

Why is this night different from all other nights?

### 1st Question:

שְׂבֹכֵל הַלַיְלוֹת אֲנִי אוֹכְלִין חֲמֵץ וּמַצָּה, הַלַיְלָה הַזֶּה – כָּלוּ מַצָּה.

*Shebchol haleilot anu okhlin hametz umatzah; halailah hazeh, kuloh matzah.*

On all other nights we eat leavened products and matzah, and on this night only matzah.

### 2nd Question:

שְׂבֹכֵל הַלַיְלוֹת אֲנִי אוֹכְלִין שָׂאֵר יְרֻקוֹת – הַלַיְלָה הַזֶּה (כָּלוּ) מָרוֹר.

*Shebchol haleilot anu okhlin sh'ar y'rakot; halailah hazeh, maror.*

On all other nights we eat all vegetables, and on this night only bitter herbs.

### 3rd Question:

שְׂבֹכֵל הַלַיְלוֹת אֲנִי אֲנִי מְטַבֵּילִין אֶפְּסִילוֹ פְּעַם אֶחָת – הַלַיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.

*Shebchol haleilot ein anu matbilin afilu pa'am ehat; halailah hazeh, shtei f'amim.*

On all other nights, we don't dip our food even once, and on this night we dip twice.

### 4th Question:

שְׂבֹכֵל הַלַיְלוֹת אֲנִי אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין – הַלַיְלָה הַזֶּה כָּלֵנוּ מְסֻבִּין.

*Shebchol haleilot anu okhlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.*

On all other nights we eat sitting or reclining, and on this night we only recline.



## -- Four Questions

# **Answers to the Four Questions**

by Asher Rosenbluth

### 1. MATZAH:

Matzah is the symbol of our affliction and our freedom. Legend has it that when Moses and his followers fled Egypt, they moved so quickly that the bread they baked did not have time to rise. However, scholars have noted that long before the Jews celebrated Passover, farmers of the Middle East celebrated Khag Hamatsot, the festival of unleavened bread, at this time of year. This was a festival where unleavened bread was made from the new grain harvest that took place at this time of the year. The old fermented dough was thrown out so that last year's grain would not be mixed with this year's. Therefore, the new season began with the eating of unleavened bread--matsah. Later on, the Jewish people incorporated this agricultural festival into the celebration of freedom and renewal we now call Passover. Let us all eat a piece of matzah.

### 2. BITTER HERBS

Tradition says that this root is to remind us of the time of our slavery. It is the stimulus in life, reminding us that struggle is better than the complacent acceptance of injustice. Let us all eat bitter herbs.

### 3. DIPPING

The first time, the salty taste reminds us of the tears we cried when we were slaves. The second time, the salt water and the green help us to remember the ocean and green plants and the Earth, from which we get air and water and food that enable us to live. Let us all dip the parsley in salt water twice.

### 4. RECLINING

This question goes back to ancient times in Rome, when it was the custom for rich people to eat while lying on a couch leaning on one elbow as slaves and servants fed them. The Jewish people thought of this relaxed type of eating as a sign of freedom and prosperity, so they would lean to one side eating at the Seder on Passover, the festival of freedom. Today, we who are free eat while sitting up, even at Passover, but the question remains in the service as a reminder of how it was when our people longed for freedom.

-- Four Children

## **Four Children**

by Congress of Secular Jewish Organization

The Passover Seder has a series of 'fours' in its text. There are four cups of wine, four questions, and a discussion about four types of children. People throughout the ages have pondered - who are the four children? Are they among us? Are they within us? This reading about the four children is different from many others.

Our version deals with the continuing struggle in the Middle East between Israel and her Arab neighbors.

**The Angry Child asks, "Why should I compromise?"**

And we answer that we choose the route of compromise because the alternative is the mutual destruction, both moral and physical, of our two people. If we fail to compromise we will lose a vision of the future for our children.

**The Naive Child asks, "Why can't we just love each other?"**

And 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?"**

And we answer that we are both afraid. Neither of us will be safe until the other is safe.

**The Wise Child asks, "Why don't we share the land in peace?"**

We will hope for, and work toward, peace in the Middle East.

Source: The Jewish Secular Community Passover Hagada

## -- Exodus Story

# **Secular Maggid**

by Herbert Levine

### THE SLAVES GET REPARATIONS

The Egyptians concluded that all these terrible things were the consequence of not letting the Hebrews go, as Moses and Aaron had demanded. Under a lot of popular pressure, the Pharaoh capitulated, telling Moses and Aaron that the Hebrews could finally leave Egypt. The Hebrew slaves knew that they deserved to be paid for their years of unpaid labor, so they went throughout the cities of Egypt asking for their back pay.

Your son is dead, your cattle are dead, your fields are barren. Why? Because you treated us like dirt and the land too.

You've dug it all up and forced us to build your massive garrisons and storehouses. No more. These plagues are your punishment for what you've done to us and to the land.

All my life and my parents' lives and my grandparents' lives we've worked for you under armed guard -- without pay.

Now you can't wait for us to go, you say we have to be gone by morning.

Well, we're not leaving here without what's coming to us.

Give us the gold and silver you've got in your house and we'll be even.

The Egyptians paid them off, hoping never to see them again.

### THE EGYPTIANS ARE DEFEATED

But seven days later, Pharaoh changed his mind and commanded his cavalry to chase after the Hebrews. Pharaoh and the army encountered them on the shores of the sea, where fierce winds disturbed the normal tides. The Israelites saw their chance and took it.

The sea is in front of us and Pharaoh's war chariots are behind us!

What are we supposed to do now?

There's no time to go around.

We'll just have to wade into the water.

Maybe it will be OK.

Yes, it will be.

Follow me!

They marched into the sea while the winds pushed the waters aside, allowing them to walk through on dry land. But when the Pharaoh and his army rode after them, the winds reversed the tide, drowning the Egyptians, leaving Egypt leaderless and in chaos.

Source: Herbert Levine

## -- Ten Plagues

# Ten Plagues

by Congress of Secular Jewish Organization

It saddens us that any struggle for freedom involves suffering. Generally, we drink wine to rejoice. Therefore, for each plague we take out a drop of wine from our cup. This way we do not rejoice over the suffering of others. The plagues that, we are told, afflicted the Egyptians were:

(Take a drop of wine out of your cup for each plague)

ALL:

1- blood

2- frogs

3- vermin

4- beasts

5- boils

6- cattle disease

7- locusts

8- hail

9- darkness

10- slaying of first born

Our world today is still greatly troubled. For these plagues, let us repeat the same ceremony.

(Take a drop of wine out of your cup for each plague)

ALL:

1- war

2- illiteracy

3- hunger

4- crime

5- bigotry

6- injustice

7- inequality

8- tyranny

9- poverty

10- ignorance

Many people perished during the plagues and the suffering was great. Pharaoh remained obstinate. However, with the tenth plague, the death of the first born, a great cry went up throughout Egypt. On that night, the Hebrews marked their door posts with the blood of the paschal lamb so the Angel of Death would 'pass over' their homes. Thus, the name Passover for this holiday. Pharaoh finally ordered Moses to take the Jewish people out of Egypt.

After the slaves hurriedly left, the Pharaoh had a change of heart and the Egyptian army pursued them. Legend has it that when Moses and his people came to the Red Sea, the waters parted to allow them to cross. The Egyptians followed and were engulfed when the waters returned. Thus, the Exodus from Egypt was complete.

Whether the waters actually parted overlooks the inner meaning of this event; when the Hebrews reached the edge of the desert and found the courage to continue, the Sea of Obstacles parted and they walked toward freedom.

**Source:** The Jewish Secular Community Passover Hagada

-- Cup #2 & Dayenu

## **Second Cup**

by Congress of Secular Jewish Organization

(raise second cup of wine)

The fate of every Jew is bound up with the fate of the Jewish people and the destiny of the Jewish people cannot be separated from the destiny of all humanity. Let us drink this cup of wine to symbolize our pledge to break the bonds of slavery for all who are not free.

**L'CHAIM!**

(Drink the second cup of wine)

At this point in our festivity, let us reflect upon the significance of Passover. Passover celebrates freedom. Can we be free while others are not? If there are people anywhere who are oppressed, then we cannot celebrate Passover with a clear conscience.

"Injustice anywhere is a threat to justice everywhere.  
Injustice to any people is a threat to justice to ALL people.  
I will not remain silent in the face of injustice."  
— Dr. Martin Luther King, Jr.

Source: The Jewish Secular Community Passover Hagada

## -- Cup #2 & Dayenu

# **Dayenu**

by Secular Synagogue

At the seder we say/sing that:

If we had been brought out of Egypt, Dayenu

If we had received Torah, Dayenu

If we had received Manna, Dayenu

Etc.

Dayenu means “it would have been enough.” The idea is to be grateful for what one has; to count our blessings. Think of dayenu as a template for gratitude.

But think, too, about how actually it is to enough to be satisfied when there is still suffering and oppression. Some say “lo dayenu,” meaning, “it is not enough.”

When we are free and others are not, lo dayenu

We work to find the balance between being grateful for what is right with our lives and with the world, and also striving for more that fulfills us and more that increases justice in the world.

From Marti Keller:

DAH YAY NU “ It would have been enough.”

Everyone Join in Song ( we will just sing the Chorus)

EE-LOO HO-TSI AH-NOO

HO-TSI AH-NOO MEE-MITS-RAY-YEEM

HO-TSI AH-NOO MEE MITS-RA-YEEM

DAH YAY-NOO.

DAH-DAH YAY-NOO, DAH DAH YAY-NOO

DAH DAH YAY-NOO, DAH=YAY NOO DAH YAY NOO

Dayenu- the recognition of and giving of blessings of life, no matter what trials. No matter what we have been given to work with.

It is after the telling of the parting of the Sea of Reeds and the Egyptian army has been turned back, after Miriam, Moses' sister, dances as she crosses over the shallow river bed that the Dayenu is sung. We are told that the Dayenu is a blessing is for all that led to the deliverance of the Jewish people. The traditional Dayenu has 15 verses, shaped and modified over the centuries:15 different thanks and praises.

Dayenu. Dayenu. Dayenu.

One rabbi has said that it is a Zen Koan in the midst of a bible story. Even before we are freed, we are given enough, we are given what we need. In the story of the Exodus, even before we are given the tablets of laws, we are given enough, we are given what we need. Even before we cross into the Promised Land, even if we never reach it, we are given what we need.

The story of the Exodus, the Passover myth, the Dayenu blessings, remind us of the difference between freedom—being released from captivity or slavery from being physically bound or imprisoned—and true liberation from all the emotional and social oppressions that keep us captive. The kind of liberation that finally frees us from just surviving, the most superficial safety, and allows for the kind of salvation and redemption that in freeing us, frees the whole world...

As one Passover Hagadaah urges us- we can sing Dah Yay Nu to celebrate each step we take toward liberation as if it were enough and then start on the next step.

We can say today, though, these gifts are not enough unless we apply these lessons to our daily lives. The freedom struggle continues and there are many wrongs we must right before we are fully satisfied. \*

Full liberation for all.

Passover Haggadah Congregation Kol Chaim 1999

**Source:** Rabbi Denise Handlarski

## -- Cup #2 & Dayenu

# Humanist Dayenu

by Machar Congregation

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

DAYENU

["Dayenu" means "Enough for us."]

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

dayenu.

Chorus:

Day, day-enu, day, day-enu, day, day-enu, dayenu, dayenu. (repeat)

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

dayenu.

Chorus

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

daye-nu.

Chorus

**If we have our freedom, it is enough for us.**

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

**If we have our hope, it is enough for us.**

Source: Machar Congregation

## Rachtzah

# Secular Rachtzah

by Haggadot

Once again, we pass around a clean bowl of water to pour over our fingers and a towel for drying. This time we make a blessing.

**בְּרוּךְ אַתָּה עוֹלָמְנוּ, יְהוָה וְיִמְיֹכֶד,**

**אֲשֶׁר לִמַּד אֶת אֲבוֹתֵינוּ וְאֹתָנוּ**

**עַל נְטִילַת יָדַיִם.**

Blessed are you, unique world of ours,

for teaching our ancestors and us

to make a sacred custom of washing our hands before meals.

Source: Adapted from A Secular Seder by Herbert J. Levine

## Motzi-Matzah

# **Matsah - Unleavened Bread**

by Machar Congregation

*[Matsah held up for all to see.]*

### **MATSAH - Why do we eat matsah?**

Matsah is the symbol of our affliction and our freedom. Legend has it that when Moses and his followers fled Egypt, they moved so quickly that the bread they baked did not have time to rise.

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

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

Leader:

Let us now say a blessing for the matsah.

### **A BLESSING FOR THE UNLEAVENED BREAD**

### **NOTSI' MATSAH- LET US BRING FORTH MATSAH**

Leader:

Notsi' matsah-lehem min ha-`arets  
- k'dei she-nistapeq v'-nit-kalkelkula-nu.

Everyone:

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

Leader:

Let us all now eat a piece of matsah.

Source: Machar Congregation

## Maror

# Maror - The Bitter Herb

by Machar Congregation

[Maror held up for all to see.]

### **MAROR--Why do we eat maror?**

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

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

Leader:

As a blessing for the maror, let us all sing this song about striving to be fully human.

Then we will all take a taste of horseradish on a piece of matsah.

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

Ba-maqomshe-`ein'anashim, hishtaddel lih'yot `ish.

Where people are less than human, strive to be fully human.

Source: Machar Congregation

## Shulchan Oreich

# **Orange**

by Society for Humanistic Judaism

You will not find an orange included in any ancient Haggadah. It is a brand new tradition and it demonstrates just how quickly new traditions can spread.

Its origins lie in a fable that some university students invented for a feminist Haggadah in the 1980s. It tells the story of a girl who asks a rabbi about the placeir Judaism for a lesbian. The angry rabbi retorts, "There's as much room for a lesbian in Judaism as there is for a crust of bread on the Seder plate."

When a prominent professor of Jewish studies came across the students' Haggadah, it gave her an idea for a new ritual. Placing bread on her Seder plate was out of the question. This, she believed, who suggest that people who were different violated Judaism. But maybe another symbol might do the trick. She selected the orange, noting that "it suggests the fruitfulness for all Jews when lesbians and gay men are contributing and active members of Jewish life."

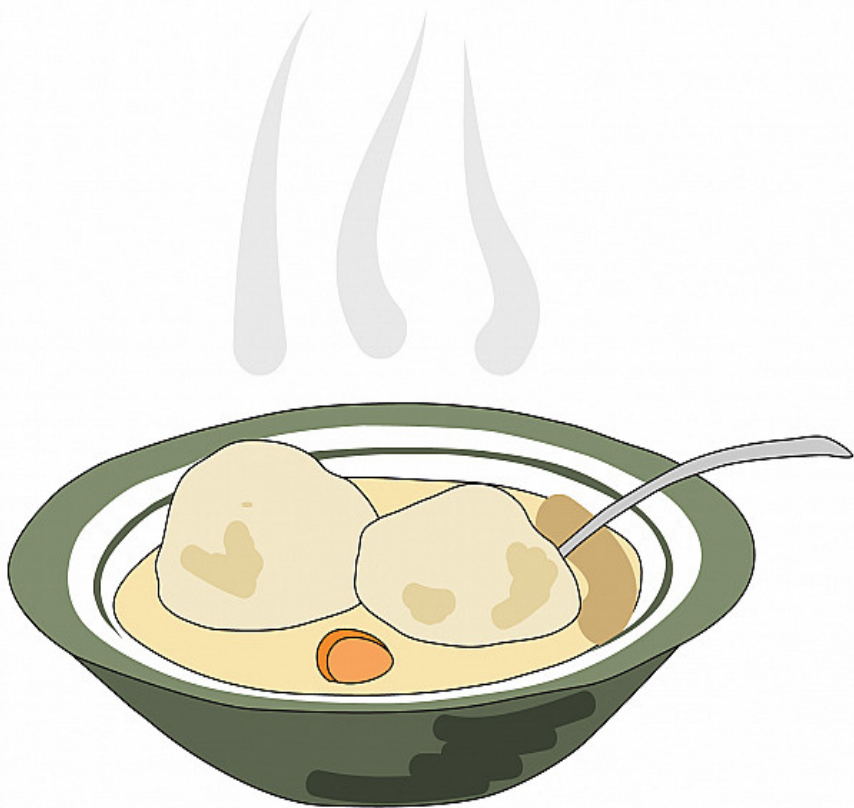
Today thousands of Jews around the world place an orange on their Seder plate. It serves as a proud statement of inclusivity.

Source: Rabbi Jeff Falick

Shulchan Oreich

## **Let's Eat!**

by Haggadot



Source: Original Illustration from Haggadot.com

Tzafun

## **Children and the Afikoman**

by Noemie Rosner



Refugee and French Jewish orphans celebrate Passover together in 1947.

Source: American Jewish Joint Distribution Committee

Tzafun

## **Search for Afikomen**

by Congress of Secular Jewish Organization

The Afikomen is the last piece of matza to be eaten at the Seder. It is part of the middle matza that has been hidden at the beginning of the Seder. The Afikomen must be eaten before the Seder can be completed.

Traditionally, the children try to find it and are then in a good position to bargain with the leader to get it back. This symbolizes the right of children to be heard and to be involved in family decisions and of their importance in our future.

Although everyone will eat a last piece of matzah, the search for the afikomen will be different because of the number of children present.

Song: Hiney Mah Tov

*Hiney mah tov*

*U-mah-na-tim*

*She-vet a-khim-gam-ya-khad*

Behold how good and how pleasing for brothers (people) to sit together in unity.

Source: The Jewish Secular Community Passover Hagada

Bareich

## **Miriam's Cup by Miriam Jerris**

by Society for Humanistic Judaism

The legends of our Rabbinic sages teach us that a miraculous well of healing waters accompanied the children of Israel throughout their journey in the desert, providing them with water. This well was given to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people. According to the legend, both Miriam and her well provided comfort and gave our forbearers the faith and confidence to overcome the hardships of the Exodus. We fill Miriam's cup with water to honor her contribution to the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people. Women passed down songs and stories, rituals and recipes, from mother to daughter, from generation to generation. Let us each fill the cup of Miriam with water from our own glasses, so that our children may continue to draw from the strength and wisdom of our heritage.

*We place Miriam's cup on our Seder table to honor the important and often unrecognized role of Jewish women in our tradition and history, to tell their stories that have been too sparingly told.*

Source: Rabbi Miriam Jerris

Bareich

## **Third Cup**

by Congress of Secular Jewish Organization

Let us drink the third cup of wine to the heroism of the Jewish fighters who fought in the ghettos, the forests, on the war fronts together with the righteous gentiles and all of decent humanity to stop the curse of fascism from engulfing the earth. Let us be true to their memory by being ever vigilant to the cause of peace and freedom in our land and throughout the world.

**L'CHAIM!**

In the sacred memory of the twelve million people who died in the holocaust we light this candle. And we light it also for the future...our future in a world of peace, justice and freedom.

*(Light Candle)*

Source: The Jewish Secular Community Passover Hagada

## Hallel

# Elijah the Prophet

by Congress of Secular Jewish Organization

On the Seder night, we open the door for Elijah the Prophet, and we place a cup of wine on the table especially for him.

Our hopes have long been centered around Elijah since legends suggest that he will herald the time of complete human freedom. But he will come only when people have prepared the way for him. This simply means that we, the all, are Elijah. We must liberate ourselves from prejudice and injustice. We must truly listen to each other for better understanding. We need to remember our goal of creating a world where all people will be free, just as we were liberated from slavery in ancient Egypt.

Song: Eliyahu Ha'Navi

*E-lee-ah-hu hah-nah-vee*

*E-lee-ah-hu hah-tish-bee*

*E-lee-ah-hu A-lee-ah-hu*

*E-lee-ah-hu ha-gil-a-dee*

*Bim-hay-rah B'yah-may-nu*

*Yah-voh a-lay-nu*

*Eem mah-she-ach ben-David*

*Eem-mah-she-ach ben-David*

*E-lee-ah-hu hah-nah-vee*

*E-lee-ah-hu hah-tish-bee*

*E-lee-ah-hu A-lee-ah-hu*

*E-lee-ah-hu ha-gil-a-dee*

Translation: Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite, Come to us

quickly and in our day.

**Source:** The Jewish Secular Community Passover Hagada

Hallel

## **Fourth Cup Of Wine**

by Society for Humanistic Judaism

FOURTH CUP OF WINE

(The Cup of Responsibility, *The Liberated Haggadah*, Rabbi Peter Schweitzer)

Tonight we are free, while so many remain enslaved.

*Let us not stand idly by.*

*Let us work to bring them freedom too.*

Tonight we are free, while so many remain embittered.

*Let us not stand idly by.*

*Let us work to bring them gladness too.*

For freedom does not come by chance.

*It is born of earnest struggle.*

*It is the gift of life, which we must now bring to others.*

*Precious is the life within the world.*

*Precious in the life within us.*

*Praised are those who bring forth the fruit of the vine*

*L'chaim!*

Nirtzah

## **Land of Milk and Honey**

by Congress of Secular Jewish Organization

For centuries, at the Seder's conclusion, Jews repeated the phrase "next year in Jerusalem". They longed for their homeland. It would be comforting to end this story in the land of milk and honey. But, in fact, there will be no land of milk and honey until all groups can put aside their differences and come together in peace.

Source: The Jewish Secular Community Passover Hagada

Nirtzah

## **Nirtsah - Fulfillment**

by Machar Congregation

Leader: *[Announces the name of the child or children who found the `afikoman.]*

Let us continue our seder by eating one last little piece of matsah to leave us with the taste of freedom's struggles.

[Everyone eat a last piece of matsah.]

Now, let us conclude our seder.

Everyone:

We have recalled struggles against slavery and injustice.

We have sung of freedom and peace.

We revisited times of persecution and times of fulfillment.

Only half a century ago, Nazis committed the crimes of the Holocaust.

Today, as Jews in the United States, we are more free than at any other time.

Yet Jewish history shows that life is ever-changing,

and we must learn how to survive under all conditions.

When we are persecuted, we must struggle for our own freedom.

The more freedom we attain,

the more we must help others attain freedom.

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

Source: Machar Congregation

## Conclusion

# **Declaration of Revolutionary Love**

by Shalom Bond

We pledge to rise up in Revolutionary Love.

We declare our love for all who are in harm's way, including refugees, immigrants, Muslims, Sikhs, Jews, LGBTQIA people, Black people, Latinx, the indigenous, the disabled, and the poor. We stand with millions of people around the globe rising up to end violence against women and girls (cis, transgender and gender non-conforming) who are often the most vulnerable within marginalized communities. We vow to see one another as brothers and sisters and fight for a world where every person can flourish.

We declare love even for our opponents. We vow to oppose all executive orders and policies that threaten the rights and dignity of any person. We call upon our elected officials to join us, and we are prepared to engage in moral resistance throughout this administration. We will fight not with violence or vitriol, but by challenging the cultures and institutions that promote hate. In so doing, we will challenge our opponents through the ethic of love.

We declare love for ourselves. We will practice the dignity and care in our homes that we want for all of us. We will protect our capacity for joy. We will nurture our bodies and spirits; we will rise and dance. We will honor our mothers and ancestors whose bodies, breath, and blood call us to a life of courage. In their name, we choose to see this darkness not as the darkness of the tomb - but of the womb. We will breathe and push through the pain of this era to birth a new future.

Source: Revolutionary Love Project, <http://www.revolutionarylove.net/>

## **A Historical Perspective**

by Society for Humanistic Judaism

When earlier we recalled the story of the Exodus, we acknowledged it as a work of fiction. Yet only one hundred years ago, most scholars still believed that the tale was true in many of its details.

Then they started digging ... literally ... with shovels and pails. It eventually became clear that the story we had told ourselves for millennia did not take place. There had been no mass flight from Egypt, no conquest of the land of Israel, otherwise known as Canaan. The Israelites were natives of the land; they were Canaanites themselves!

So how did the story come to be?

In the late second millennium B.C.E., Egypt dominated Canaan. The pharaohs demanded regular tribute from vassal kings who in turn exploited their own peasant populations.

According to some scholars, in the thirteenth century B.C.E. the region experienced significant upheavals and power shifts. Taking advantage of these changes, many peasants rebelled, throwing off the yoke of their vassal kings. Archeological remains reveal that some fled to and cleared Israel's central highlands, where tribes and towns began to form. In a long, complicated and gradual process they became known as the Israelites. Did this contribute to inspiring our story?

If so, the Exodus tale may have served as an allegory about liberation from Egypt's ongoing domination and exploitation of Canaan's populace. The narrative may also reflect other ancient regional instabilities. Famines and droughts provoked repeated migrations. The Torah's stories about Abraham and Sara's

journey to Canaan and their grandchildren's descent to Egypt may disclose memories of these population shifts.

Other historians suggest an alternative possibility. They propose that the Exodus story was influenced by the experience of one tribe, the Levites, that may have come to Israel from Egypt. Many Levite names, including Moses and Aaron, are Egyptian in origin. The Levites were cultic experts and possessed no territory. Were they the outsiders who circulated the original Exodus tale?

The details are buried in history, but history gives wings to legends and legends yield heroes like Moses. Over hundreds of years, our story emerged with its account of one great man, dedicated to justice and to the liberation of his people. He challenged Pharaoh and led the Israelites to freedom. For millennia he has inspired many others who have been downtrodden or enslaved to bring about their own deliverance. And that's why we told it tonight!

For more on these ideas, see S. David Sperling, *The Original Torah: The Political Intent of the Bible's Writers* (New York: New York University Press, 1998); and Richard Elliott Friedman, *The Exodus* [New York: HarperOne, 2017].

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Rabbi Jeffrey L. Falick, Birmingham Temple Congregation for Humanistic Judaism

Source: Rabbi Jeffrey Falick

## Songs

# **We Shall Overcome**

by Congress of Secular Jewish Organization

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 shall live in peace,

We shall live in peace

We shall live in peace

Some day.

Deep in my heart

I do believe

We shall live in peace

Someday!

Source: The Jewish Secular Community Passover Hagada

## Songs

# **Bashana Haba'ah**

by Congress of Secular Jewish Organization

*Bashanah haba-ah / Neshev al ha-mir-peset / Ven-is-por tse-porim no-de-dot.  
Ye-lodim be-khufsa / Ye sa-ha-ku to-feset / Beyn ha-bayit le veyn ha-sadot.*

*Od-tireh od-tireh / Kamah-tov-ye-yey / Bashanah bashanah ha-ba-ah* (repeat stanza)

Soon the day will arrive / When we will be together / And no longer will we live in fear.

And the children will smile / Without wondering whether / On that dark day new clouds will appear.

Wait and see, wait and see / What a world there can be / If we share, if we care, you and me (repeat stanza)

We have dreamed, we have died / To make a bright tomorrow / And their vision remains in our hearts.

Now the torch must be passed / With hope and not in sorrow / And a promise to make a new start.

*Od-tireh od-tireh / Kamah-tov ye-yey / Bashana bashana haba-ah* (repeat stanza)

Source: The Jewish Secular Community Passover Hagada